

"Srimad-Bhagavatam – Canto Three" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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Canto 3: " The Status Quo"
Third Canto

Chapter One
Questions by Vidura

TEXT 1

TEXT

sri-suka uvaca
evam etat pura prsto
maitreyo bhagavan kila
ksattra vanam pravistena
tyaktva sva-grham rddhimat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; etat--this; pura--formerly; prstah--being asked; maitreyah--the great sage Maitreya; bhagavan--His Grace; kila--certainly; ksattra--by Vidura; vanam--forest; pravistena--entering; tyaktva--renouncing; sva-grham--own house; rddhimat--prosperous.

TRANSLATION

Sukadeva Gosvami said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Rsi.

TEXT 2

TEXT

yad va ayam mantra-krd vo
bhagavan akhilesvarah
pauravendra-grham hitva
pravivesatmasat krtam

SYNONYMS

yat--the house; vai--what else is there to say; ayam--Sri Krsna; mantra-krt--minister; vah--you people; bhagavan--the Personality of Godhead; akhila-isvarah--the Lord of everything; pauravendra--Duryodhana; grham--house; hitva--giving up; pravivesa--entered; atmasat--identify with oneself; krtam--so accepted.

TRANSLATION

What else is there to say about the residential house of the Pandavas? Sri Krsna, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana's house.

PURPORT

According to the Gaudiya acintya-bhedabheda-tattva philosophy, anything which satisfies the senses of the Supreme Lord, Sri Krsna, is also Sri Krsna. For example, Sri Vrndavana-dhama is nondifferent from Sri Krsna (tad-dhama vrndavanam) because at Vrndavana the Lord enjoys the transcendental bliss of His internal potency. Similarly, the house of the Pandavas was also the source of transcendental bliss for the Lord. It is mentioned here that the Lord identified the house with His own Self. Thus the house of the Pandavas was as good as Vrndavana, and Vidura should not have given up that place of transcendental bliss. Therefore the reason for his quitting the house was not exactly family misunderstanding; rather, Vidura took the opportunity to meet Rsi Maitreya and discuss transcendental knowledge. For a saintly person like Vidura, any disturbance due to worldly affairs is insignificant. Such disturbances, however, are sometimes favorable for higher realization, and therefore Vidura took advantage of a family misunderstanding in order to meet Maitreya Rsi.

TEXT 3

TEXT

rajovaca
kutra ksattur bhagavata
maitreyenasa sangamah
kada va saha-samvada

etad varnaya nah prabho

SYNONYMS

raja uvaca--the King said; kutra--wherein; ksattuh--with Vidura; bhagavata--and with His Grace; maitreyena--with Maitreya; asa--there was; sangamah--meeting; kada--when; va--also; saha--with; samvadah--discussion; etat--this; varnaya--describe; nah--unto me; prabho--O my lord.

TRANSLATION

The King asked Sukadeva Gosvami: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.

PURPORT

Exactly as Saunaka Rsi inquired of Suta Gosvami and Suta Gosvami replied, so Srila Sukadeva Gosvami replied to King Pariksit's inquiries. The King was very anxious to understand the meaningful discussion that took place between the two great souls.

TEXT 4

TEXT

na hy alparthodayas tasya
vidurasyamatmanah
tasmin variyasi prasnah
sadhu-vadopabrmhitah

SYNONYMS

na--never; hi--certainly; alpa-atha--small (unimportant) purpose; udayah--raised; tasya--his; vidurasya--of Vidura; amala-atmanah--of the saintly man; tasmin--in that; variyasi--highly purposeful; prasnah--question; sadhu-vada--things approved by saints and sages; upabrmhitah--full with.

TRANSLATION

Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Rsi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.

PURPORT

Questions and answers among different classes of men have different value. Inquiries by mercantile men in a business exchange cannot be expected to be highly purposeful in spiritual values. Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. In Bhagavad-gita, the discussion was between Lord Sri Krsna and Arjuna, the Supreme Person and the supreme devotee respectively. The Lord admitted Arjuna to be His devotee and friend (Bg. 4.3), and therefore any sane man can guess that the discussion was on the topic of the bhakti-yoga system. Actually the whole Bhagavad-gita is based on the principle of bhakti-yoga. There is a difference between

karma and karma-yoga. Karma is regulated action for the enjoyment of the fruit by the performer, but karma-yoga is action performed by the devotee for the satisfaction of the Lord. Karma-yoga is based on bhakti, or pleasing the Lord, whereas karma is based on pleasing the senses of the performer himself. According to Srimad-Bhagavatam, one is advised to approach a bona fide spiritual master when one is actually inclined to question from an elevated level of spiritual understanding. A common man who has no interest in spiritual values has no need to approach a spiritual master just as a matter of following fashion.

As a student, Maharaja Pariksit was serious about learning the science of God, and Sukadeva Gosvami was a bona fide spiritual master in the transcendental science. Both of them knew that the topics discussed by Vidura and Rsi Maitreya were elevated, and thus Maharaja Pariksit was very interested in learning from the bona fide spiritual master.

TEXT 5

TEXT

suta uvaca
sa evam rsi-varyo 'yam
prsto rajna pariksita
praty aha tam subahu-vit
pritatma sruyatam iti

SYNONYMS

sutah uvaca--Sri Suta Gosvami said; sah--he; evam--thus; rsi-varyah--the great rsi; ayam--Sukadeva Gosvami; prstah--being questioned; rajna--by the King; pariksita--Maharaja Pariksit; prati--to; aha--replied; tam--unto the King; su-bahu-vit--highly experienced; prita-atma--fully satisfied; sruyatam--please hear me; iti--thus.

TRANSLATION

Sri Suta Gosvami said: The great sage Sukadeva Gosvami was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, "Please hear the topics attentively."

TEXT 6

TEXT

sri-suka uvaca
yada tu raja sva-sutan asadhun
pusnan na dharmena vinasta-drstih
bhratur yavisthasya sutan vibandhun
pravesya laksa-bhavane dadaha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yada--when; tu--but; raja--King Dhrtarastra; sva-sutan--his own sons; asadhun--dishonest; pusnan--nourishing; na--never; dharmena--on the right path; vinasta-drstih--one who has lost his insight; bhratur--of his brother; yavisthasya--younger; sutan--sons; vibandhun--having no guardian (father); pravesya--made to enter; laksa--lacquer; bhavane--in the house; dadaha--set on fire.

TRANSLATION

Sri Sukadeva Gosvami said: King Dhrtarastra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pandavas.

PURPORT

Dhrtarastra was blind from birth, but his blindness in committing impious activities to support his dishonest sons was a greater blindness than his physical lack of eyesight. The physical lack of sight does not bar one from spiritual progress. But when one is blind spiritually, even though physically fit, that blindness is dangerously detrimental to the progressive path of human life.

TEXT 7

TEXT

yada sabhayam kuru-deva-devyah
kesabhimarsam suta-karma garhyam
na varayam asa nrpah snusayah
svasrair harantyah kuca-kunkumani

SYNONYMS

yada--when; sabhayam--the assembly; kuru-deva-devyah--of Draupadi, the wife of godly Yudhisthira; kesa-abhimarsam--insult by grabbing her hair; suta-karma--action taken by his son; garhyam--which was abominable; na--did not; varayam asa--forbid; nrpah--the King; snusayah--of his daughter-in-law; svasraih--by her tears; harantyah--of she who was washing; kuca-kunkumani--red dust on her breast.

TRANSLATION

The King did not forbid his son Duhsasana's abominable action of grabbing the hair of Draupadi, the wife of the godly King Yudhisthira, even though her tears washed the red dust on her breast.

TEXT 8

TEXT

dyute tv adharmena jitasya sadhoh
satyavalambasya vanam gatasya
na yacato 'dat samayena dayam
tamo-jusano yad ajata-satroh

SYNONYMS

dyute--by means of gambling; tu--but; adharmena--by unfair tricks; jitasya--of the vanquished; sadhoh--a saintly person; satya-avalambasya--one who embraced truth as shelter; vanam--forest; gatasya--of the goer; na--never; yacatah--when asked for; adat--delivered; samayena--in due course; dayam--right share; tamah-jusanah--overwhelmed by illusion; yat--as much as; ajata-satroh--of one who had no enemy.

TRANSLATION

Yudhishthira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhrtarastra, who was overwhelmed by illusion.

PURPORT

Maharaja Yudhishthira was the rightful heir to his father's kingdom. But just to favor his own sons, headed by Duryodhana, Dhrtarastra, Maharaja Yudhishthira's uncle, adopted various unfair means to cheat his nephews of their rightful share of the kingdom. At last the Pandavas demanded only five villages, one for each of the five brothers, but that was also refused by the usurpers. This incident led to the War of Kuruksetra. The Battle of Kuruksetra, therefore, was induced by the Kurus, and not the Pandavas.

As ksatriyas, the proper livelihood of the Pandavas was only to rule, and not to accept any other occupation. A brahmana, ksatriya or vaisya will not accept employment for his livelihood under any circumstances.

TEXT 9

TEXT

yada ca partha-prahitah sabhayam
jagad-gurur yani jagada krsnah
na tani pumsam amrtayanani
rajoru mene ksata-punya-lesah

SYNONYMS

yada--when; ca--also; partha-prahitah--being advised by Arjuna; sabhayam--in the assembly; jagat-guruh--of the teacher of the world; yani--those; jagada--went; krsnah--Lord Krsna; na--never; tani--such words; pumsam--of all men of sense; amrta-ayanani--as good as nectar; raja--the King (Dhrtarastra or Duryodhana); uru--very important; mene--did consider; ksata--dwindling; punya-lesah--fragment of pious acts.

TRANSLATION

Lord Krsna was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhisma] as pure nectar, it was not so for the others, who were completely bereft of the last farthing of past pious works. The King [Dhrtarastra or Duryodhana] did not take the words of Lord Krsna very seriously.

PURPORT

Lord Krsna, who is the spiritual master of the entire universe, accepted the duty of a messenger, and, deputed by Arjuna, went to the assembly of King Dhrtarastra on a peace mission. Krsna is everyone's Lord, yet because He was the transcendental friend of Arjuna, He gladly accepted the role of messenger, exactly like an ordinary friend. That is the beauty of the Lord's behavior with His pure devotees. He reached the assembly and spoke about peace, and the message was relished by Bhisma

and other great leaders because it was spoken by the Lord Himself. But due to the exhaustion of the pious results of their past deeds, Duryodhana, or his father, Dhrtarastra, did not take the message very seriously. That is the way of persons who have no credit of pious deeds. By past pious deeds, one may become the king of a country, but because the results of the pious acts of Duryodhana and company were dwindling, it became evident from their actions that they were sure to lose the kingdom to the Pandavas. The message of Godhead is always like nectar to the devotees, but it is just the opposite to the nondevotees. Sugar candy is always sweet to a healthy man, but it tastes very bitter to persons suffering from jaundice.

TEXT 10

TEXT

yadopahuto bhavanam pravisto
mantraya prstah kila purvajena
athaha tan mantra-drsam variyan
yan mantrino vaidurikam vadanti

SYNONYMS

yada--when; upahutah--was called by; bhavanam--the palace; pravistah--entered; mantraya--for consultation; prstah--asked by; kila--of course; purvajena--by the elder brother; atha--thus; aha--said; tat--that; mantra--advice; drsam--just suitable; variyan--excellent; yat--that which; mantrinah--the ministers of state, or expert politicians; vaidurikam--instructions by Vidura; vadanti--do they say.

TRANSLATION

When Vidura was invited by his elder brother [Dhrtarastra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well known, and instructions by Vidura are approved by expert ministers of state.

PURPORT

Political suggestions by Vidura are known as expert, just as, in modern times, Pandita Canakya is considered the authority in good counsel in both political and moral instructions.

TEXT 11

TEXT

ajata-satroh pratiyaccha dayam
titiksato durvisaham tavaagah
sahanujo yatra vrkodarahih
svasan rusa yat tvam alam bibhesi

SYNONYMS

ajata-satroh--of Yudhisthira, who has no enemy; pratiyaccha--return; dayam--legitimate share; titiksatah--of he who is so forbearing; durvisaham--unbearable; tava--your; agah--offense; saha--along with; anujah--younger brothers; yatra--wherein; vrkodara--Bhima; ahih--

revenging snake; svasan--breathing heavily; rusa--in anger; yat--whom;
tvam--you; alam--verily; bibhesi--do fear.

TRANSLATION

[Vidura said:] You must now return the legitimate share to Yudhisthira, who has no enemies and who has been forbearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhima, breathing heavily like a snake. Surely you are afraid of him.

TEXT 12

TEXT

parthams tu devo bhagavan mukundo
grhitavan saksiti-deva-devah
aste sva-puryam yadu-deva-devo
vinirjitasesa-nrdeva-devah

SYNONYMS

parthan--the sons of Prtha (Kunti); tu--but; devah--the Lord; bhagavan--the Personality of Godhead; mukundah--Sri Krsna, who awards liberation; grhitavan--has taken up; sa--with; ksiti-deva-devah--the brahmanas and the demigods; aste--is present; sva-puryam--along with His family; yadu-deva-devah--worshiped by the royal order of the Yadu dynasty; vinirjita--who have been conquered; asesa--unlimited; nrdeva--kings; devah--Lord.

TRANSLATION

Lord Krsna, the Personality of Godhead, has accepted the sons of Prtha as His kinsmen, and all the kings of the world are with Lord Sri Krsna. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.

PURPORT

Vidura gave Dhrtarastra very good counsel regarding political alliance with the sons of Prtha, the Pandavas. The first thing he said was that Lord Krsna was intimately related with them as their cousin. Because Lord Krsna is the Supreme Personality of Godhead, He is worshipable by all brahmanas and demigods, who are the controllers of the universal affairs. Besides that, Lord Krsna and His family members, the royal order of the Yadu dynasty, were the conquerors of all kings of the world.

The ksatriyas used to fight the kings of various dominions and kidnap their beautiful princess-daughters, after conquering their relatives. This system was laudable because the ksatriyas and the princesses would be married only on the basis of the chivalry of the conquering ksatriya. All the young princes of the Yadu dynasty married the daughters of other kings in this way, by chivalrous force, and thus they were conquerors of all the kings of the world. Vidura wanted to impress upon his elder brother that fighting with the Pandavas was fraught with many dangers because they were supported by Lord Krsna, who had conquered, even in His childhood, demons like Kamsa and Jarasandha and demigods like Brahma and Indra. Therefore all universal power was behind the Pandavas.

TEXT 13

TEXT

sa esa dosah purusa-dvid aste
grhan pravisto yam apatya-matya
pusnasi krsnad vimukho gata-sris
tyajasv asaivam kula-kausalya

SYNONYMS

sah--he; esah--this; dosah--offense personified; purusa-dvit--envious of Lord Krsna; aste--exists; grhan--household; pravistah--entered; yam--whom; apatya-matya--thinking to be your son; pusnasi--maintaining; krsnat--from Krsna; vimukhah--in opposition; gata-srih--devoid of everything auspicious; tyaja--give up; asu--as soon as possible; asaivam--inauspicious; kula--family; kausalya--for the sake of.

TRANSLATION

You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Krsna. And because you are thus maintaining a nondevotee of Krsna, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!

PURPORT

A good son is called apatya, one who does not allow his father to fall down. The son can protect the father's soul when the father is dead by offering sacrifices to please the Supreme Lord, Visnu. This system is still prevalent in India. After the death of his father, a son goes to offer sacrifices at the lotus feet of Visnu at Gaya and thus delivers the father's soul if the father is fallen. But if the son is already an enemy of Visnu, how, in such an inimical mood, can he offer sacrifice unto Lord Visnu's lotus feet? Lord Krsna is directly the Personality of Godhead, Visnu, and Duryodhana was inimical to Him. He would therefore be unable to protect his father, Dhrtarastra, after his death. He himself was to fall down because of his faithlessness towards Visnu. How, then, could he protect his father? Vidura advised Dhrtarastra to get rid of such an unworthy son as Duryodhana as soon as possible if he was at all anxious to see to the good of his family.

According to the moral instructions of Canakya Pandita, "What is the use of a son who is neither a learned man nor a devotee of the Lord?" If a son is not a devotee of the Supreme Lord, he is just like blind eyes--a source of trouble. A physician may sometimes advise the extrication of such useless eyes from their sockets so that one can be relieved of the constant trouble. Duryodhana was exactly like blind, troubling eyes; he would be a source of great trouble to the family of Dhrtarastra, as foreseen by Vidura. Vidura therefore rightly advised his eldest brother to get rid of this source of trouble. Dhrtarastra was wrongly maintaining such personified offense under the mistaken impression that Duryodhana was a good son, able to liberate his father.

TEXT 14

TEXT

ity ucivams tatra suyodhanena
pravreddha-kopa-sphuritadharena
asat-krtah sat-sprhaniya-silah
ksatta sakarnanuja-saubalena

SYNONYMS

iti--thus; ucivan--while speaking; tatra--there; suyodhanena--by Duryodhana; pravreddha--swollen with; kopa--anger; sphurita--flapping; adharena--lips; asat-krtah--insulted; sat--respectable; sprhaniya-silah--desirable qualities; ksatta--Vidura; sa--with; karna--Karna; anuja--younger brothers; saubalena--with Sakuni.

TRANSLATION

While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karna, his younger brothers and his maternal uncle Sakuni.

PURPORT

It is said that giving good counsel to a foolish person causes the fool to become angry, just as feeding milk to a snake only increases its venomous poison. Saint Vidura was so honorable that his character was looked up to by all respectable persons. But Duryodhana was so foolish that he dared to insult Vidura. This was due to his bad association with Sakuni, his maternal uncle, as well as with his friend Karna, who always encouraged Duryodhana in his nefarious acts.

TEXT 15

TEXT

ka enam atropajuhava jihmam
dasyah sutam yad-balinaiva pustah
tasmin pratipah parakrtya aste
nirvasyatam asu purac chvasanah

SYNONYMS

kah--who; enam--this; atra--here; upajuhava--called for; jihmam--crooked; dasyah--of a kept mistress; sutam--son; yat--whose; balina--by whose subsistence; eva--certainly; pustah--grown up; tasmin--unto him; pratipah--enmity; parakrtya--enemy's interest; aste--situated; nirvasyatam--get him out; asu--immediately; purat--from the palace; svasanah--let him breathe only.

TRANSLATION

Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

PURPORT

When getting married, the ksatriya kings would take on several other youthful girls along with the married princess. These girl attendants of the king were known as dasis, or attendant mistresses. By intimate association with the king, the dasis would get sons. Such sons were called dasi-putras. They had no claim to a royal position, but they would get maintenance and other facilities just like princes. Vidura was the son of such a dasi, and he was thus not counted amongst the ksatriyas. King Dhrtarastra was very affectionate toward his younger dasi-putra brother, Vidura, and Vidura was a great friend and philosophical advisor to Dhrtarastra. Duryodhana knew very well that Vidura was a great soul and well-wisher, but unfortunately he used strong words to hurt his innocent uncle. Duryodhana not only attacked Vidura's birth, but also called him an infidel because he seemed to support the cause of Yudhisthira, whom Duryodhana considered his enemy. He desired that Vidura he immediately put out of the palace and deprived of all his possessions. If possible, he would have liked him caned until he was left with nothing but his breath. He charged that Vidura was a spy of the Pandavas because he advised King Dhrtarastra in their favor. Such is the situation of palace life and the intricacies of diplomacy that even a faultless person like Vidura could be charged with something abominable and punished. Vidura was struck with wonder at such unexpected behavior from his nephew Duryodhana, and before anything actually happened, he decided to leave the palace for good.

TEXT 16

TEXT

svayam dhanur dvari nidhaya mayam
 bhratuh puro marmasu tadito 'pi
 sa ittham atyulbana-karna-banair
 gata-vyatho 'yad uru manayanah

SYNONYMS

svayam--he himself; dhanuh dvari--bow on the door; nidhaya--keeping; mayam--the external nature; bhratuh--brother's; purah--from the palace; marmasu--in the core of the heart; taditah--being afflicted; api--in spite of; sah--he (Vidura); ittham--like this; ati-ulbana--severely; karna--ear; banaih--by the arrows; gata-vyathah--without being sorry; ayat--excited; uru--great; mana-yannah--so thinking.

TRANSLATION

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

PURPORT

A pure devotee of the Lord is never perturbed by an awkward position created by the external energy of the Lord. In Bhagavad-gita (3.27) it is stated:

prakrteh kriyamanani
 gunaih karmani sarvasah
 ahankara-vimudhatma

kartaham iti manyate

A conditioned soul is absorbed in material existence under the influence of different modes of external energy. Absorbed in the false ego, he thinks that he is doing everything by himself. The external energy of the Lord, the material nature, is fully under the control of the Supreme Lord, and the conditioned soul is fully under the grip of the external energy. Therefore, the conditioned soul is fully under the control of the law of the Lord. But, due to illusion only, he thinks himself independent in his activities. Duryodhana was acting under such influence of the external nature, by which he would be vanquished at the ultimate end. He could not accept the sound advice of Vidura, but on the contrary he insulted that great soul, who was the well-wisher of his whole family. Vidura could understand this because he was a pure devotee of the Lord. In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of maya, the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word gata-vyathah (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities. He therefore thought that there was no need to defend his brother with his bow because his brother was meant for ruination. Thus he left the palace before Duryodhana could act. Maya, the supreme energy of the Lord, acted here both internally and externally.

TEXT 17

TEXT

sa nirgatah kaurava-punya-labdho
gajahvayat tirtha-padah padani
anvakramat punya-cikirsayorvyam
adhisthito yani sahasra-murtih

SYNONYMS

sah--he (Vidura); nirgatah--after having quit; kaurava--the Kuru dynasty; punya--piety; labdhah--so achieved; gaja-ahvayat--from Hastinapura; tirtha-padah--of the Supreme Lord; padani--pilgrimages; anvakramat--took shelter; punya--piety; cikirsaya--desiring so; urvyam--of high grade; adhisthitah--situated; yani--all those; sahasra--thousands; murtih--forms.

TRANSLATION

By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastinapura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of

pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.

PURPORT

Vidura was undoubtedly a highly elevated and pious soul, otherwise he would not have taken his birth in the Kaurava family. To have high parentage, to possess wealth, to be highly learned and to have great personal beauty are all due to past pious acts. But such pious possessions are not sufficient for obtaining the grace of the Lord and being engaged in His transcendental loving service. Vidura considered himself less pious, and therefore he decided to travel to all the great places of pilgrimage in the world in order to achieve greater piety and advance nearer to the Lord. At that time, Lord Krsna was personally present in the world, and Vidura could have at once approached Him directly, but he did not do so because he was not sufficiently freed from sin. One cannot be one hundred percent devoted to the Lord unless and until he is completely free from all effects of sin. Vidura was conscious that by the association of the diplomatic Dhrtarastra and Duryodhana he had lost his piety and was therefore not fit to associate at once with the Lord. In Bhagavad-gita (7.28) this is confirmed in the following verse:

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

Persons who are sinful asuras like Kamsa and Jarasandha cannot think of Lord Krsna as the Supreme Personality of Godhead, the Absolute Truth. Only those who are pure devotees, those who follow the regulative principles of religious life as prescribed in the scriptures, are able to engage themselves in karma-yoga and then jnana-yoga and thereafter, by pure meditation, can understand pure consciousness. When God consciousness is developed, one can take advantage of the association of pure devotees. Syan mahat-sevaya viprah punya-tirtha-nisevanat: one is able to associate with the Lord even during the existence of this life.

Places of pilgrimages are meant for eradicating the sins of the pilgrims, and they are distributed all over the universe just to give facility to all concerned for attaining pure existence and God realization. One should not be satisfied, however, merely by visiting the places of pilgrimage and performing one's prescribed duties; he should be eager to meet the great souls who are already there, engaged in the service of the Lord. In each and every place of pilgrimage, the Lord is present in His various transcendental forms.

These forms are called arca-murtis, or forms of the Lord which can be easily appreciated by the common man. The Lord is transcendental to our mundane senses. He cannot be seen with our present eyes, nor can He be heard with our present ears. To the degree that we have entered into the service of the Lord or to the proportion to which our lives are freed from sins, we can perceive the Lord. But even though we are not free from sins, the Lord is kind enough to allow us the facility of seeing Him in His arca-murtis in the temple. The Lord is all-powerful, and therefore He is able to accept our service by presentation of His arca form. No one, therefore, should foolishly think the arca in the temple to be an idol. Such an arca-murti is not an idol but the Lord Himself, and to the proportion to which one is free from sins, he is able to know the

significance of the arca-murti. The guidance of a pure devotee is therefore always required.

In the land of Bharatavarsa there are many hundreds and thousands of places of pilgrimage distributed all over the country, and by traditional practice the common man visits such holy places during all seasons of the year. Some of the arca representations of the Lord situated in different places of pilgrimage are mentioned herewith. The Lord is present at Mathura (the birthplace of Lord Krsna) as Adi-kesava; the Lord is present at Puri (Orissa) as Lord Jagannatha (also known as Purusottama); He is present at Allahabad (Prayaga) as Bindu-madhava; at Mandara Hill He is present as Madhusudana. In the Anandaranya, He is known as Vasudeva, Padmanabha and Janardana; at Visnukanci, He is known as Visnu; and at Mayapura, He is known as Hari. There are millions and billions of such arca forms of the Lord distributed all over the universe. All these arca-murtis are summarized in the Caitanya-caritamrta in the following words:

sarvatra prakasa tanra----bhakte sukha dite
jagatera adharma nasi' dharma sthapite

"The Lord has so distributed Himself all over the universe just to give pleasure to the devotees, to give the common man facility to eradicate his sins, and to establish religious principles in the world."

TEXT 18

TEXT

puresu punyopavanadri-kunjeshv
apanka-toyesu sarit-sarahsu
ananta-lingaih samalankrtesu
cacara tirthayatanesv anyanyah

SYNONYMS

puresu--holy places like Ayodhya, Dvaraka and Mathura; punya--piety; upavana--the air; adri--hill; kunjeshu--in the orchards; apanka--without sin; toyesu--in the water; sarit--river; sarahsu--lakes; ananta-lingaih--the forms of the Unlimited; samalankrtesu--being so decorated; cacara--executed; tirtha--places of pilgrimage; ayatanesu--holy lands; anyanyah--alone or seeing Krsna alone.

TRANSLATION

He began to travel alone, thinking only of Krsna, through various holy places like Ayodhya, Dvaraka and Mathura. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

PURPORT

These arca forms of the Lord may be considered idols by the atheists, but that does not matter for persons like Vidura or His many other servants. The forms of the Lord are mentioned here as ananta-linga. Such forms of the Lord have unlimited potency, the same as that of the Lord Himself. There is no difference between the potencies of the arca and those of the personal forms of the Lord. The example of the postbox and post office may be applied here. The little postboxes distributed all

over the city have the same potency as the postal system in general. The duty of the post office is to carry letters from one place to another. If one puts letters in postboxes authorized by the general post office, the function of carrying letters is performed without a doubt. Similarly, the arca-murti can also deliver the same unlimited potency of the Lord as when He is personally present. Vidura, therefore, could see nothing but Krsna in the different arca forms, and ultimately he was able to realize Krsna alone and nothing else.

TEXT 19

TEXT

gam paryatan medhya-vivikta-vrttih
sadapluto 'dhah sayano 'vadhutah
alaksitah svair avadhuta-veso
vratani cere hari-tosanani

SYNONYMS

gam--earth; paryatan--traversing; medhya--pure; vivikta-vrttih--independent occupation for living; sada--always; aplutah--sanctified; adhah--on the earth; sayanah--lying; avadhutah--without dressing (of the hair, etc.); alaksitah--without being seen; svaih--alone; avadhuta-vesah--dressed like a mendicant; vratani--vows; cere--performed; hari-tosanani--that pleased the Lord.

TRANSLATION

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

PURPORT

The first and foremost duty of a pilgrim is to satisfy the Supreme Lord Hari. While traveling as a pilgrim, one should not be worried about pleasing society. There is no need to depend on social formalities or occupation or dress. One should remain always absorbed in the function of pleasing the Lord. Thus sanctified by thought and action, one is able to realize the Supreme Lord by the process of a pilgrim's journey.

TEXT 20

TEXT

ittham vrajan bharatam eva varsam
kalena yavad gatavan prabhasam
tavac chasasa ksitim eka cakram
ekatapatram ajitena parthah

SYNONYMS

ittham--like this; vrajan--while traveling; bharatam--India; eva--only; varsam--the tract of land; kalena--in due course of time; yavat--when; gatavan--visited; prabhasam--the Prabhasa pilgrimage site; tavat--

at that time; sasasa--ruled; ksitim--the world; eka-cakram--by one military force; eka--one; atapatram--flag; ajitena--by the mercy of the unconquerable Krsna; parthah--Maharaja Yudhisthira.

TRANSLATION

Thus, when he was in the land of Bharatavarsa traveling to all the places of pilgrimage, he visited Prabhasaksetra. At that time Maharaja Yudhisthira was the emperor and held the world under one military strength and one flag.

PURPORT

More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as Bharatavarsa, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Maharaja Yudhisthira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajita, Lord Krsna, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Krsna, who alone can help us become one worldwide nation.

TEXT 21

TEXT

tatratha susrava suhrd-vinastim
vanam yatha venuja-vahni-samsrayam
samspardhaya dagdham athanusocan
sarasvatim pratyag iyaya tusnim

SYNONYMS

tatra-- there; atha--thereafter; susrava--heard; suhrt--kinsmen; vinastim--all dead; vanam--forest; yatha--as much as; venuja-vahni--fire due to the bamboos; samsrayam--friction with one another; samspardhaya--by violent passion; dagdham--burnt; atha--thus; anusocan--thinking; sarasvatim--the River Sarasvati; pratyak--westward; iyaya--went; tusnim--silently.

TRANSLATION

At the place of pilgrimage at Prabhasa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the River Sarasvati flows.

PURPORT

Both the Kauravas and the Yadavas were relatives of Vidura, and Vidura heard of their extinction due to fratricidal war. The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare-up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos,

fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud.

TEXT 22

TEXT

tasyam tritasyosanaso manos ca
prthor athagner asitasya vayoh
tirtham sudasasya gavam guhasya
yac chraddhadevasya sa asiseve

SYNONYMS

tasyam--on the bank of the River Sarasvati; tritasya--the pilgrimage site named Trita; usanasah--the pilgrimage site named Usana; manoh ca--as also of the pilgrimage site named Manu; prthoh--that of Prthu; atha--thereafter; agneh--that of Agni; asitasya--that of Asita; vayoh--that of Vayu; tirtham--places of pilgrimages; sudasasya--of the name Sudasa; gavam--that of Go; guhasya--that of Guha; yat--thereupon; sraddhadevasya--of the name Sraddhadeva; sah--Vidura; asiseve--duly visited and performed the rituals.

TRANSLATION

On the bank of the River Sarasvati there were eleven places of pilgrimage, namely, (1) Trita, (2) Usana, (3) Manu, (4) Prthu, (5) Agni, (6) Asita, (7) Vayu, (8) Sudasa, (9) Go, (10) Guha and (11) Sraddhadeva. Vidura visited all of them and duly performed rituals.

TEXT 23

TEXT

anyani ceha dvija-deva-devaih
krtani nanayatanani visnoh
pratyanga-mukhyankita-mandirani
yad-darsanat krsnam anusmaranti

SYNONYMS

anyani--others; ca--also; iha--here; dvija-deva--by the great sages; devaih--and the demigods; krtani--established by; nana--various; ayatanani--various forms; visnoh--of the Supreme Personality of Godhead; prati--each and every; anga--part; mukhya--the chief; ankita--marked; mandirani--temples; yat--which; darsanat--by seeing from a distance; krsnam--the original Personality of Godhead; anusmaranti--constantly remembers.

TRANSLATION

There were also many other temples of various forms of the Supreme Personality of Godhead Visnu, established by great sages and demigods.

These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Krsna.

PURPORT

Human society is divided into four social orders of life and four spiritual divisions, applying to each and every individual person. This system is called varnasrama-dharma and has already been discussed in many places in this great literature. The sages, or persons who completely devoted themselves to the spiritual upliftment of the entire human society, were known as dvija-deva, the best amongst the twice-born. The denizens of superior planets, from the moon planet and upwards, were known as devas. Both the dvija-devas and the devas always establish temples of Lord Visnu in His various forms, such as Govinda, Madhusudana, Nrsimha, Madhava, Kesava, Narayana, Padmanabha, Partha-sarathi and many others. The Lord expands Himself in innumerable forms, but all of them are nondifferent from one another. Lord Visnu has four hands, and each hand holds a particular item--either a conchshell, wheel, club or lotus flower. Of these four emblems, the cakra, or wheel, is the chief. Lord Krsna, being the original Visnu form, has only one emblem, namely the wheel, and therefore He is sometimes called the Cakri. The Lord's cakra is the symbol of the power by which the Lord controls the whole manifestation. The tops of Visnu temples are marked with the symbol of the wheel so that people may have the chance to see the symbol from a very long distance and at once remember Lord Krsna. The purpose of building very high temples is to give people a chance to see them from a distant place. This system is carried on in India whenever a new temple is constructed, and it appears that it is coming down from a time before recorded history. The foolish propaganda by atheists that temples were constructed only in later days is refuted here because Vidura visited these temples at least five thousand years ago, and the temples of Visnu were in existence long, long before Vidura visited them. The great sages and demigods never established statues of men or demigods, but they established temples of Visnu for the benefit of common men, to raise them to the platform of God consciousness.

TEXT 24

TEXT

tatas tv ativrajya surastram rddham
sauvira-matsyan kurujangalams ca
kalena tavad yamunam upetya
tatroddhavam bhagavatam dadarsa

SYNONYMS

tatah--from there; tu--but; ativrajya--by passing over; surastram--the kingdom of Surat; rddham--very wealthy; sauvira--the kingdom of Sauvira; matsyan--the kingdom of Matsya; kurujangan--the kingdom of western India up to the Delhi province; ca--also; kalena--in course of time; tavat--as soon as; yamunam--bank of the River Yamuna; upetya--reaching; tatra--there; uddhavam--Uddhava, one of the prominent Yadus; bhagavatam--the great devotee of Lord Krsna; dadarsa--happened to see.

TRANSLATION

Thereafter he passed through very wealthy provinces like Surat, Sauvira and Matsya and through western India, known as Kurujangala. At last he reached the bank of the Yamuna, where he happened to meet Uddhava, the great devotee of Lord Krsna.

PURPORT

The tract of land comprising about one hundred square miles from modern Delhi to the Mathura district in Uttar Pradesh, including a portion of the Gurgaon district in Punjab (East India), is considered to be the topmost place of pilgrimage in all of India. This land is sacred because Lord Krsna traveled through it many times. From the very beginning of His appearance, He was at Mathura in the house of His maternal uncle Kamsa, and He was reared by His foster father Maharaja Nanda at Vrndavana. There are still many devotees of the Lord lingering there in ecstasy in search of Krsna and His childhood associates, the gopis. It is not that such devotees meet Krsna face to face in that tract of land, but a devotee's eagerly searching after Krsna is as good as his seeing Him personally. How this is so cannot be explained, but it is factually realized by those who are pure devotees of the Lord. Philosophically, one can understand that Lord Krsna and His remembrance are on the absolute plane and that the very idea of searching for Him at Vrndavana in pure God consciousness gives more pleasure to the devotee than seeing Him face to face. Such devotees of the Lord see Him face to face at every moment, as confirmed in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"Those who are in ecstasy of love with the Supreme Personality of Godhead, Lord Syamasundara [Krsna], see Him always in their hearts due to love and devotional service rendered to the Lord." Both Vidura and Uddhava were such elevated devotees, and therefore they both came to the bank of the Yamuna and met each other.

TEXT 25

TEXT

sa vasudevanucaram prasantam
brhaspateh prak tanayam pratitam
alingya gadham pranayena bhadrām
svanam aprcchad bhagavat-prajanam

SYNONYMS

sah--he, Vidura; vasudeva--Lord Krsna; anucaram--constant companion; prasantam--very sober and gentle; brhaspateh--of Brhaspati, the learned spiritual master of the demigods; prak--formerly; tanayam--son or disciple; pratitam--acknowledged; alingya--embracing; gadham--very feelingly; pranayena--in love; bhadrām--auspicious; svanam--his own; aprcchat--asked; bhagavat--of the Personality of Godhead; prajanam--family.

TRANSLATION

Then, due to his great love and feeling, Vidura embraced him [Uddhava], who was a constant companion of Lord Krsna and formerly a great student of Brhaspati's. Vidura then asked him for news of the family of Lord Krsna, the Personality of Godhead.

PURPORT

Vidura was older than Uddhava, like a father, and therefore when the two met, Uddhava bowed down before Vidura, and Vidura embraced him because Uddhava was younger, like a son. Vidura's brother Pandu was Lord Krsna's uncle, and Uddhava was a cousin to Lord Krsna. According to social custom, therefore, Vidura was to be respected by Uddhava on the level of his father. Uddhava was a great scholar in logic, and he was known to be a son or disciple of Brhaspati, the greatly learned priest and spiritual master of the demigods. Vidura asked Uddhava about the welfare of his relatives, although he already knew that they were no longer in the world. This inquiry appears to be very queer, but Srila Jiva Gosvami states that the news was shocking to Vidura, who therefore inquired again due to great curiosity. Thus his inquiry was psychological and not practical.

TEXT 26

TEXT

kaccit puranau purusau svanabhya-
padmanuvrttyeha kilavatirnau
asata urvyah kusalam vidhaya
krta-ksanau kusalam sura-gehe

SYNONYMS

kaccit--whether; puranau--the original; purusau--Personalities of Godhead (Krsna and Balarama); svanabhya--Brahma; padma-anuvrttya--by the request of the one who is born from the lotus; iha--here; kila--certainly; avatirnau--incarnated; asate--are; urvyah--in the world; kusalam--well-being; vidhaya--for doing so; krta-ksanau--the elevators of everyone's prosperity; kusalam--all well; sura-gehe--in the house of Surasena.

TRANSLATION

[Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahma [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Surasena.

PURPORT

Lord Krsna and Balarama are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Krsna is Baladeva, and Brahma, born from the lotus flower from Garbhodakasayi Visnu, is an expansion of Baladeva. This indicates that Krsna and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation. They appeared at the request of Brahma to liberate the burden of the world, and They relieved the world

by many superhuman activities so that everyone became happy and prosperous. Without the grace of the Lord, no one can become happy and prosperous. Because the happiness of the family of the Lord's devotees depends on the happiness of the Lord, Vidura first of all inquired about the well-being of the Lord.

TEXT 27

TEXT

kaccit kurunam paramah suhrn no
bhamah sa aste sukham anga saurih
yo vai svasrnam pitrvad dadati
varan vadanyo vara-tarpanena

SYNONYMS

kaccit--whether; kurunam--of the Kurus; paramah--greatest; suhrt--well-wisher; nah--our; bhamah--brother-in-law; sah--he; aste--is; sukham--happy; anga--O Uddhava; saurih--Vasudeva; yah--one who; vai--certainly; svasrnam--of the sisters; pitr-vat--like a father; dadati--gives; varan--everything desirable; vadanyah--munificent; vara--wife; tarpanena--by pleasing.

TRANSLATION

[Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sisters, and he is always pleasing to his wives.

PURPORT

Lord Krsna's father, Vasudeva, had sixteen wives, and one of them, named Pauravi or Rohini, the mother of Baladeva, was the sister of Vidura. Vasudeva, therefore, was the husband of Vidura's sister, and thus they were brothers-in-law. Vasudeva's sister Kunti was the wife of Pandu, Vidura's elder brother, and in that sense also, Vasudeva was brother-in-law to Vidura. Kunti was younger than Vasudeva, and it was the duty of the elder brother to treat younger sisters as daughters. Whenever anything was needed by Kunti, it was munificently delivered by Vasudeva, due to his great love for his younger sister. Vasudeva never dissatisfied his wives, and at the same time he supplied the objects desired by his sister. He had special attention for Kunti because she became a widow at an early age. While inquiring about Vasudeva's welfare, Vidura remembered all about him and the family relationship.

TEXT 28

TEXT

kaccid varuthadhipatir yadunam
pradyumna aste sukham anga virah
yam rukmini bhagavato 'bhilebhe
aradhya vipran smaram adi-sarge

SYNONYMS

kaccit--whether; varutha--of the military; adhipatih--commander-in-chief; yadunam--of the Yadus; pradyumnah--the son of Krsna named Pradyumna; aste--is; sukham--happy; anga--O Uddhava; virah--the great warrior; yam--whom; rukmini--the wife of Krsna named Rukmini; bhagavatah--from the Personality of Godhead; abhilebhe--got as a prize; aradhya--pleasing; vipran--brahmanas; smaram--Cupid (Kamadeva); adi-sarge--in his previous life.

TRANSLATION

O Uddhava, please tell me how is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life? Rukmini bore him as her son from Lord Krsna, by the grace of brahmanas whom she pleased.

PURPORT

According to Srila Jiva Gosvami, Smara (Cupid, or Kamadeva) is one of the eternal associates of Lord Krsna. Jiva Gosvami has explained this very elaborately in his treatise Krsna-sandarbha.

TEXT 29

TEXT

kaccit sukham satvata-vrsni-bhoja-
dasarhakanam adhipah sa aste
yam abhyasincac chata-patra-netro
nrpasanasam parihrtya durat

SYNONYMS

kaccit--whether; sukham--is all well; satvata--the Satvata race; vrsni--the Vrsni dynasty; bhoja--the Bhoja dynasty; dasarhakanam--the Dasarha race; adhipah--King Ugrasena; sah--he; aste--does exist; yam--whom; abhyasincat--installed; sata-patra-netrah--Lord Sri Krsna; nrpa-asana-asam--hope of the royal throne; parihrtya--giving up; durat--at a distant place.

TRANSLATION

O my friend, [tell me] whether Ugrasena, the King of the Satvatas, Vrsnis, Bhojas and Dasarhas, is now doing well. He went far away from his kingdom, leaving aside all hopes of his royal throne, but Lord Krsna again installed him.

TEXT 30

TEXT

kaccid dhareh saumya sutah sadrksa
aste 'grani rathinam sadhu sambah
asuta yam jambavati vratadhya
devam guham yo 'mbikaya dhrto 'gre

SYNONYMS

kaccit--whether; hareh--of the Personality of Godhead; saumya--O grave one; sutah--son; sadrksah--similar; aste--fares well; agranih--foremost;

rathinam--of the warriors; sadhu--well behaved; sambah--Samba; asuta--gave birth; yam--whom; jambavati--Jambavati, a queen of Lord Krsna's; vratadhya--enriched by vows; devam--the demigod; guham--of the name Karttikeya; yah--whom; ambikaya--unto the wife of Siva; dhrtah--born; agre--in the previous birth.

TRANSLATION

O gentle one, does Samba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Karttikeya in the womb of the wife of Lord Siva, and now he has been born in the womb of Jambavati, the most enriched wife of Krsna.

PURPORT

Lord Siva, one of the three qualitative incarnations of the Personality of Godhead, is the plenary expansion of the Lord. Karttikeya, born of him, is on the level of Pradyumna, another son of Lord Krsna. When Lord Sri Krsna descends into the material world, all His plenary portions also appear with Him to exhibit different functions of the Lord. But for the pastimes at Vrndavana, all functions are performed by the Lord's different plenary expansions. Vasudeva is a plenary expansion of Narayana. When the Lord appeared as Vasudeva before Devaki and Vasudeva, He appeared in His capacity as Narayana. Similarly, all the demigods of the heavenly kingdom appeared as associates of the Lord in the forms of Pradyumna, Samba, Uddhava, etc. It is learned here that Kamadeva appeared as Pradyumna, Karttikeya as Samba, and one of the Vasus as Uddhava. All of them served in their different capacities in order to enrich the pastimes of Krsna.

TEXT 31

TEXT

ksemam sa kaccid yuyudhana aste
yah phalgunal labdha-dhanu-rahasyah
lebhe 'njasadhoksaja-sevayaiva
gatim tadiyam yatibhir durapam

SYNONYMS

ksemam--all good; sah--he; kaccit--whether; yuyudhanah--Satyaki; aste--is there; yah--one who; phalgunat--from Arjuna; labdha--has achieved; dhanu-rahasyah--one who understands the intricacies of military art; lebhe--also achieved; anjasa--summarily; adhoksaja--of the Transcendence; sevaya--by service; eva--certainly; gatim--destination; tadiyam--transcendental; yatibhir--by great renouncers; durapam--very difficult to achieve.

TRANSLATION

O Uddhava, does Yuyudhana fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.

PURPORT

The destination of transcendence is to become the personal associate of the Personality of Godhead, who is known as adhoksaja, He who is beyond the reach of the senses. The renouncers of the world, the sannyasis, give up all worldly connections, namely, family, wife, children, friends, home, wealth--everything--to attain the transcendental bliss of Brahman happiness. But adhoksaja happiness is beyond Brahman happiness. The empiric philosophers enjoy a transcendental quality of bliss by philosophical speculation on the Supreme Truth, but beyond that pleasure is the pleasure enjoyed by Brahman in His eternal form of the Personality of Godhead. Brahman bliss is enjoyed by living entities after liberation from material bondage. But Parabrahman, the Personality of Godhead, enjoys eternally a bliss of His own potency, which is called the hladini potency. The empiric philosopher who studies Brahman by negation of the external features has not yet learned the quality of the hladini potency of Brahman. Out of many potencies of the Omnipotent, there are three features of His internal potency--namely samvit, sandhini and hladini. And in spite of their strict adherence to the principles of yama, niyama, asana, dhyana, dharana and pranayama, the great yogis and jnanis are unable to enter into the internal potency of the Lord. This internal potency is, however, easily realized by the devotees of the Lord by dint of devotional service. Yuyudhana achieved this stage of life, just as he achieved expert knowledge in military science from Arjuna. Thus his life was successful to the fullest extent from both the material and spiritual angles of vision. That is the way of devotional service to the Lord.

TEXT 32

TEXT

kaccid budhah svasty anamiva aste
svaphalka-putro bhagavat-prapannah
yah krsna-padankita-marga-pamsusv
acestata prema-vibhinna-dhairyah

SYNONYMS

kaccit--whether; budhah--very learned; svasti--well; anamivah--faultless; aste--does exist; svaphalka-putrah--the son of Svaphalka, Akrura; bhagavat--regarding the Personality of Godhead; prapannah--surrendered; yah--one who; krsna--the Lord; pada-ankita--marked with footprints; marga--path; pamsusu--in the dust; acestata--exhibited; prema-vibhinna--lost in transcendental love; dhairyah--mental equilibrium.

TRANSLATION

Please tell me whether Akrura, the son of Svaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Krsna.

PURPORT

When Akrura came to Vrndavana in search of Krsna, he saw the footprints of the Lord on the dust of Nanda-grama and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a

devotee who is fully absorbed in incessant thoughts of Krsna. Such a pure devotee of the Lord is naturally faultless because he is always associated with the supremely pure Personality of Godhead. Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya displayed the typical example of transcendental ecstasy, as we can understand from the life of this incarnation of God.

TEXT 33

TEXT

kaccic chivam devaka-bhoja-putrya
visnu-prajaya iva deva-matuh
ya vai sva-garbhena dadhara devam
trayi yatha yajna-vitanam artham

SYNONYMS

kaccit--whether; sivam--everything well; devaka-bhoja-putryah--of the daughter of King Devaka-bhoja; visnu-prajayah--of she who gave birth to the Personality of Godhead; iva--like that of; deva-matuh--of the mother of the demigods (Aditi); ya--one who; vai--indeed; sva-garbhena--by her own womb; dadhara--conceived; devam--the Supreme Lord; trayi--the Vedas; yatha--as much as; yajna-vitanam--of spreading the sacrifice; artham--purpose.

TRANSLATION

As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devaki] doing well?

PURPORT

The Vedas are full of transcendental knowledge and spiritual values, and thus Devaki, the mother of Lord Krsna, conceived the Lord in her womb as the personified meaning of the Vedas. There is no difference between the Vedas and the Lord. The Vedas aim at the understanding of the Lord, and the Lord is the Vedas personified. Devaki is compared to the meaningful Vedas and the Lord to their purpose personified.

TEXT 34

TEXT

apisvid aste bhagavan sukham vo
yah satvatam kama-dugho 'niruddhah
yam amananti sma hi sabda-yonim
mano-mayam sattva-turiya-tattvam

SYNONYMS

api--as also; svit--whether; aste--does He; bhagavan--the Personality of Godhead; sukham--all happiness; vah--of you; yah--one who; satvatam--of the devotees; kama-dughah--source of all desires; aniruddhah--the plenary expansion Aniruddha; yam--whom; amananti--they accept; sma--from yore; hi--certainly; sabda-yonim--the cause of the Rg Veda; manah-mayam--creator of the mind; sattva--transcendental; turiya--the fourth expansion; tattvam--principle.

TRANSLATION

May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg Veda, the creator of the mind and the fourth Plenary expansion of Visnu.

PURPORT

Adi-caturbhuja, the original expansions from Baladeva, are Vasudeva, Sankarsana, Pradyumna and Aniruddha. All of Them are visnu-tattvas, or nondifferent Personalities of Godhead. In the incarnation of Sri Rama, all these different expansions appeared for particular pastimes. Lord Rama is the original Vasudeva, and His brothers were Sankarsana, Pradyumna and Aniruddha. Aniruddha is also the cause of Maha-Visnu, from whose breathing the Rg Veda appeared. All this is nicely explained in the Markandeya Purana. In the incarnation of Lord Krsna, Aniruddha appeared as the son of the Lord. Lord Krsna in Dvaraka is the Vasudeva expansion of the original group. The original Lord Krsna never leaves Goloka Vrndavana. All the plenary expansions are one and the same visnu-tattva, and there is no difference in Their potency.

TEXT 35

TEXT

apisvid anye ca nijatma-daivam
ananya-vrttya samanuvrata ye
hrdika-satyatmaja-carudesna-
gadadayah svasti caranti saumya

SYNONYMS

api--as also; svit--whether; anye--others; ca--and; nija-atma--of one's own self; daivam--Sri Krsna; ananya--absolutely; vrttya--faith; samanuvratah--followers; ye--all those who; hrdika--Hrdika; satya-atmaja--the son of Satyabhama; carudesna--Carudesna; gada--Gada; adayah--and others; svasti--all well; caranti--pass time; saumya--O sober one.

TRANSLATION

O sober one, others, such as Hrdika, Carudesna, Gada and the son of Satyabhama, who accept Lord Sri Krsna as the soul of the self and thus follow His path without deviation--are they well?

TEXT 36

TEXT

api sva-dorbhyam vijayacyutabhyam

dharmena dharmah paripati setum
duryodhano 'tapyata yat-sabhayam
samrajya-laksmya vijayanuvrttya

SYNONYMS

api--as also; sva-dorbhyam--own arms; vijaya--Arjuna; acyuta-bhyam--along with Sri Krsna; dharmena--on religious principles; dharmah--King Yudhisthira; paripati--maintains; setum--the respect of religion; duryodhanah--Duryodhana; atapyata--envied; yat--whose; sabhayam--royal assembly; samrajya--imperial; laksmya--opulence; vijaya-anuvrttya--by the service of Arjuna.

TRANSLATION

Also let me inquire whether Maharaja Yudhisthira is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana was burning with envy because Yudhisthira was being protected by the arms of Krsna and Arjuna as if they were his own arms.

PURPORT

Maharaja Yudhisthira was the emblem of religion. When he was ruling his kingdom with the help of Lord Krsna and Arjuna, the opulence of his kingdom surpassed all imaginations of the opulence of the kingdom of heaven. His actual arms were Lord Krsna and Arjuna, and thus he surpassed everyone's opulence. Duryodhana, being envious of this opulence, planned so many schemes to put Yudhisthira into difficulty, and at last the Battle of Kuruksetra was brought about. After the Battle of Kuruksetra, Maharaja Yudhisthira was again able to rule his legitimate kingdom, and he reinstated the principles of honor and respect for religion. That is the beauty of a kingdom ruled by a pious king like Maharaja Yudhisthira.

TEXT 37

TEXT

kim va krtagesv agham atyamarsi
bhimo 'hivad dirghatamam vyamuncat
yasyanghri-patam rana-bhur na sehe
margam gadayas carato vicitram

SYNONYMS

kim--whether; va--either; krta--performed; aghesu--unto the sinners; agham--angry; ati-amarsi--unconquerable; bhimah--Bhima; ahi-vat--like a cobra; dirgha-tamam--long-cherished; vyamuncat--has released; yasya--whose; anghri-patam--putting on the steps; rana-bhuh--the field of battle; na--could not; sehe--tolerate; margam--the path; gadayah--by the clubs; caratah--playing; vicitram--wonderful.

TRANSLATION

[Please tell me] whether the unconquerable Bhima, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.

PURPORT

Vidura knew the strength of Bhima. Whenever Bhima was on the battlefield, his steps on the path and the wonderful playing of his club were unbearable for the enemy. Powerful Bhima did not take steps against the sons of Dhrtarastra for a long time. Vidura's inquiry was whether he had yet released his anger, which was like that of a suffering cobra. When a cobra releases its venom after long-cherished anger, its victim cannot survive.

TEXT 38

TEXT

kaccid yasodha ratha-yuthapanam
gandiva-dhanvoparatarir aste
alaksito yac-chara-kuta-gudho
maya-kirato girisas tutosa

SYNONYMS

kaccit--whether; yasah-dha--famous; ratha-yuthapanam--amongst the great chariot warriors; gandiva--Gandiva; dhanva--bow; uparata-arih--one who has vanquished the enemies; aste--doing well; alaksitah--without being identified; yat--whose; sara-kuta-gudhah--being covered by arrows; maya-kiratah--false hunter; girisah--Lord Siva; tutosa--was satisfied.

TRANSLATION

[Please tell me] whether Arjuna, whose bow bears the name Gandiva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Siva by covering him with arrows when Siva came as an unidentified false hunter.

PURPORT

Lord Siva tested Arjuna's strength by picking a quarrel with him over a hunted boar. He confronted Arjuna in the false dress of a hunter, and Arjuna covered him with arrows until Lord Siva was satisfied with Arjuna's fighting. He offered Arjuna the Pasupati weapon and blessed him. Here Vidura inquired about the great warrior's well-being.

TEXT 39

TEXT

yamav utasvit tanayau prthayah
parthair vrtau paksmabhir aksiniva
remata uddaya mrdhe sva-riktham
parat suparnav iva vajri-vaktrat

SYNONYMS

yamau--twins (Nakula and Sahadeva); utasvit--whether; tanayau--sons; prthayah--of Prtha; parthaih--by the sons of Prtha; vrtau--protected; paksmabhih--by shields; aksini--of the eyes; iva--like; remate--playing carelessly; uddaya--snatching; mrdhe--in the fight; sva-riktham--own

property; parat--from the enemy Duryodhana; suparnau--Garuda, the carrier of Lord Visnu; iva--like; vajri-vaktrat--from the mouth of Indra.

TRANSLATION

Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Prtha, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuda snatched nectar from the mouth of Indra, the thunderbolt carrier.

PURPORT

Indra, the King of heaven, carries a thunderbolt in his hand and is very strong, yet Garuda, the carrier of Lord Visnu, was able to snatch nectar from his mouth. Similarly, Duryodhana was as strong as the King of heaven, and still the sons of Prtha, the Pandavas, were able to snatch away their kingdom from Duryodhana. Both Garuda and the Parthas are pet devotees of the Lord, and thus it was possible for them to face such strong enemies.

Vidura's inquiry was about the youngest brothers of the Pandavas, namely Nakula and Sahadeva. These twin brothers were sons of Madri, the stepmother of the other Pandavas. But although they were stepbrothers, because Kunti took charge of them after the departure of Madri with her husband Maharaja Pandu, Nakula and Sahadeva were as good as the other three Pandavas, Yudhisthira, Bhima and Arjuna. The five brothers are known in the world as regular brothers. The three elder Pandavas took care of the younger brothers, just as the eyelid takes care of the eye. Vidura was anxious to know whether, after winning back their own kingdom from the hands of Duryodhana, the younger brothers were still living happily under the care of the elder brothers.

TEXT 40

TEXT

aho prthapi dhriyate 'rbhakarthe
rajarsi-varyena vinapi tena
yas tv eka-viro 'dhiratho vijigye
dhanur dvitiyah kakubhas catasrah

SYNONYMS

aho--O my lord; prtha--Kunti; api--also; dhriyate--bears her life; arbhaka-arthe--for the sake of fatherless children; rajarsi--King Pandu; varyena--the best; vina api--without him; tena--him; yah--one who; tu--but; eka--alone; virah--the warrior; adhirathah--commander; vijigye--could conquer; dhanuh--the bow; dvitiyah--the second; kakubhah--directions; catasrah--four.

TRANSLATION

O my lord, is Prtha still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pandu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.

PURPORT

A faithful wife cannot live without her lord, the husband, and therefore all widows used to voluntarily embrace the burning fire which consumed the dead husband. This system was very common in India because all the wives were chaste and faithful to their husbands. Later on, with the advent of the age of Kali, the wives gradually began to be less adherent to their husbands, and the voluntary embrace of the fire by the widows became a thing of the past. Very recently the system was abolished, since the voluntary system had become a forcible social custom.

When Maharaja Pandu died, both his wives, namely Kunti and Madri, were prepared to embrace the fire, but Madri requested Kunti to live for the sake of the younger children, the five Pandavas. This was agreed upon by Kunti at the added request of Vyasadeva. In spite of her great bereavement, Kunti decided to live, not to enjoy life in the absence of her husband, but only to give protection to the children. This incident is referred to here by Vidura because he knew all the facts about his sister-in-law Kuntidevi. It is understood that Maharaja Pandu was a great warrior and that he alone, with the help of bow and arrow, could conquer the world's four directions. In the absence of such a husband, it was almost impossible for Kunti to live on even as a widow, but she had to do it for the sake of the five children.

TEXT 41

TEXT

saumyanusoce tam adhah-patantam
bhratre paretaya vidudruhe yah
niryapito yena suhrt sva-purya
aham sva-putran samanuvratena

SYNONYMS

saumya--O gentle one; anusoce--just lamenting; tam--him; adhah-patantam--gliding down; bhratre--on his brother's; paretaya--death; vidudruhe--revolted against; yah--one who; niryapitah--driven out; yena--by whom; suhrt--well-wisher; sva-puryah--from his own house; aham--myself; sva-putran--with his own sons; samanu-vratena--accepting the same line of action.

TRANSLATION

O gentle one, I simply lament for he [Dhrtarastra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher, because he accepted the line of action adopted by his own sons.

PURPORT

Vidura did not ask about the welfare of his elder brother because there was no chance of his well-being, only news of his gliding down to hell. Vidura was a sincere well-wisher for Dhrtarastra, and he had a thought about him in the corner of his heart. He lamented that Dhrtarastra could rebel against the sons of his dead brother Pandu and that he could drive him (Vidura) out of his own house on the dictation of his crooked sons. In spite of these actions, Vidura never became an enemy of Dhrtarastra but continued to be his well-wisher, and at the last stage

of Dhrtarastra's life, it was Vidura only who proved to be his real friend. Such is the behavior of a Vaisnava like Vidura: he desires all good, even for his enemies.

TEXT 42

TEXT

so 'ham harer martya-vidambanena
drso nrrnam calayato vidhatuh
nanyopalaksyah padavim prasadac
carami pasyan gata-vismayo 'tra

SYNONYMS

sah aham--therefore, I; hareh--of the Personality of Godhead; martya--in this mortal world; vidambanena--without being recognized; drsah--on sight; nrrnam--of the people in general; calayatah--bewildering; vidhatuh--in order to do it; na--not; anya--other; upalaksyah--seen by others; padavim--glories; prasadat--by the grace of; carami--do travel; pasyan--by seeing; gata-vismayah--without doubt; atra--in this matter.

TRANSLATION

I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

PURPORT

Although he was the brother of Dhrtarastra, Vidura was completely different. By the grace of Lord Krsna, he was not foolish like his brother, and thus his brother's association could not influence him. Dhrtarastra and his materialistic sons wanted to falsely lord it over the world by dint of their own strength. The Lord encouraged them in this, and thus they became more and more bewildered. But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrim's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly convinced of being protected by the Lord. This stage of life is explained in Bhagavad-gita as abhayam sattva-samsuddhih: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called sattva-samsuddhih, or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called narayana-para, is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

When Lord Sri Krsna was personally present in the mortal world in His eternal, blissful form of Syamasundara, those who were not pure devotees of the Lord could not recognize Him or know His glories. Avajananti mam mudha manusim tanum asritam (Bg. 9.11): He is always bewildering to the nondevotees, but He is always seen by the devotees by dint of their pure devotional service to Him.

TEXT 43

TEXT

nunam nrpanam tri-madotpathanam
mahim muhus calayatam camubhih
vadhat prapannarti-jihirsayeso
'py upaiksatagham bhagavan kurunam

SYNONYMS

nunam--of course; nrpanam--of the kings; tri--three; mada-utpathanam--going astray out of false pride; mahim--earth; muhuh--constantly; calayatam--agitating; camubhih--by movement of soldiers; vadhat--from the act of killing; prapanna--surrendered; arti-jihirsaya--willing to relieve the distress of the sufferers; isah--the Lord; api--in spite of; upaiksata--waited; agham--offenses; bhagavan--the Supreme Lord; kurunam--of the Kurus.

TRANSLATION

Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Krsna] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

PURPORT

As declared in Bhagavad-gita, the Lord appears in the mortal world to execute His much-needed mission of killing the miscreants and giving protection to the suffering faithful. In spite of that mission, Lord Krsna tolerated the insult to Draupadi by the Kurus and the injustices perpetrated against the Pandavas, as well as insults to Himself. The question may be raised, "Why did He tolerate such injustices and insults in His presence? Why did He not chastise the Kurus immediately?" When Draupadi was insulted in the assembly by the Kurus by their attempt to see her naked in the presence of all, the Lord protected Draupadi by supplying an unlimited length of clothing. But He did not chastise the insulting party immediately. This silence of the Lord did not mean, however, that He excused the offenses of the Kurus. There were many other kings on earth who had become very proud of three kinds of possessions--wealth, education and followers--and they were constantly agitating the earth by movements of military strength. The Lord was just waiting to get them together on the Battlefield of Kuruksetra and kill them all at one time, just to make a short-cut in His killing mission. Godless kings or heads of state, when puffed up by advancement of material wealth, education and increase of population, always make a show of military strength and give trouble to the innocent. When Lord Krsna was personally present, there were many such kings all over the world, and He thus arranged for the Battle of Kuruksetra. In His manifestation of visva-

rupa, the Lord expressed His mission of killing as follows: "I have willingly descended on the earth in My capacity of inexorable Time in order to decrease the unwanted population. I shall finish all those who have assembled here except you, the Pandavas. This killing does not wait for you to take part in it. It is already arranged: all will be killed by Me. If you want to become famous as the hero of the battlefield and thus enjoy the booty of war, then, O Savyasaci, just become the immediate cause of this killing and thus take the credit. I have already killed all the great warriors--Bhisma, Drona, Jayadratha, Karna and many other great generals. Do not worry. Fight the battle and be famous as a great hero." (Bg. 11.32-34)

The Lord always wants to see His devotee as the hero of some episode which He Himself performs. He wanted to see His devotee and friend Arjuna as the hero of the Battle of Kuruksetra, and thus He waited for all the miscreants of the world to assemble. That, and nothing else, is the explanation of His waiting.

TEXT 44

TEXT

ajasya janmotpatha-nasanaya
karmany akartur grahanaya pumsam
nav anyatha ko 'rhati deha-yogam
paro gunanam uta karma-tantram

SYNONYMS

ajasya--of the unborn; janma--appearance; utpatha-nasanaya--for the sake of annihilating the upstarts; karmani--works; akartuh--of one who has nothing to do; grahanaya--to take up; pumsam--of all persons; nanu anyatha--otherwise; kah--who; arhati--may deserve; deha-yogam--contact of the body; parah--transcendental; gunanam--of the three modes of nature; uta--what to speak of; karma-tantram--the law of action and reaction.

TRANSLATION

The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

PURPORT

Isvarah paramah krsnah sac-cid-ananda-vigraha (Brahma-samhita 5.1): the form of the Lord is eternal, blissful, and all-satisfying. His so-called birth is therefore an appearance only, like the birth of the sun on the horizon. His birth does not, like that of the living entities, take place under the influence of material nature and the bondage of the reactions of past deeds. His works and activities are independent pastimes and are not subject to the reactions of material nature. In Bhagavad-gita (4.14) it is said:

na mam karmani limpanti
na me karma-phale sprha
iti mam yo 'bhijanati
karmabhir na sa badhyate

The law of karma enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds. It is said, *karmani nirdahati kintu ca bhakti-bhajam*: the Lord minimizes or nullifies the reactionary influence of the devotee's past deeds. (Brahma-samhita 5.54)

The activities of the Lord are to be accepted and relished by all living entities. His activities are to attract the ordinary man towards the Lord. The Lord always acts in favor of the devotees, and therefore ordinary men who are fruitive actors or seekers of salvation may be attracted to the Lord when He acts as protector of the devotees. The fruitive actors can attain their goals by devotional service, and the salvationists can also attain their goal in life by devotional service to the Lord. The devotees do not want the fruitive results of their work, nor do they want any kind of salvation. They relish the glorious superhuman activities of the Lord, such as His lifting Govardhana Hill and His killing the demon Putana in infancy. His activities are enacted to attract all kinds of men--karmis, jnanis and bhaktas. Because He is transcendental to all laws of karma, there is no possibility of His accepting a form of maya as is forced on the ordinary living entities who are bound by the actions and reactions of their own deeds.

The secondary purpose of His appearance is to annihilate the upstart asuras and to stop the nonsense of atheistic propaganda by less intelligent persons. By the Lord's causeless mercy, the asuras who are killed personally by the Personality of Godhead get salvation. The meaningful appearance of the Lord is always distinct from ordinary birth. Even the pure devotees have no connection with the material body, and certainly the Lord, who appears as He is, in His sac-cid-ananda form, is not limited by a material form.

TEXT 45

TEXT

tasya prapannakhila-lokapanam
 avasthitanam anusasane sve
 arthaya jatasya yadusv ajasya
 vartam sakhe kirtaya tirtha-kirteḥ

SYNONYMS

tasya--His; prapanna--surrendered; akhila-loka-panam--all rulers of the entire universe; avasthitanam--situated in; anusasane--under the control of; sve--own self; arthaya--for the interest of; jatasya--of the born; yadusu--in the family of the Yadus; ajasya--of the unborn; vartam--topics; sakhe--O my friend; kirtaya--please narrate; tirtha-kirteḥ--of the Lord, whose glories are chanted in the places of pilgrimage.

TRANSLATION

O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees the Yadus.

PURPORT

There are innumerable rulers all over the universe in different varieties of planets: the sun-god in the sun planet, the moon-god in the moon planet, Indra in the heavenly planet, Vayu, Varuna, and those in the Brahmaloaka planet, where Lord Brahma is living. All are obedient servants of the Lord. Whenever there is any trouble in the administration of the innumerable planets in different universes, the rulers pray for an appearance, and the Lord appears. The Bhagavatam (1.3.28) has already confirmed this in the following verse:

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

In every millennium, whenever there is any trouble for the obedient rulers, the Lord appears. He also appears for the sake of His pure unalloyed devotees. The surrendered rulers and the pure devotees are always strictly under the control of the Lord, and they are never disobedient to the desires of the Lord. The Lord is therefore always attentive to them.

The purpose of pilgrimages is to remember the Lord constantly, and therefore the Lord is known as tirtha-kirti. The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord. Even today, although times have changed, there are still pilgrimage sites in India. For example, in Mathura and Vrndavana, where we had a chance to stay, people are awake from early in the morning at 4 A.M. up until nighttime and are constantly engaged, some way or other, in chanting the holy glories of the Lord. The beauty of such a pilgrimage site is that automatically one remembers the holy glories of the Lord. His name, fame, quality, form, pastimes and entourage are all identical to the Lord, and therefore chanting the glories of the Lord invokes the personal presence of the Lord. Any time or anywhere pure devotees meet and chant the glories of the Lord, the Lord is present without any doubt. It is said by the Lord Himself that He always stays where His pure devotees chant His glories.

Thus end the Bhaktivedanta purports of the Third Canto, First Chapter, of the Srimad-Bhagavatam, entitled "Questions by Vidura."

Chapter Two
Remembrance of Lord Krsna

TEXT 1

TEXT

sri-suka uvaca
iti bhagavatah prstah
ksattra vartam priyasrayam
prativaktum na cotseha
autkanthyat smaritesvarah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva said; iti--thus; bhagavatah--the great devotee; prstah--being asked; ksattra--by Vidura; vartam--message; priya-asrayam--regarding the dearest; prativaktum--to reply; na--not; ca--also; utsehe--became eager; autkanthyat--by excessive anxiety; smarita--remembrance; isvarah--the Lord.

TRANSLATION

Sri Sukadeva Gosvami said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Krsna], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

TEXT 2

TEXT

yah panca-hayano matra
pratar-asaya yacitah
tan naicchad racayan yasya
saparyam bala-lilaya

SYNONYMS

yah--one who; panca--five; hayana--years old; matra--by his mother; pratah-asaya--for breakfast; yacitah--called for; tat--that; na--not; aicchat--liked; racayan--playing; yasya--whose; saparyam--service; bala-lilaya--childhood.

TRANSLATION

He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Krsna that when he was called by his mother for morning breakfast, he did not wish to have it.

PURPORT

From his very birth, Uddhava was a natural devotee of Lord Krsna, or a nitya-siddha, a liberated soul. From natural instinct he used to serve Lord Krsna, even in his childhood. He used to play with dolls in the form of Krsna, he would serve the dolls by dressing, feeding and worshipping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him. Human life is meant for reviving one's eternal relation with the Lord, and all religious injunctions are meant for awakening this dormant instinct of the living entity. The sooner this awakening is brought about, the quicker the mission of human life is fulfilled. In a good family of devotees, the child gets the opportunity to serve the Lord in many ways. A soul who is already advanced in devotional service has the opportunity to take birth in such an enlightened family. This is confirmed in the Bhagavad-gita (6.41). Sucinam srimatam gehe yoga-bhrasto 'bhijayate: even the fallen devotee gets the opportunity to take his birth in the family of a well-situated brahmana or in a rich, well-to-do mercantile family. In both these families there is a good opportunity to

revive one's sense of God consciousness automatically because particularly in these families the worship of Lord Krsna is regularly performed and the child gets the opportunity to imitate the process of worship called arcana.

The pancaratrīki formula for training persons in devotional service is temple worship, whereby the neophytes get the opportunity to learn devotional service to the Lord. Maharaja Parikṣit also used to play with Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle.

TEXT 3

TEXT

sa katham sevaya tasya
kalena jarasam gatah
prsto vartam pratibruyad
bhartuh padav anusmaran

SYNONYMS

sah--Uddhava; katham--how; sevaya--by such service; tasya--his; kalena--in course of time; jarasam--invalidity; gatah--undergone; prstah--asked for; vartam--message; pratibruyat--just to reply; bhartuh--of the Lord; padau--His lotus feet; anusmaran--remembering.

TRANSLATION

Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

PURPORT

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age. In the transcendental service there is no satiation, and therefore there is no retirement. Materially, when a man becomes tired by rendering service in his physical body, he is allowed retirement, but in the transcendental service there is no feeling of fatigue because it is spiritual service and is not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old, and therefore on the spiritual plane the service is never tiresome.

Uddhava undoubtedly became old, but that does not mean that his spirit became old. His service attitude matured on the transcendental plane, and therefore as soon as he was questioned by Vidura about Lord Kṛṣṇa, he at once remembered his Lord by reference to the context and forgot himself on the physical plane. That is the sign of pure devotional service to the Lord, as will be explained later on (laksanam bhakti-yogasya, etc.) in Lord Kapila's instructions to His mother, Devahūti.

TEXT 4

TEXT

sa muhurtam abhut tusnim
krsnanghri-sudhaya bhram
tivrena bhakti-yogena
nimagnah sadhu nirvrtah

SYNONYMS

sah--Uddhava; muhurtam--for a moment; abhut--became; tusnim--dead silent; krsna-anghri--the lotus feet of the Lord; sudhaya--by the nectar; bhram--well matured; tivrena--by very strong; bhakti-yogena--devotional service; nimagnah--absorbed in; sadhu--good; nirvrtah--fully in love.

TRANSLATION

For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

PURPORT

On the inquiry by Vidura about Krsna, Uddhava appeared to be awakened from slumber. He appeared to regret that he had forgotten the lotus feet of the Lord. Thus he again remembered the lotus feet of the Lord and remembered all his transcendental loving service unto Him, and by so doing he felt the same ecstasy that he used to feel in the presence of the Lord. Because the Lord is absolute, there is no difference between His remembrance and His personal presence. Thus Uddhava remained completely silent for a moment, but then he appeared to be going deeper and deeper into ecstasy. Feelings of ecstasy are displayed by highly advanced devotees of the Lord. There are eight kinds of transcendental changes in the body--tears, shivering of the body, perspiration, restlessness, throbbing, choking of the throat, etc.--and all were manifested by Uddhava in the presence of Vidura.

TEXT 5

TEXT

pulakodbhinna-sarvango
muncan milad-drsa sucah
purnartho laksitas tena
sneha-prasara-samplutah

SYNONYMS

pulaka-udbhinna--bodily changes of transcendental ecstasy; sarv-angah--every part of the body; muncan--smearing; milat--opening; drsa--by the eyes; sucah--tears of grief; purna-arthah--complete achievement; laksitah--thus observed; tena--by Vidura; sneha-prasara--extensive love; samplutah--thoroughly assimilated.

TRANSLATION

It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

PURPORT

The symptoms of the highest order of devotional life were observed by Vidura, an experienced devotee of the Lord, and he confirmed Uddhava's perfectional stage of love of Godhead. Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realization of the steady condition of devotional service, and the last stage is that of ecstasy symptomized by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed off. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realization and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the maha-bhava stage, which is generally not possible for the living entities. All these were manifested by Lord Sri Caitanya Mahaprabhu, the personification of love of God.

In the Bhakti-rasamrta-sindhu by Srila Rupa Gosvami, the chief disciple of Lord Sri Caitanya Mahaprabhu, these transcendental symptoms displayed by pure devotees like Uddhava are systematically described. We have written a summary study of Bhakti-rasamrta-sindhu entitled The Nectar of Devotion, and one may consult this book for more detailed information on the science of devotional service.

TEXT 6

TEXT

sanakair bhagaval-lokan
nrlokam punar agatah
vimrjya netre viduram
prityahoddhava utsmayan

SYNONYMS

sanakaih--gradually; bhagavat--the Lord; lokat--from the abode; nrlokam--the planet of the human beings; punah agatah--coming again; vimrjya--wiping; netre--eyes; viduram--unto Vidura; pritya--in affection; aha--said; uddhavah--Uddhava; utsmayan--by all those remembrances.

TRANSLATION

The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.

PURPORT

When Uddhava was fully absorbed in the transcendental ecstasy of love of Cod, he actually forgot all about the external world. The pure devotee lives constantly in the abode of the Supreme Lord, even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. When Uddhava wanted to speak to Vidura, he came down from the abode of the Lord, Dvaraka, to the material plane of human beings. Even though a pure devotee is present on this mortal planet, he is here in relation to the Lord for engagement in transcendental loving service, and not for any material cause. A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition. The conditional changes of the living entity are explained in the Caitanya-caritamṛta in the instructions given to Srila Rupa Gosvami by Lord Sri Caitanya: "The living entities all over the universes are enjoying the effects of the respective fruitive results of their own work, life after life. Out of all of them, some may be influenced by the association of pure devotees and thus get the chance to execute devotional service by attainment of taste. This taste is the seed of devotional service, and one who is fortunate enough to have received such a seed is advised to sow it in the core of his heart. As one cultivates a seed by pouring water to fructify it, the seed of devotional service sown in the heart of the devotee may be cultured by pouring water in the form of hearing and chanting of the holy name and pastimes of the Lord. The creeper of devotional service, so nourished, gradually grows, and the devotee, acting as a gardener, goes on pouring the water of constant hearing and chanting. The creeper of devotional service gradually grows so high that it passes through the entire material universe and enters into the spiritual sky, growing still higher and higher until it reaches the planet Goloka Vṛndavana. The devotee-gardener is in touch with the abode of the Lord even from the material plane by dint of performing devotional service to the Lord simply by hearing and chanting. As a creeper takes shelter of another, stronger tree, similarly the creeper of devotional service, nourished by the devotee, takes shelter of the lotus feet of the Lord and thus becomes fixed. When the creeper is fixed, then the fruit of the creeper comes into existence, and the gardener who nourished it is able to enjoy this fruit of love, and his life becomes successful." That Uddhava attained this stage is evident from his dealings. He could simultaneously reach the supreme planet and still appear in this world.

TEXT 7

TEXT

uddhava uvaca
krsna-dyumani nimloce
girnesv ajagarena ha
kim nu nah kusalam bruyam
gata-srisu grhesv aham

SYNONYMS

uddhava uvaca--Sri Uddhava said; krsna-dyumani--the Kṛṣṇa sun;
nimloce--having set; girnesu--being swallowed; ajagarena--by the great
snake; ha--in the past; kim--what; nu--else; nah--our; kusalam--welfare;
bruyam--may I say; gata--gone away; srisu grhesu--in the house; aham--I.

TRANSLATION

Sri Uddhava said: My dear Vidura, the sun of the world, Lord Krsna, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?

PURPORT

The disappearance of the Krsna sun may be explained as follows, according to the commentary of Srila Visvanatha Cakravarti Thakura. Vidura was struck with great sorrow when he got the hint of the annihilation of the great Yadu dynasty as well as of his own family, the Kuru dynasty. Uddhava could understand the grief of Vidura, and therefore he first of all wanted to sympathize with him by saying that after the sunset everyone is in darkness. Since the entire world was merged in the darkness of grief, neither Vidura nor Uddhava nor anyone else could be happy. Uddhava was as much aggrieved as Vidura, and there was nothing further to be said about their welfare.

The comparison of Krsna to the sun is very appropriate. As soon as the sun sets, darkness automatically appears. But the darkness experienced by the common man does not affect the sun itself either at the time of sunrise or of sunset. Lord Krsna's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness. His pastimes, however, are everlasting. The Lord is always present in some universe, just as the sun is present in either the eastern or the western hemisphere. The sun is always present either in India or in America, but when the sun is present in India, the American land is in darkness, and when the sun is present in America, the Indian hemisphere is in darkness.

As the sun appears in the morning and gradually rises to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Krsna's disappearance in one universe and the beginning of His different pastimes in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe. And thus His nitya-lila, or eternal pastimes, are going on without ending. As the sunrise takes place once in twenty-four hours, similarly the pastimes of Lord Krsna take place in a universe once in a daytime of Brahma, the account of which is given in the Bhagavad-gita as 4,300,000,000 solar years. But wherever the Lord is present, all His different pastimes as described in the revealed scriptures take place at regular intervals.

As at sunset the snakes become powerful, thieves are encouraged, ghosts become active, the lotus becomes disfigured and the cakravaki laments, so with the disappearance of Lord Krsna, the atheists feel enlivened, and the devotees become sorry.

TEXT 8

TEXT

durbhago bata loko 'yam
yadavo nitaram api
ye samvasanto na vidur
harim mina ivodupam

SYNONYMS

durbhagah--unfortunate; bata--certainly; lokah--universe; ayam--this; yadavah--the Yadu dynasty; nitaram--more specifically; api--also; ye--those; samvasantah--living together; na--did not; viduh--understand; harim--the Personality of Godhead; minah--the fishes; iva udupam--like the moon.

TRANSLATION

This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.

PURPORT

Uddhava lamented for the unfortunate persons of the world who could not recognize Lord Sri Krsna in spite of seeing all His transcendental godly qualities. From the very beginning of His appearance within the prison bars of King Kamsa up to His mausala-lila, although He exhibited His potencies as the Personality of Godhead in the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the foolish persons of the world could not understand that He was the Supreme Lord, Foolish persons might have thought Him an extraordinary historic figure because they had no intimate touch with the Lord, but more unfortunate were the family members of the Lord, the members of the Yadu dynasty, who were always in company with the Lord but were unable to recognize Him as the Supreme Personality of Godhead. Uddhava lamented his own fortune also because although he knew Krsna to be the Supreme Personality of Godhead, he could not properly use the opportunity to render devotional service to the Lord. He regretted everyone's misfortune, including his own. The pure devotee of the Lord thinks himself most unfortunate. That is due to excessive love for the Lord and is one of the transcendental perceptions of viraha, the suffering of separation.

It is learned from the revealed scriptures that the moon was born from the milk ocean. There is a milk ocean in the upper planets, and there Lord Visnu, who controls the heart of every living being as Paramatma (the Supersoul), resides as the Ksirodakasayi Visnu. Those who do not believe in the existence of the ocean of milk because they have experience only of the salty water in the ocean should know that the world is also called the go, which means the cow. The urine of a cow is salty, and according to Ayur-vedic medicine the cow's urine is very effective in treating patients suffering from liver trouble. Such patients may not have any experience of the cow's milk because milk is never given to liver patients. But the liver patient may know that the cow has milk also, although he has never tasted it. Similarly, men who have experience only of this tiny planet where the saltwater ocean exists may take information from the revealed scriptures that there is also an ocean of milk, although we have never seen it. From this ocean of milk the moon was born, but the fish in the milk ocean could not recognize that the moon was not another fish and was different from them. The fish took the moon to be one of them or maybe something illuminating, but nothing more. The unfortunate persons who do not recognize Lord Krsna are like such fish. They take Him to be one of them, although a little extraordinary in opulence, strength, etc. The Bhagavad-gita (9.11) confirms such foolish persons to be most unfortunate: avajananti mam mudha manusim tanum asritam.

TEXT 9

TEXT

ingita-jnah puru-praudha
ekaramas ca satvatah
satvatam rsabham sarve
bhutavasam amamsata

SYNONYMS

ingita-jnah--expert in psychic study; puru-praudhah--highly experienced; eka--one; aramah--relaxation; ca--also; satvatah--devotees, or own men; satvatam rsabham--head of the family; sarve--all; bhutavasam--all-pervading; amamsata--could think.

TRANSLATION

The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere.

PURPORT

In the Vedas it is said that the Supreme Lord or the Paramatma cannot be understood simply by the strength of one's erudition or power of mental speculation: *nayam atma pravacanena labhyo na medhaya na bahuna srutena* (Katha Upanisad 1.2.23). He can be known only by one who has the mercy of the Lord. The Yadavas were all exceptionally learned and experienced, but in spite of their knowing the Lord as the one who lives in everyone's heart, they could not understand that He is the original Personality of Godhead. This lack of knowledge was not due to their insufficient erudition; it was due to their misfortune. In Vrndavana, however, the Lord was not even known as the Paramatma because the residents of Vrndavana were pure unconventional devotees of the Lord and could think of Him only as their object of love. They did not know that He is the Personality of Godhead. The Yadus, or the residents of Dvaraka, however, could know Lord Krsna as Vasudeva, or the Supersoul living everywhere, but not as the Supreme Lord. As scholars of the Vedas, they verified the Vedic hymns: *eko devah. . . sarva-bhutadhivasah. . . antaryami. . . and vrsninam para-devata. . .* The Yadus, therefore, accepted Lord Krsna as the Supersoul incarnated in their family, and not more than that.

TEXT 10

TEXT

devasya mayaya sprsta
ye canyad asad-asritah
bhramyate dhira na tad-vakyair
atmany uptatmano harau

SYNONYMS

devasya--of the personality of Godhead; mayaya--by the influence of external energy; sprstah--infected; ye--all those; ca--and; anyat--

others; asat--illusory; asritah--being taken to; bhramyate--bewilder;
dih--intelligence; na--not; tat--of them; vakyaih--by those words;
atmani--in the Supreme Self; upta-atmanah--surrendered souls; harau--unto
the Lord.

TRANSLATION

Under no circumstances can the words of persons bewildered by the
illusory energy of the Lord deviate the intelligence of those who are
completely surrendered souls.

PURPORT

Lord Sri Krsna is the Supreme Personality of Godhead according to all
the evidences of the Vedas. He is accepted by all acaryas, including
Sripada Sankaracarya. But when He was present in the world, different
classes of men accepted Him differently, and therefore their calculations
of the Lord were also different. Generally, persons who had faith in the
revealed scriptures accepted the Lord as He is, and all of them merged
into great bereavement when the Lord disappeared from the world. In the
First Canto we have already discussed the lamentation of Arjuna and
Yudhisthira, to whom the disappearance of Lord Krsna was almost
intolerable up to the end of their lives.

The Yadavas were only partially cognizant of the Lord, but they are
also glorious because they had the opportunity to associate with the
Lord, who acted as the head of their family, and they also rendered the
Lord intimate service. The Yadavas and other devotees of the Lord are
different from those who wrongly calculated Him to be an ordinary human
personality. Such persons are certainly bewildered by the illusory
energy. They are hellish and are envious of the Supreme Lord. The
illusory energy acts very powerfully on them because in spite of their
elevated mundane education, such persons are faithless and are infected
by the mentality of atheism. They are always very eager to establish that
Lord Krsna was an ordinary man who was killed by a hunter due to His many
impious acts in plotting to kill the sons of Dhrtarastra and Jarasandha,
the demoniac kings of the earth. Such persons have no faith in the
statement of the Bhagavad-gita that the Lord is unaffected by the
reactions of work: na mam karmani limpanti. According to the atheistic
point of view, Lord Krsna's family, the Yadu dynasty, was vanquished due
to being cursed by the brahmanas for the sins committed by Krsna in
killing the sons of Dhrtarastra, etc. All these blasphemies do not touch
the heart of the devotees of the Lord because they know perfectly well
what is what. Their intelligence regarding the Lord is never disturbed.
But those who are disturbed by the statements of the asuras are also
condemned. That is what Uddhava meant in this verse.

TEXT 11

TEXT

pradarsyatapta-tapasam
avitrpta-drsam nram
adayantar adhad yas tu
sva-bimbam loka-locanam

SYNONYMS

pradarsya--by exhibiting; atapta--without undergoing; tapasam--penances; avitrpta-drsam--without fulfillment of vision; nram--of persons; adaya--taking; antah--disappearance; adhat--performed; yah--He who; tu--but; sva-bimbam--His own form; loka-locanam--public vision.

TRANSLATION

Lord Sri Krsna, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

PURPORT

In this verse the word avitrpta-drsam is most significant. The conditioned souls in the material world are all trying to satisfy their senses in various ways, but they have failed to do so because it is impossible to be satisfied by such efforts. The example of the fish on land is very appropriate. If one takes a fish from the water and puts in on the land, it cannot be made happy by any amount of offered pleasure. The spirit soul can be happy only in the association of the supreme living being, the Personality of Godhead, and nowhere else. The Lord, by His unlimited causeless mercy, has innumerable Vaikuntha planets in the brahmajyoti sphere of the spiritual world, and in that transcendental world there is an unlimited arrangement for the unlimited pleasure of the living entities.

The Lord Himself comes to display His transcendental pastimes, typically represented at Vrndavana, Mathura and Dvaraka. He appears just to attract the conditioned souls back to Godhead, back home to the eternal world. But for want of sufficient piety, the onlookers are not attracted by such pastimes of the Lord. In Bhagavad-gita it is said that only those who have completely surpassed the way of sinful reaction can engage themselves in the transcendental loving service of the Lord. The entire Vedic way of ritualistic performances is to put every conditioned soul on the path of piety. By strict adherence to the prescribed principles for all orders of social life, one can attain the qualities of truthfulness, control of the mind, control of the senses, forbearance, etc., and can be elevated to the plane of rendering pure devotional service to the Lord. Only by such a transcendental vision are one's material hankerings fully satisfied.

When the Lord was present, persons who were able to satisfy their material hankerings by seeing Him in true perspective were thus able to go back with Him to His kingdom. But those persons who were unable to see the Lord as He is remained attached to material hankerings and were not able to go back home, back to Godhead. When the Lord passed beyond the vision of all, He did so in His original eternal form, as stated in this verse. The Lord left in His own body; He did not leave His body as is generally misunderstood by the conditioned souls. This statement defeats the false propaganda of the faithless nondevotees that the Lord passed away like an ordinary conditioned soul. The Lord appeared in order to release the world from the undue burden of the nonbelieving asuras, and after doing this, He disappeared from the world's eyes.

TEXT 12

TEXT

yan martya-lilaupayikam sva-yoga-

maya-balam darsayata grhitam
vismapanam svasya ca saubhagarddheh
param padam bhusana-bhusanangam

SYNONYMS

yat--His eternal form which; martya--mortal world; lila-upayikam--just suitable for the pastimes; sva-yoga-maya-balam--potency of the internal energy; darsayata--for manifestation; grhitam--discovered; vismapanam--wonderful; svasya--of His own; ca--and; saubhaga-rddheh--of the opulent; param--supreme; padam--ultimate stand; bhusana--ornament; bhusana-angam--of the ornaments.

TRANSLATION

The Lord appeared in the mortal world by His internal potency, yoga-maya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His [Sri Krsna's] transcendental body is the ornament of all ornaments.

PURPORT

In conformity with the Vedic hymns (nityo nityanam cetanas cetananam), the Personality of Godhead is more excellent than all other living beings within all the universes in the material world. He is the chief of all living entities; no one can surpass Him or be equal to Him in wealth, strength, fame, beauty, knowledge or renunciation. When Lord Krsna was within this universe, He seemed to be a human being because He appeared in a manner just suitable for His pastimes in the mortal world. He did not appear in human society in His Vaikuntha feature with four hands because that would not have been suitable for His pastimes. But in spite of His appearing as a human being, no one was or is equal to Him in any respect in any of the six different opulences. Everyone is more or less proud of his opulence in this world, but when Lord Krsna was in human society, He excelled all His contemporaries within the universe.

When the Lord's pastimes are visible to the human eye, they are called prakata, and when they are not visible they are called aprakata. In fact, the Lord's pastimes never stop, just as the sun never leaves the sky. The sun is always in its right orbit in the sky, but it is sometimes visible and sometimes invisible to our limited vision. Similarly, the pastimes of the Lord are always current in one universe or another, and when Lord Krsna disappeared from the transcendental abode of Dvaraka, it was simply a disappearance from the eyes of the people there. It should not be misunderstood that His transcendental body, which is just suitable for the pastimes in the mortal world, is in any way inferior to His different expansions in the Vaikunthalokas. His body manifested in the material world is transcendental par excellence in the sense that His pastimes in the mortal world excel His mercy displayed in the Vaikunthalokas. In the Vaikunthalokas the Lord is merciful toward the liberated or nitya-mukta living entities, but in His pastimes in the mortal world He is merciful even to the fallen souls who are nitya-baddha, or conditioned forever. The six excellent opulences which He displayed in the mortal world by the agency of His internal potency, yoga-maya, are rare even in the Vaikunthalokas. All His pastimes were manifested not by the material energy but by His spiritual energy. The excellence of His rasa-lila at Vrndavana and His householder life with sixteen thousand wives is

wonderful even for Narayana in Vaikuntha and is certainly so for other living entities within this mortal world. His pastimes are wonderful even for other incarnations of the Lord, such as Sri Rama, Nrsimha and Varaha. His opulence was so superexcellent that His pastimes were adored even by the Lord of Vaikuntha, who is not different from Lord Krsna Himself.

TEXT 13

TEXT

yad dharma-sunor bata rajasuye
niriksyā drk-svastyayanam tri-lokah
kartsnyena cadyeha gatam vidhatur
arvak-srtau kausalam ity amanyata

SYNONYMS

yat--the form which; dharma-sunoh--of Maharaja Yudhisthira; bata--certainly; rajasuye--in the arena of the rajasuya sacrifice; niriksyā--by observing; drk--sight; svastyayanam--pleasing; tri-lokah--the three worlds; kartsnyena--in sum total; ca--thus; adya--today; iha--within the universe; gatam--surpassed; vidhatuh--of the creator (Brahma); arvak--recent mankind; srtau--in the material world; kausalam--dexterity; iti--thus; amanyata--contemplated.

TRANSLATION

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the rajasuya sacrifice performed by Maharaja Yudhisthira. After seeing the beautiful bodily features of Lord Krsna, they all contemplated that He was the ultimate dexterous creation of Brahma, the creator of human beings.

PURPORT

There was nothing comparable to the bodily features of Lord Krsna when He was present in this world. The most beautiful object in the material world may be compared to the blue lotus flower or the full moon in the sky, but even the lotus flower and the moon were defeated by the beauty of the bodily features of Lord Krsna, and this was certified by the demigods, the most beautiful living creatures in the universe. The demigods thought that Lord Krsna, like themselves, was also created by Lord Brahma, but in fact Brahma was created by Lord Krsna. It was not within the power of Brahma to create the transcendental beauty of the Supreme Lord. No one is the creator of Krsna; rather, He is the creator of everyone. As He says in Bhagavad-gita (10.8), aham sarvasya prabhavo mattah sarvam pravartate.

TEXT 14

TEXT

yasyanuraga-pluta-hasa-rasa-
lilavaloka-pratilabdha-manah
vraja-striyo drgbhir anupravrtta-
dhiyo 'vatasthuh kila krtya-sesah

SYNONYMS

yasya--whose; anuraga--attachment; pluta--enhanced by; hasa--laughter; rasa--humors; lila--pastimes; avaloka--glancing; pratilabdha--obtained thereof; manah--anguished; vraja-striyah--damsels of Vraja; drgbhiih--with the eyes; anupravrtta--following; dhiyah--by intelligence; avatasthuh--sat silently; kila--indeed; krtya-sesah--without finishing household duties.

TRANSLATION

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Krsna left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

PURPORT

In His boyhood at Vrndavana, Lord Krsna was notorious as a teasing friend in transcendental love to all the girls His age. His love for them was so intense that there is no comparison to that ecstasy, and the damsels of Vraja were so much attached to Him that their affection excelled that of the great demigods like Brahma and Siva. Lord Krsna finally admitted His defeat before the transcendental affection of the gopis and declared that He was unable to repay them for their unalloyed affection. Although the gopis were seemingly anguished by the Lord's teasing behavior, when Krsna would leave them they could not tolerate the separation and used to follow Him with their eyes and minds. They were so stunned by the situation that they could not finish their household duties. No one could excel Him even in the dealing of love exchanged between boys and girls. It is said in the revealed scriptures that Lord Krsna personally never goes beyond the boundary of Vrndavana. He remains there eternally because of the transcendental love of the inhabitants. Thus even though He is not visible at present, He is not away from Vrndavana for a moment.

TEXT 15

TEXT

sva-santa-rupesv itaraih sva-rupair
abhyardyanesv anukampitatma
paravareso mahad-amsa-yukto
hy ajo 'pi jato bhagavan yathagnih

SYNONYMS

sva-santa-rupesu--unto the peaceful devotees of the Lord; itaraih--others, nondevotees; sva-rupaih--according to their own modes of nature; abhyardyanesu--being harassed by; anukampita-atma--the all-compassionate Lord; para-avara--spiritual and material; isah--controller; mahat-amsa-yuktah--accompanied by the plenary portion of mahat-tattva; hi--certainly; ajah--the unborn; api--although; jatah--is born; bhagavan--the Personality of Godhead; yatha--as if; agnih--the fire.

TRANSLATION

The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is

friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva.

PURPORT

The devotees of the Lord are by nature peaceful because they have no material hankering. A liberated soul has no hankering, and therefore he has no lamentation. One who wants to possess also laments when he loses his possession. Devotees have no hankerings for material possessions and no hankerings for spiritual salvation. They are situated in the transcendental loving service of the Lord as a matter of duty, and they do not mind where they are or how they have to act. Karmis, jnanis and yogis all hanker to possess some material or spiritual assets. Karmis want material possessions, jnanis and yogis want spiritual possessions, but devotees do not want any material or spiritual assets. They want only to serve the Lord anywhere in the material or spiritual worlds that the Lord desires, and the Lord is always specifically compassionate towards such devotees.

The karmis, jnanis and yogis have their particular mentalities in the modes of nature, and therefore they are called itara or nondevotees. These itaras, including even the yogis, sometimes harass the devotees of the Lord. Durvasa Muni, a great yogi, harassed Maharaja Ambarisa because the latter was a great devotee of the Lord. And the great karmi and jnani Hiranyakasipu even harassed his own Vaisnava son, Prahlada Maharaja. There are many instances of such harassment of the peaceful devotees of the Lord by the itaras. When such friction takes place, the Lord, out of His great compassion towards His pure devotees, appears in person, accompanied by His plenary portions controlling the mahat-tattva.

The Lord is everywhere, in both the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and the nondevotee. As electricity is generated by friction of matter anywhere and everywhere, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees. When Lord Krsna appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinion about His incarnation. Some said, "He is the Supreme Personality of Godhead." Some said, "He is an incarnation of Narayana," and others said, "He is the incarnation of Ksirodakasayi Visnu." But actually He is the original Supreme Personality of Godhead--krsnas tu bhagavan svayam--and Narayana, the purusas and all other incarnations accompany Him to function as different parts of His pastimes. Mahad-amsa-yuktah indicates that He is accompanied by the purusas, who create the mahat-tattva. It is confirmed in the Vedic hymns, mahantam vibhum atmanam.

Lord Krsna appeared, just like electricity, when there was friction between Kamsa and Vasudeva and Ugrasena. Vasudeva and Ugrasena were the Lord's devotees, and Kamsa, a representative of the karmis and jnanis, was a nondevotee. Krsna, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devaki, and gradually He satisfied the inhabitants of the places surrounding Mathura, just as the sun enlivens the lotus flower in the morning. After gradually rising to the meridian of Dvaraka, the Lord set like the sun, placing everything in darkness, as described by Uddhava.

TEXT 16

TEXT

mam khedayaty etad ajasya janma-
vidambanam yad vasudeva-gehe
vraje ca vaso 'ri-bhayad iva svayam
purad vyavatsid yad-ananta-viryah

SYNONYMS

mam--to me; khedayati--gives me distress; etat--this; ajasya--of the unborn; janma--birth; vidambanam--bewildering; yat--that; vasudeva-gehe--in the home of Vasudeva; vraje--in Vrndavana; ca--also; vasah--inhabitation; ari--enemy; bhayat--because of fear; iva--as if; svayam--Himself; purat--from Mathura Puri; vyavatsit--fled; yat--one who is; ananta-viryah--unlimitedly powerful.

TRANSLATION

When I think of Lord Krsna--how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathura in fear--all these bewildering incidents give me distress.

PURPORT

Because Lord Sri Krsna is the original person from whom everything and everyone has emanated--aham sarvasya prabhavah (Bg. 10.8), janmady asya yatah (Vedanta-sutra 1.1.2)--nothing can be equal to or greater than Him. The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Sri Krsna is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Krsna. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lies down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more. Because the Lord is all-powerful, it is possible for Him to adjust opposites such as birth and no birth, power and defeat, fear and fearlessness. A pure devotee knows very well how it is possible for the Lord to adjust opposite things, but he laments for the nondevotees who, not knowing the supreme glories of the Lord, think of Him as imaginary simply because there are so many apparently contradictory statements in the scriptures. Factually there is nothing contradictory; everything is possible when we understand the Lord as the Lord and not as one of us, with all our imperfection.

TEXT 17

TEXT

dunoti cetah smarato mamaitad
yad aha padav abhivandya pitroh
tatamba kamsad uru-sankitanam
prasidatam no 'krta-niskrtinam

SYNONYMS

dunoti--it gives me pain; cetah--heart; smaratah--while thinking of; mama--my; etat--this; yat--as much as; aha--said; padau--feet; abhivandya--worshiping; pitroh--of the parents; tata--My dear father; amba--My dear mother; kamsat--out of Kamsa's; uru--great; sankitanam--of those who are afraid; prasidatam--be pleased with; nah--Our; akrtā--not executed; niskrtinam--duties to serve you.

TRANSLATION

Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa's and Balarama's] inability to serve their feet, due to being away from home because of great fear of Kamsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.

PURPORT

It appears that Lord Kṛṣṇa and Baladeva were both very greatly afraid of Kamsa, and therefore They had to hide Themselves. But if Lord Kṛṣṇa and Baladeva are the Supreme Personality of Godhead, how was it possible that They were afraid of Kamsa? Is there any contradiction in such statements? Vasudeva, due to his great appreciation for Kṛṣṇa, wanted to give Him protection. He never thought that Kṛṣṇa was the Supreme Lord and could protect Himself; he thought of Kṛṣṇa as his son. Because Vasudeva was a great devotee of the Lord, he did not like to think that Kṛṣṇa might be killed like his other children. Morally, Vasudeva was bound to deliver Kṛṣṇa to the hands of Kamsa because he had promised to turn over all his children. But out of his great love for Kṛṣṇa he broke his promise, and the Lord was very pleased with Vasudeva for his transcendental mentality. He did not want to disturb the intense affection of Vasudeva, and thus He agreed to be carried by His father to the house of Nanda and Yasoda. And just to test the intense love of Vasudeva, Lord Kṛṣṇa fell down in the waters of the Yamuna while His father was crossing the river. Vasudeva became mad after his child as he tried to recover Him in the midst of the rising river.

These are all glorified pastimes of the Lord, and there is no contradiction in such manifestations. Since Kṛṣṇa is the Supreme Lord, He was never afraid of Kamsa, but to please His father He agreed to be so. And the most brilliant part of His supreme character was that He begged pardon from His parents for being unable to serve their feet while absent from home because of fear of Kamsa. The Lord, whose lotus feet are worshiped by demigods like Brahma and Siva, wanted to worship the feet of Vasudeva. Such instruction by the Lord to the world is quite appropriate. Even if one is the Supreme Lord, one must serve his parents. A son is indebted to his parents in so many ways, and it is the duty of the son to serve his parents, however great the son may be. Indirectly, Kṛṣṇa wanted to teach the atheists who do not accept the supreme fatherhood of God, and they may learn from this action how much the Supreme Father has to be respected. Uddhava was simply struck with wonder by such glorious behavior of the Lord, and he was very sorry that he was unable to go with Him.

TEXT 18

TEXT

ko va amusyāṅghri-saroja-renum
vismartum isita puman vijighran

yo visphurad-bhru-vitapena bhumer
bharam krtantena tirascakara

SYNONYMS

kah--who else; va--either; amusya--the Lord's; anghri--feet; saroja-
renum--dust of the lotus; vismartum--to forget; isita--may be able;
puman--person; vijighran--smelling; yah--one who; visphurat--expanding;
bhru-vitapena--by the leaves of the eyebrows; bhumeh--of the earth;
bharam--burden; krta-antena--by death-blows; tirascakara--executed.

TRANSLATION

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Krsna has given the deathblow to those who were burdening the earth.

PURPORT

Lord Krsna cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver death-blows to those who were burdening the earth.

TEXT 19

TEXT

drsta bhavadbhir nanu rajasuye
caidyasya krsnam dvisato 'pi siddhih
yam yoginah samsprhayanti samyag
yogena kas tad-viraham saheta

SYNONYMS

drsta--it has been seen; bhavadbhir--by your good self; nanu--of course; rajasuye--in the assembly of the rajasuya sacrifice performed by Maharaja Yudhisthira; caidyasya--of the King of Cedi (Sisupala); krsnam--unto Krsna; dvisatah--envying; api--in spite of; siddhih--success; yam--which; yoginah--the yogis; samsprhayanti--verily desire; samyak--fully; yogena--by performance of yoga; kah--who; tat--His; viraham--separation; saheta--can tolerate.

TRANSLATION

You have personally seen how the King of Cedi [Sisupala] achieved success in yoga practice, although he hated Lord Krsna. Even the actual yogis aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him?

PURPORT

Lord Krsna's causeless mercy was exhibited in the great assembly of Maharaja Yudhisthira. He was merciful even to His enemy the King of Cedi, who always tried to be an envious rival of the Lord. Because it is not possible to be a bona fide rival of the Lord, the King of Cedi was extremely malicious toward Lord Krsna. In this he was like many other asuras, such as Kamsa and Jarasandha. In the open assembly of the

rajasuya sacrifice performed by Maharaja Yudhisthira, Sisupala insulted Lord Krsna, and he was finally killed by the Lord. But it was seen by everyone in the assembly that a light flashed out of the body of the King of Cedi and merged into the body of Lord Krsna. This means that Cediraja achieved the salvation of attaining oneness with the Supreme, which is a perfection most desired by the jnanis and yogis and for which they execute their different types of transcendental activities.

It is a fact that persons who are trying to understand the Supreme Truth by their personal endeavors of mental speculation or mystic powers of yoga achieve the same goal as others who are personally killed by the Lord. Both achieve the salvation of merging in the brahmajyoti rays of the transcendental body of the Lord. The Lord was merciful even to His enemy, and the success of the King of Cedi was observed by everyone who was present in the assembly. Vidura was also present there, and therefore Uddhava referred the incident to his memory.

TEXT 20

TEXT

tathaiva canye nara-loka-vira
ya ahave krsna-mukharavindam
netraih pibanto nayanabhiramam
parthastraputah padam apur asya

SYNONYMS

tatha--as also; eva ca--and certainly; anye--others; nara-loka--human society; virah--fighters; ye--those; ahave--on the battlefield (of Kuruksetra); krsna--Lord Krsna's; mukha-aravindam--face like a lotus flower; netraih--with the eyes; pibantah--while seeing; nayana-abhiramam--very pleasing to the eyes; partha--Arjuna; astraputah--purified by arrows; padam--abode; apuh--achieved; asya--of Him.

TRANSLATION

Certainly others who were fighters on the Battlefield of Kuruksetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Krsna, so pleasing to the eyes, they achieved the abode of the Lord.

PURPORT

The Supreme Personality of Godhead, Lord Sri Krsna, appears in this world for two missionary purposes: to deliver the faithful and to annihilate the miscreants. But because the Lord is absolute, His two different kinds of actions, although apparently different, are ultimately one and the same. His annihilation of a person like Sisupala is as auspicious as His actions for the protection of the faithful. All the warriors who fought against Arjuna but who were able to see the lotuslike face of the Lord on the battlefield achieved the abode of the Lord, exactly as the devotees of the Lord do. The words "pleasing to the eyes of the seer" are very significant. When the warriors from the other side of the battlefield saw Lord Krsna at the front, they appreciated His beauty, and their dormant instinct of love of God was awakened. Sisupala saw the Lord also, but he saw Him as his enemy, and his love was not awakened. Therefore Sisupala achieved oneness with the Lord by merging in the impersonal glare of His body, called the brahmajyoti. Others, who

were in the marginal position, being neither friends nor enemies but slightly in love of Godhead by appreciating the beauty of His face, were at once promoted to the spiritual planets, the Vaikunthas. The Lord's personal abode is called Goloka Vrndavana, and the abodes where His plenary expansions reside are called the Vaikunthas, where the Lord is present as Narayana. Love of Godhead is dormant in every living entity, and the entire process of devotional service unto the Lord is meant for awakening this dormant, eternal love of Godhead. But there are degrees of such transcendental awakening. Those whose love of God is awakened to the fullest extent go back to the Goloka Vrndavana planet in the spiritual sky, whereas persons who have just awakened to love of Godhead by accident or association are transferred to the Vaikuntha planets. Essentially there is no material difference between Goloka and Vaikuntha, but in the Vaikunthas the Lord is served in unlimited opulence, whereas in Goloka the Lord is served in natural affection.

This love of God is awakened by the association of pure devotees of the Lord. Here the word parthastraputah is significant. Those who saw the beautiful face of the Lord on the Battlefield of Kuruksetra were purified first by Arjuna when he made his onslaught with arrows. The Lord appeared for the mission of diminishing the burden of the world, and Arjuna was assisting the Lord by fighting on His behalf. Arjuna personally declined to fight, and the whole instruction of the Bhagavad-gita was given to Arjuna to engage him in the fight. As a pure devotee of the Lord, Arjuna agreed to fight in preference to his own decision, and thus Arjuna fought to assist the Lord in His mission of diminishing the burden of the world. All the activities of a pure devotee are executed on behalf of the Lord because a pure devotee of the Lord has nothing to do for his personal interest. Arjuna's killing was as good as killing by the Lord Himself. As soon as Arjuna shot an arrow at an enemy, that enemy became purified of all material contaminations and became eligible to be transferred to the spiritual sky. Those warriors who appreciated the lotus feet of the Lord and saw His face at the front had their dormant love of God awakened, and thus they were transferred at once to Vaikunthaloka not to the impersonal state of brahmajyoti as was Sisupala. Sisupala died without appreciating the Lord, while others died with appreciation of the Lord. Both were transferred to the spiritual sky, but those who awakened to love of God were transferred to the planets of the transcendental sky.

Uddhava seemingly lamented that his own position was less than that of the warriors on the Battlefield of Kuruksetra because they had attained to Vaikuntha whereas he remained to lament the disappearance of the Lord.

TEXT 21

TEXT

svayam tv asamyatisayas tryadhisah
 svarajya-laksmi-apta-samasta-kamah
 balim haradbhis cira-loka-palaih
 kirita-koty-edita-pada-pithah

SYNONYMS

svayam--Himself; tu--but; asamy--unique; atisayah--greater; triadhisah--Lord of the three; svarajya--independent supremacy; laksmi--fortune; apta--achieved; samasta-kamah--all desires; balim--worshipping paraphernalia; haradbhih--offered by; cira-loka-palaih--by the eternal

maintainers of the order of creation; kirita-koti--millions of helmets; edita-pada-pithah--feet honored by prayers.

TRANSLATION

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

PURPORT

Lord Sri Krsna is so mild and merciful, as described in the above verses, and yet He is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three purusas (Karanodakasayi, Garbhodakasayi and Ksirodakasayi Visnu). There are innumerable universes, and in each and every universe there are different manifestations of Brahma, Visnu and Rudra. Besides that, there is the Sesa-murti who bears all the universes on His hoods. And Lord Krsna is the Lord of all of them. As the incarnation of Manu, He is the original source of all Manus in innumerable universes. Each universe has manifestations of 504,000 Manus. He is the Lord of the three principal potencies, namely cit-sakti, maya-sakti and tatastha-sakti, and He is the complete master of six kinds of fortune--wealth, strength, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

TEXT 22

TEXT

tat tasya kainkaryam alam bhrtan no
viglapayaty anga yad ugrasenam
tisthan nisannam paramesthi-dhisnye
nyabodhayad deva nidharayeti

SYNONYMS

tat--therefore; tasya--His; kainkaryam--service; alam--of course; bhrtan--the servitors; nah--us; viglapayati--gives pain; anga--O Vidura; yat--as much as; ugrasenam--unto King Ugrasena; tisthan--being seated; nisannam--waiting upon Him; paramesthi-dhisnye--on the royal throne; nyabodhayat--submitted; deva--addressing my Lord; nidharaya--please know it; iti--thus.

TRANSLATION

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Krsna] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, "O My lord, please let it be known to you"?

PURPORT

Lord Krsna's gentle behavior before His so-called superiors such as His father, grandfather and elder brother, His amiable behavior with His so-called wives, friends and contemporaries, His behavior as a child before His mother Yasoda, and His naughty dealings with His young girl friends cannot bewilder a pure devotee like Uddhava. Others, who are not devotees, are bewildered by such behavior of the Lord, who acted just like a human being. This bewilderment is explained by the Lord Himself in the Bhagavad-gita (9.11) as follows:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

Persons with a poor fund of knowledge belittle the Personality of Godhead, Lord Krsna, not knowing His exalted position as the Lord of everything. In Bhagavad-gita the Lord has explained His position clearly, but the demoniac atheistic student squeezes out an interpretation to suit his own purpose and misleads unfortunate followers into the same mentality. Such unfortunate persons merely pick up some slogans from the great book of knowledge, but are unable to estimate the Lord as the Supreme Personality of Godhead. Pure devotees like Uddhava, however, are never misled by such atheistic opportunists.

TEXT 23

TEXT

aho baki yam stana-kala-kutam
jighamsayapayayad apy asadhvi
lebhe gatim dhatri-ucitam tato 'nyam
kam va dayalum saranam vrajema

SYNONYMS

aho--alas; baki--the she-demon (Putana); yam--whom; stana--of her breast; kala--deadly; kutam--poison; jighamsaya--out of envy; apayayat--nourished; api--although; asadhvi--unfaithful; lebhe--achieved; gatim--destination; dhatri-ucitam--just suitable for the nurse; tatah--beyond whom; anyam--other; kam--who else; va--certainly; dayalum--merciful; saranam--shelter; vrajema--shall I take.

TRANSLATION

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

PURPORT

Here is an example of the extreme mercy of the Lord, even to His enemy. It is said that a noble man accepts the good qualities of a person of doubtful character, just as one accepts nectar from a stock of poison. In His babyhood, He was administered deadly poison by Putana, a she-demon who tried to kill the wonderful baby. And because she was a demon, it was impossible for her to know that the Supreme Lord, even though playing the part of a baby, was no one less than the same Supreme Personality of Godhead. His value as the Supreme Lord did not diminish upon His becoming

a baby to please His devotee Yasoda. The Lord may assume the form of a baby or a shape other than that of a human being, but it doesn't make the slightest difference; He is always the same Supreme. A living creature, however powerful he may become by dint of severe penance, can never become equal to the Supreme Lord.

Lord Krsna accepted the motherhood of Putana because she pretended to be an affectionate mother, allowing Krsna to suck her breast. The Lord accepts the least qualification of the living entity and awards him the highest reward. That is the standard of His character. Therefore, who but the Lord can be the ultimate shelter?

TEXT 24

TEXT

manye 'suran bhagavatams tryadhise
samrambha-margabhivista-cittan
ye samyuge 'caksata tarksya-putram
amse sunabhayudham apatantam

SYNONYMS

manye--I think; asuran--the demons; bhagavatan--great devotees; tri-
adhise--unto the Lord of the threes; samrambha--enmity; marga--by the way
of; abhinivista-cittan--absorbed in thought; ye--those; samyuge--in the
fight; acaksata--could see; tarksya-putram--Garuda, the carrier of the
Lord; amse--on the shoulder; sunabha--the wheel; ayudham--one who carries
the weapon; apatantam--coming forward.

TRANSLATION

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuda, the son of Tarksya [Kasyapa], and carrying the wheel weapon in His hand.

PURPORT

The asuras who fought against the Lord face to face got salvation due to their being killed by the Lord. This salvation of the demons is not due to their being devotees of the Lord; it is because of the Lord's causeless mercy. Anyone who is slightly in touch with the Lord, somehow or other, is greatly benefited, even to the point of salvation, due to the excellence of the Lord. He is so kind that He awards salvation even to His enemies because they come into contact with Him and are indirectly absorbed in Him by their inimical thoughts. Actually, the demons can never be equal to the pure devotees, but Uddhava was thinking in that way because of his feelings of separation. He was thinking that at the last stage of his life he might not be able to see the Lord face to face as did the demons. The fact is that the devotees who are always engaged in the devotional service of the Lord in transcendental love are rewarded many hundreds and thousands of times more than the demons by being elevated to the spiritual planets, where they remain with the Lord in eternal, blissful existence. The demons and impersonalists are awarded the facility of merging in the brahmajyoti effulgence of the Lord, whereas the devotees are admitted into the spiritual planets. For comparison, one can just imagine the difference between floating in space

and residing in one of the planets in the sky. The pleasure of the living entities on the planets is greater than that of those who have no body and who merge with the molecules of the sun's rays. The impersonalists, therefore, are no more favored than the enemies of the Lord; rather, they are both on the same level of spiritual salvation.

TEXT 25

TEXT

vasudevasya devakyam
jato bhojendra-bandhane
cikirsur bhagavan asyah
sam ajenabhiyacitah

SYNONYMS

vasudevasya--of the wife of Vasudeva; devakyam--in the womb of Devaki; jatah--born of; bhoja-indra--of the King of the Bhojas; bandhane--in the prison house; cikirsuh--for doing; bhagavan--the Personality of Godhead; asyah--of the earth; sam--welfare; ajena--by Brahma; abhiyacitah--being prayed for.

TRANSLATION

The Personality of Godhead, Lord Sri Krsna, being prayed to by Brahma to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devaki in the prison of the King of Bhoja.

PURPORT

Although there is no difference between the Lord's pastimes of appearance and disappearance, the devotees of the Lord do not generally discuss the subject matter of His disappearance. Vidura inquired indirectly from Uddhava about the incident of the Lord's disappearance by asking him to relate krsna-katha, or topics on the history of Lord Krsna. Thus Uddhava began the topics from the very beginning of His appearance as the son of Vasudeva and Devaki in the prison of Kamsa, the King of the Bhojas, at Mathura. The Lord has no business in this world, but when He is so requested by devotees like Brahma, He descends on the earth for the welfare of the entire universe. This is stated in Bhagavad-gita (4.8):
paritranaya sadhunam vinasaya ca duskrtam. dharma-samsthapanarthaya sambhavami yuge yuge.

TEXT 26

TEXT

tato nanda-vrajam itah
pitra kamsad vibibhyata
ekadasa samas tatra
gudharcih sa-balo 'vasat

SYNONYMS

tatah--thereafter; nanda-vrajam--cow pastures of Nanda Maharaja; itah--being brought up; pitra--by His father; kamsat--from Kamsa; vibibhyata--

being afraid of; ekadasa--eleven; samah--years; tatra--therein; gudha-
arcih--covered fire; sa-balah--with Baladeva; avasat--resided.

TRANSLATION

Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Maharaja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.

PURPORT

There was no necessity of the Lord's being dispatched to the house of Nanda Maharaja out of fear of Kamsa's determination to kill Him as soon as He appeared. It is the business of the asuras to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Krsna is an ordinary human being and not God. Lord Krsna is not affected by such determination of men of Kamsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Maharaja because Vasudeva was afraid of Kamsa. Nanda Maharaja was due to receive Him as his child, and Yasodamayi was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathura to Vrndavana just after His appearance in the prison house of Kamsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion. Vasudeva's thought of protecting Krsna from the wrath of Kamsa is part of a transcendental relationship. The Lord enjoys more when someone takes Him as his subordinate son who needs the protection of a father than He does when someone accepts Him as the Supreme Lord. He is the father of everyone, and He protects everyone, but when His devotee takes it for granted that the Lord is to be protected by the devotee's care, it is a transcendental joy for the Lord. Thus when Vasudeva, out of fear of Kamsa, carried Him to Vrndavana, the Lord enjoyed it; otherwise, He had no fear from Kamsa or anyone else.

TEXT 27

TEXT

parito vatsapair vatsams
carayan vyaharad vibhuh
yamunopavane kujad-
dvija-sankulitanghripe

SYNONYMS

paritah--surrounded by; vatsapaih--cowherd boys; vatsan--calves;
carayan--herding, tending; vyaharat--enjoyed by traveling; vibhuh--the
Almighty; yamuna--the Yamuna River; upavane--gardens on the shore; kujat-
-vibrated by the voice; dvija--the twice-born birds; sankulita--densely
situated; anghripe--in the trees.

TRANSLATION

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamuna River, through gardens densely covered with trees and filled with vibrations of chirping birds.

PURPORT

Nanda Maharaja was a landholder for King Kamsa, but because by caste he was a vaisya, a member of the mercantile and agricultural community, he maintained thousands of cows. It is the duty of the vaisyas to give protection to the cows, just as the ksatriyas are to give protection to the human beings. Because the Lord was a child, He was put in charge of the calves with His cowherd boy friends. These cowherd boys were great rsis and yogis in their previous births, and after many such pious births, they gained the association of the Lord and could play with Him on equal terms. Such cowherd boys never cared to know who Krsna was, but they played with Him as a most intimate and lovable friend. They were so fond of the Lord that at night they would only think of the next morning when they would be able to meet the Lord and go together to the forests for cowerding.

The forests on the shore of the Yamuna are all beautiful gardens full of trees of mango, jackfruit, apples, guava, oranges, grapes, berries, palmfruit and so many other plants and fragrant flowers. And because the forest was on the bank of the Yamuna, naturally there were ducks, cranes and peacocks on the branches of the trees. All these trees and birds and beasts were pious living entities born in the transcendental abode of Vrndavana just to give pleasure to the Lord and His eternal associates, the cowherd boys.

While playing like a small child with His associates, the Lord killed many demons, including Aghasura, Bakasura, Pralambasura and Gardabhasura. Although He appeared at Vrndavana just as a boy, He was actually like the covered flames of a fire. As a small particle of fire can kindle a great fire with fuel, so the Lord killed all these great demons, beginning from His babyhood in the house of Nanda Maharaja. The land of Vrndavana, the Lord's childhood playground, still remains today, and anyone who visits these places enjoys the same transcendental bliss, although the Lord is not physically visible to our imperfect eyes. Lord Caitanya recommended this land of the Lord as identical with the Lord and therefore worshipable by the devotees. This instruction is taken up especially by the followers of Lord Caitanya known as the Gaudiya Vaisnavas. And because the land is identical with the Lord, devotees like Uddhava and Vidura visited these places five thousand years ago in order to have direct contact with the Lord, visible or not visible, Thousands of devotees of the Lord are still wandering in these sacred places of Vrndavana, and all of them are preparing themselves to go back home, back to Godhead.

TEXT 28

TEXT

kaumarim darsayams cestam
preksaniyam vrajaukasam
rudann iva hasan mugdha-
bala-simhavalokanah

SYNONYMS

kaumarim--just suitable to childhood; darsayan--while showing; cestam--activities; preksaniyam--worthy to be seen; vraja-okasam--by the inhabitants of the land of Vrndavana; rudan--crying; iva--just like;

hasan--laughing; mugdha--struck with wonder; bala-simha--lion cub;
avalokanah--looking like that.

TRANSLATION

When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vrndavana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

PURPORT

If anyone wants to enjoy the childhood pastimes of the Lord, then he has to follow in the footsteps of the residents of Vraja like Nanda, Upananda and other parental inhabitants. A child may insist on having something and cry like anything to get it, disturbing the whole neighborhood, and then immediately after achieving the desired thing, he laughs. Such crying and laughing is enjoyable to the parents and elderly members of the family, so the Lord would simultaneously cry and laugh in this way and merge His devotee-parents in the humor of transcendental pleasure. These incidents are enjoyable only by the residents of Vraja like Nanda Maharaja, and not by the impersonalist worshipers of Brahman or Paramatma. Sometimes when attacked in the forest by demons, Krsna would appear struck with wonder, but He looked on them like the cub of a lion and killed them. His childhood companions would also be struck with wonder, and when they came back home they would narrate the story to their parents, and everyone would appreciate the qualities of their Krsna. Child Krsna did not belong only to His parents, Nanda and Yasoda; He was the son of all the elderly inhabitants of Vrndavana and the friend of all contemporary boys and girls. Everyone loved Krsna. He was the life and soul of everyone, including the animals, the cows and the calves.

TEXT 29

TEXT

sa eva go-dhanam laksmya
niketam sita-go-vrsam
carayann anugan gopan
ranad-venur ariramat

SYNONYMS

sah--He (Lord Krsna); eva--certainly; go-dhanam--the treasure of cows; laksmyah--by opulence; niketam--reservoir; sita-go-vrsam--beautiful cows and bulls; carayan--herding; anugan--the followers; gopan--cowherd boys; ranat--blowing; venuh--flute; ariramat--enlivened.

TRANSLATION

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.

PURPORT

As He grew to six and seven years old, the Lord was given charge of looking after the cows and bulls in the grazing grounds. He was the son

of a well-to-do landholder who owned hundreds and thousands of cows, and according to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem. Human society needs only sufficient grain and sufficient cows to solve its economic problems. All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed. Lord Krsna, as the teacher of human society, personally showed by His acts that the mercantile community, or the vaisyas, should herd cows and bulls and thus give protection to the valuable animals. According to smṛti regulation, the cow is the mother and the bull the father of the human being. The cow is the mother because just as one sucks the breast of one's mother, human society takes cow's milk. Similarly, the bull is the father of human society because the father earns for the children just as the bull tills the ground to produce food grains. Human society will kill its spirit of life by killing the father and the mother. It is mentioned herein that the beautiful cows and bulls were of various checkered colors--red, black, green, yellow, ash, etc. And because of their colors and healthy smiling features, the atmosphere was enlivening.

Over and above all, the Lord used to play His celebrated flute. The sound vibrated by His flute would give His friends such transcendental pleasure that they would forget all the talks of the brahmananda which is so praised by the impersonalists. These cowherd boys, as will be explained by Sukadeva Gosvami, were living entities who had accumulated heaps of pious acts and thus were enjoying with the Lord in person and were hearing His transcendental flute. The Brahma-saṁhita (5.30) confirms the Lord's blowing His transcendental flute.

venum kvanantam aravinda-dalayataksam
 barhavatamsam asitambuda-sundarangam
 kandarpa-koti-kaminiya-visesa-sobham
 govindam adi-purusam tam aham bhajami

Brahmajī said, "I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles a fresh black cloud although His bodily features are more beautiful than millions of cupids." These are the special features of the Lord.

TEXT 30

TEXT

prayuktan bhoja-rajena
 mayinah kama-rupinah
 lilaya vyanudat tams tan
 balah kridanakan iva

SYNONYMS

prayuktan--engaged; bhoja-rajena--by King Kamsa; mayinah--great wizards; kama-rupinah--who could assume any form they liked; lilaya--in the course of the pastimes; vyanudat--killed; tan--them; tan--as they came there; balah--the child; kridanakan--dolls; iva--like that.

TRANSLATION

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kamsa, to kill Krsna, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.

PURPORT

The atheist Kamsa wanted to kill Krsna just after His birth. He failed to do so, but later on he got information that Krsna was living in Vrndavana at the house of Nanda Maharaja. He therefore engaged many wizards who could perform wonderful acts and assume any form they liked. All of them appeared before the child-Lord in various forms, like Agha, Baka, Putana, Sakata, Trnavarta, Dhenuka and Gardabha, and they tried to kill the Lord at every opportunity. But one after another, all of them were killed by the Lord as if He were only playing with dolls. Children play with toy lions, elephants, boars and many similar dolls, which are broken by the children in the course of their playing with them. Before the Almighty Lord, any powerful living being is just like a toy lion in the hands of a playing child. No one can excel God in any capacity, and therefore no one can be equal to or greater than Him, nor can anyone attain the stage of equality with God by any kind of endeavor. Jnana, yoga and bhakti are three recognized processes of spiritual realization. The perfection of such processes can lead one to the desired goal of life in spiritual value, but that does not mean that one can attain a perfection equal to the Lord's by such endeavors. The Lord is the Lord at every stage. When He was playing just like a child on the lap of His mother Yasodamayi or just like a cowherd boy with His transcendental friends, He continued to remain God, without the slightest diminution of His six opulences. Thus He is always unrivaled.

TEXT 31

TEXT

vipannan visa-panena
nigrhya bhujagadhipam
utthapyapayayad gavas
tat toyam prakrti-sthitam

SYNONYMS

vipannan--perplexed in great difficulties; visa-panena--by drinking poison; nigrhya--subduing; bhujaga-adhipam--the chief of the reptiles; utthapya--after coming out; apayayat--caused to drink; gavah--the cows; tat--that; toyam--water; prakrti--natural; sthitam--situated.

TRANSLATION

The inhabitants of Vrndavana were perplexed by great difficulties because a certain portion of the Yamuna was poisoned by the chief of the reptiles [Kaliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

TEXT 32

TEXT

ayajayad go-savena

gopa-rajam dvijottamaih
vittasya coru-bharasya
cikirsan sad-vyayam vibhuh

SYNONYMS

ayajayat--made to perform; go-savena--by worship of the cows; gopa-rajam--the king of the cowherds; dvija-uttamaih--by the learned brahmanas; vittasya--of the wealth; ca--also; uru-bharasya--great opulence; cikirsan--desiring to act; sat-vyayam--proper utilization; vibhuh--the great.

TRANSLATION

The Supreme Lord, Krsna, desired to utilize the opulent financial strength of Maharaja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brahmanas.

PURPORT

Since He is the teacher of everyone, the Lord also taught His father, Nanda Maharaja. Nanda Maharaja was a well-to-do landholder and owner of many cows, and, as was the custom, he used to perform yearly worship of Indra, the King of heaven, with great opulence. This worship of demigods by the general populace is also advised in the Vedic literature just so people can accept the superior power of the Lord. The demigods are servants of the Lord deputed to look after the management of various activities of universal affairs. Therefore it is advised in the Vedic scriptures that one should perform yajnas to appease the demigods. But one who is devoted to the Supreme Lord has no need to appease the demigods. Worship of the demigods by common people is an arrangement for acknowledging the supremacy of the Supreme Lord, but it is not necessary. Such appeasement is generally recommended for material gains only. As we have already discussed in the Second Canto of this literature, one who admits the supremacy of the Supreme Personality of Godhead does not need to worship the secondary demigods. Sometimes, being worshiped and adored by less intelligent living beings, the demigods become puffed up with power and forget the supremacy of the Lord. This happened when Lord Krsna was present in the universe, and thus the Lord wanted to give a lesson to the King of heaven, Indra. He therefore asked Maharaja Nanda to stop the sacrifice offered to Indra and to use the money properly by performing a ceremony worshipping the cows and the pasturing ground on the hill of Govardhana. By this act Lord Krsna taught human society, as He has instructed in the Bhagavad-gita also, that one should worship the Supreme Lord by all acts and by all their results. That will bring about the desired success. The vaisyas are specifically advised to give protection to the cows and their pasturing ground or agricultural land instead of squandering their hard-earned money. That will satisfy the Lord. The perfection of one's occupational duty, whether in the sphere of duty to oneself, one's community or one's nation, is judged by the degree to which the Lord is satisfied.

TEXT 33

TEXT

varsatindre vrajah kopad
bhagnamane 'tivilhvalah
gotra-lilatapatrena
trato bhadranugrhata

SYNONYMS

varsati--in pouring water; indre--by the King of heaven, Indra;
vrajah--the land of cows (Vrndavana); kopat bhagnamane--having been in
anger on being insulted; ati--highly; vihvalah--perturbed; gotra--the
hill for the cows; lila-atapatrena--by the pastime umbrella; tratah--were
protected; bhadra--O sober one; anugrhata--by the merciful Lord.

TRANSLATION

O sober Vidura, King Indra, his honor having been insulted, poured
water incessantly on Vrndavana, and thus the inhabitants of Vraja, the
land of cows, were greatly distressed. But the compassionate Lord Krsna
saved them from danger with His pastime umbrella, the Govardhana Hill.

TEXT 34

TEXT

sarac-chasi-karair mrstam
manayan rajani-mukham
gayan kala-padam reme
strinam mandala-mandanah

SYNONYMS

sarat--autumn; sasi--of the moon; karaih--by the shining; mrstam--
brightened; manayan--thinking so; rajani-mukham--the face of the night;
gayan--singing; kala-padam--pleasing songs; reme--enjoyed; strinam--of
the women; mandala-mandanah--as the central beauty of the assembly of
women.

TRANSLATION

In the third season of the year, the Lord enjoyed as the central
beauty of the assembly of women by attracting them with His pleasing
songs in an autumn night brightened by moonshine.

PURPORT

Before leaving the land of cows, Vrndavana, the Lord pleased His young
girl friends, the transcendental gopis, in His rasa-lila pastimes. Here
Uddhava stopped his description of the Lord's activities.
Thus end the Bhaktivedanta purports of the Third Canto, Second Chapter,
of the Srimad-Bhagavatam, entitled "Remembrance of Lord Krsna."

Chapter Three

The Lord's Pastimes Out of Vrndavana

TEXT 1

TEXT

uddhava uvaca

tatah sa agatya puram sva-pitros
cikirsaya sam baladeva-samyutah
nipatya tungad ripu-yutha-natham
hatam vyakarsad vyasum ojasorvyam

SYNONYMS

uddhavah uvaca--Sri Uddhava said; tatah--thereafter; sah--the Lord; agatya--coming; puram--to the city of Mathura; sva-pitroh--own parents; cikirsaya--wishing well; sam--well-being; baladeva-samyutah--with Lord Baladeva; nipatya--dragging down; tungat--from the throne; ripu-yutha-natham--leader of public enemies; hatam--killed; vyakarsat--pulled; vyasum--dead; ojasa--by strength; urvyam--on the ground.

TRANSLATION

Sri Uddhava said: Thereafter Lord Krsna went to Mathura City with Sri Baladeva, and to please Their parents They dragged Kamsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

PURPORT

King Kamsa's death is only briefly described here because such pastimes are vividly and elaborately described in the Tenth Canto. The Lord proved to be a worthy son of His parents even at the age of sixteen years. Both brothers, Lord Krsna and Lord Baladeva, went to Mathura from Vrndavana and killed Their maternal uncle, who had given so much trouble to Their parents, Vasudeva and Devaki. Kamsa was a great giant, and Vasudeva and Devaki never thought that Krsna and Balarama (Baladeva) would be able to kill such a great and strong enemy. When the two brothers attacked Kamsa on the throne, Their parents feared that now Kamsa would finally get the opportunity to kill their sons, whom they had hidden for so long in the house of Nanda Maharaja. The parents of the Lord, due to parental affection, felt extreme danger, and they almost fainted. Just to convince them that They had actually killed Kamsa, Krsna and Baladeva pulled Kamsa's dead body along the ground to encourage them.

TEXT 2

TEXT

sandipaneh sakrt proktam
brahmadhitya sa-vistaram
tasmai pradad varam putram
mrtam panca-janodarat

SYNONYMS

sandipaneh--of Sandipani Muni; sakrt--once only; proktam--instructed; brahma--all the Vedas with their different branches of knowledge; adhitya--after studying; sa-vistaram--in all details; tasmai--unto him; pradad--rewarded; varam--a benediction; putram--his son; mrtam--who was already dead; panca-jana--the region of the departed souls; udarat--from within.

TRANSLATION

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sandipani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka.

PURPORT

No one but the Supreme Lord can become well versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamaraja. But Lord Krsna ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord is constitutionally well versed in all the Vedas, and yet to teach by example that everyone must go to learn the Vedas from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sandipani Muni, and the muni, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

TEXT 3

TEXT

samahuta bhismaka-kanyaya ye
sriyah savarnena bubhusayaisam
gandharva-vrttya misatam sva-bhagam
jahre padam murdhni dadhat suparnah

SYNONYMS

samahutah--invited; bhismaka--of King Bhismaka; kanyaya--by the daughter; ye--all those; sriyah--fortune; sa-varnena--by a similar sequence; bubhusaya--expecting to be so; esam--of them; gandharva--in marrying; vrttya--by such a custom; misatam--carrying so; sva-bhagam--own share; jahre--took away; padam--feet; murdhni--on the head; dadhat--placed; suparnah--Garuda.

TRANSLATION

Attracted by the beauty and fortune of Rukmini, the daughter of King Bhismaka, many great princes and kings assembled to marry her. But Lord Krsna, stepping over the other hopeful candidates, carried her away as His own share, as Garuda carried away nectar.

PURPORT

Princess Rukmini, the daughter of King Bhismaka, was actually as attractive as fortune itself because she was as valuable as gold both in color and in value. Since the goddess of fortune, Laksmi, is the property of the Supreme Lord, Rukmini was actually meant for Lord Krsna. But Sisupala was selected as her bridegroom by Rukmini's elder brother, although King Bhismaka wanted his daughter to be married to Krsna. Rukmini invited Krsna to take her away from the clutches of Sisupala, so

when the bridegroom, Sisupala, came there with his party with the desire to marry Rukmini, Krsna all of a sudden swept her from the scene, stepping over the heads of all the princes there, just as Garuda carried away nectar from the hands of the demons. This incident will be clearly explained in the Tenth Canto.

TEXT 4

TEXT

kakudmino 'viddha-naso damitva
svayamvare nagnajitim uvaha
tad-bhagnamanan api grdhyato 'jnan
jaghne 'ksatah sastra-bhrtah sva-sastraih

SYNONYMS

kakudminah--bulls whose noses were not pierced; aviddha-nasah--pierced by the nose; damitva--subduing; svayamvare--in the open competition to select the bridegroom; nagnajitim--Princess Nagnijiti; uvaha--married; tat-bhagnamanan--in that way all who were disappointed; api--even though; grdhyatah--wanted; ajnan--the fools; jaghne--killed and wounded; aksatah--without being wounded; sastra-bhrtah--equipped with all weapons; sva-sastraih--by His own weapons.

TRANSLATION

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nagnijiti in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.

TEXT 5

TEXT

priyam prabhur gramya iva priyaya
vidhitsur arcchad dyutarum yad-arthe
vajry adravat tam sa-gano rusandhah
krida-mrgo nunam ayam vadhunam

SYNONYMS

priyam--of the dear wife; prabhuh--the Lord; gramyah--ordinary living being; iva--in the manner of; priyayah--just to please; vidhitsuh--wishing; arcchat--brought about; dyutarum--the parijata flower tree; yat--for which; arthe--in the matter of; vajri--Indra, the King of heaven; adravat tam--went forward to fight with Him; sa-ganah--with full strength; rusa--in anger; andhah--blind; krida-mrgah--henpecked; nunam--of course; ayam--this; vadhunam--of the wives.

TRANSLATION

Just to please His dear wife, the Lord brought back the parijata tree from heaven, just as an ordinary husband would do. But Indra, the King of

heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

PURPORT

The Lord once went to the heavenly planet to present an earring to Aditi, the mother of the demigods, and His wife Satyabhama also went with Him. There is a special flowering tree called the parijata, which grows only in the heavenly planets, and Satyabhama wanted this tree. Just to please His wife, like an ordinary husband, the Lord brought back the tree, and this enraged Vajri, or the controller of the thunderbolt. Cause he was a henpecked husband and also a fool, listened to them and dared to fight with Krsna. He was a fool on this occasion because he forgot that everything belongs to the Lord.

There was no fault on the part of the Lord, even though He took away the tree from the heavenly kingdom, but because Indra was henpecked, dominated by his beautiful wives like Saci, he became a fool, just as all persons who are dominated by their wives are generally foolish. Indra thought that Krsna was a henpecked husband who only by the will of His wife Satyabhama took away the property of heaven, and therefore he thought that Krsna could be punished. He forgot that the Lord is the proprietor of everything and cannot be henpecked. The Lord is fully independent, and by His will only He can have hundreds and thousands of wives like Satyabhama. He was not, therefore, attached to Satyabhama because she was a beautiful wife, but He was pleased with her devotional service and thus wanted to reciprocate the unalloyed devotion of His devotee.

TEXT 6

TEXT

sutam mrdhe kham vapusa grasantam
drstva sunabhonmathitam dharitrya
amantritas tat-tanayaya sesam
dattva tad-antah-puram avivesa

SYNONYMS

sutam--son; mrdhe--in the fight; kham--the sky; vapusa--by his body; grasantam--while devouring; drstva--seeing; sunabha--by the Sudarsana wheel; unmathitam--killed; dharitrya--by the earth; amantritah--being prayed for; tat-tanayaya--to the son of Narakasura; sesam--that which was taken from; dattva--returning it; tat--his; antah-puram--inside the house; avivesa--entered.

TRANSLATION

Narakasura, the son of Dharitri, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakasura, and thus the Lord entered the house of the demon.

PURPORT

It is said in other puranas that Narakasura was the son of Dharitri, the earth, by the Lord Himself. But he became a demon due to the bad association of Bana, another demon. An atheist is called a demon, and it

is a fact that even a person born of good parents can turn into a demon by bad association. Birth is not always the criterion of goodness; unless and until one is trained in the culture of good association, one cannot become good.

TEXT 7

TEXT

tatrahrtas ta nara-deva-kanyah
kujena drstva harim arta-bandhum
utthaya sadyo jagrhuh praharsa-
vridanuraga-prahitavalokaih

SYNONYMS

tatra--inside the house of Narakasura; ahrtah--kidnapped; tah--all those; nara-deva-kanyah--daughters of many kings; kujena--by the demon; drstva--by seeing; harim--the Lord; arta-bandhum--the friend of the distressed; utthaya--at once got up; sadyah--then and there; jagrhuh--accepted; praharsa--joyfully; vrida--shyness; anuraga--attachment; prahita-avalokaih--by eager glances.

TRANSLATION

There in the house of the demon, all the princesses kidnapped by Narakasura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

PURPORT

Narakasura kidnapped many daughters of great kings and kept them imprisoned in his palace. But when he was killed by the Lord and the Lord entered the house of the demon, all the princesses were enlivened with joy and offered to become His wives because the Lord is the only friend of the distressed. Unless the Lord accepted them, there would be no chance of their being married because the demon kidnapped them from their fathers' custody and therefore no one would agree to marry them. According to Vedic society, girls are transferred from the custody of the father to the custody of the husband. Since these princesses had already been taken away from the custody of their fathers, it would have been difficult for them to have any husband other than the Lord Himself.

TEXT 8

TEXT

asam muhurta ekasmin
nanagaresu yositam
sa-vidham jagrhe panin
anurupah sva-mayaya

SYNONYMS

asam--all those; muhurte--at one time; ekasmin--simultaneously; nanagaresu--in different compartments; yositam--of the women; sa-vidham--

with perfect rituals; jagrhe--accepted; panin--hands; anurupah--exactly to match; sva-mayaya--by His internal potency.

TRANSLATION

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.

PURPORT

In the Brahma-samhita (5.33) the Lord is described as follows in regard to His innumerable plenary expansions:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"The Lord, Govinda, whom I worship, is the original Personality of Godhead. He is nondifferent from His innumerable plenary expansions, who are all infallible, original and unlimited and who have eternal forms. Although He is primeval, the oldest personality, He is always fresh and young." By His internal potency the Lord can expand Himself into various personalities of svayam-prakasa and again into prabhava and vaibhava forms, and all of them are nondifferent from one another. The forms into which the Lord expanded to marry the princesses in different apartments were all slightly different just to match each and every one of them. They are called vaibhava-vilasa forms of the Lord and are effected by His internal potency, yoga-maya.

TEXT 9

TEXT

tasv apatyany ajanayad
atma-tulyani sarvatah
ekaikasyam dasa dasa
prakrter vibubhusaya

SYNONYMS

tasu--unto them; apatyani--offspring; ajanayat--begot; atma-tulyani--all like Himself; sarvatah--in all respects; eka-ekasyam--in each and every one of them; dasa--ten; dasa--ten; prakrteh--for expanding Himself; vibubhusaya--so desiring.

TRANSLATION

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

TEXT 10

TEXT

kala--magadha--salvadin
anikai rundhatah puram
ajighanat svayam divyam
sva-pumsam teja adisat

SYNONYMS

kala--Kalayavana; magadha--the King of Magadha (Jarasandha); salva--King Salva; adin--and others; anikai--by the soldiers; rundhatah--being encircled; puram--the city of Mathura; ajighanat--killed; svayam--personally; divyam--transcendental; sva-pumsam--of His own men; tejah--prowess; adisat--exhibited.

TRANSLATION

Kalayavana, the King of Magadha and Salva attacked the city of Mathura, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

PURPORT

After the death of Kamsa, when Mathura was encircled by the soldiers of Kalayavana, Jarasandha and Salva, the Lord seemingly fled from the city, and thus He is known as Ranchor, or one who fled from fighting. Actually, the fact was that the Lord wanted to kill them through the agency of His own men, devotees like Mucukunda and Bhima. Kalayavana and the King of Magadha were killed by Mucukunda and Bhima respectively, who acted as agents of the Lord. By such acts the Lord wanted to exhibit the prowess of His devotees, as if He were personally unable to fight but His devotees could kill them. The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahma in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kuruksetra was designed by the Lord Himself, but just to give credit to His devotee Arjuna (nimitta-matram bhava savyasacin), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kuruksetra. What He wants to do Himself by His transcendental plans, He executes through His confidential devotees. That is the way of the Lord's mercy towards His pure unalloyed devotees.

TEXT 11

TEXT

sambaram dvividam banam
muram balvalam eva ca
anyams ca dantavakradin
avadhit kams ca ghatayat

SYNONYMS

sambaram--Sambara; dvividam--Dvividam; banam--Bana; muram--Mura; balvalam--Balvala; eva ca--as also; anyam--others; ca--also; dantavakra--adin--like Dantavakra and others; avadhit--killed; kams ca--and many others; ghatayat--caused to be killed.

TRANSLATION

Of kings like Sambara, Dvivida, Bana, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Sri Baladeva, etc.].

TEXT 12

TEXT

atha te bhratr-putranam
paksayoh patitan nrpan
cacala bhuh kuruksetram
yesam apatatam balaih

SYNONYMS

atha--thereafter; te--your; bhratr-putranam--of the nephews; paksayoh--of both sides; patitan--killed; nrpan--kings; cacala--shook; bhuh--the earth; kuruksetram--the Battle of Kuruksetra; yesam--of whom; apatatam--traversing; balaih--by strength.

TRANSLATION

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kuruksetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

TEXT 13

TEXT

sa karna-duhsasana-saubalanam
kumantra-pakena hata-sriyayusam
suyodhanam sanucaram sayanam
bhagnorum urvyam na nananda pasyan

SYNONYMS

sah--He (the Lord); karna--Karna; duhsasana--Duhsasana; saubalanam--Saubala; kumantra-pakena--by the intricacy of ill advice; hata-sriya--bereft of fortune; ayusam--duration of life; suyodhanam--Duryodhana; sanucaram--with followers; sayanam--lying down; bhagna--broken; urum--thighs; urvyam--very powerful; na--did not; nananda--take pleasure; pasyan--seeing like that.

TRANSLATION

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karna, Duhsasana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

PURPORT

The fall of Duryodhana, the leading son of Dhrtarastra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He

who advised Bhima how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill advice, which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not disobey His established laws, which are enacted in the Vedas and the Puranas for the forgetful living entities.

TEXT 14

TEXT

kiyan bhuvo 'yam ksapitoru-bharo
yad drona-bhismarjuna-bhima-mulaih
astadasaksauhiniko mad-amsair
aste balam durvisaham yadunam

SYNONYMS

kiyan--what is this; bhuvah--of the earth; ayam--this; ksapita--abated; uru--very great; bharah--burden; yat--which; drona--Drona; bhisma--Bhisma; arjuna--Arjuna; bhima--Bhima; mulaih--with the help; astadasa--eighteen; aksauhinikah--phalanxes of military strength (vide Bhag. 1.16.34); mat-amsaih--with My descendants; aste--are still there; balam--great strength; durvisaham--unbearable; yadunam--of the Yadu dynasty.

TRANSLATION

[After the end of the Battle of Kuruksetra, the Lord said:] The abatement of the earth's great burden, eighteen aksauhinis, has now been effected with the help of Drona, Bhisma, Arjuna and Bhima. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.

PURPORT

It is a wrong theory that due to an increase in population the world becomes overburdened and therefore there are wars and other annihilating processes. The earth is never overburdened. The heaviest mountains and oceans on the face of the earth hold more living entities than there are human beings, and they are not overburdened. If a census were taken of all the living beings on the surface of the earth, certainly it would be found that the number of humans is not even five percent of the total number of living beings. If the birthrate of human beings is increasing, then the birthrate of other living beings is increasing proportionately. The birthrate of lower animals--beasts, aquatics, birds, etc.--is far greater than that of human beings. There is an adequate arrangement for food for all the living beings all over the earth by the order of the Supreme Lord, and He can arrange more and more if there is actually a disproportionate increase of living beings.

Therefore, there is no question of an increase in population causing a burden. The earth became overburdened due to dharma-glani, or irregular discharge of the Lord's desire. The Lord appeared on the earth to curb

the increase in miscreants, and not the increase in population, as is wrongly put forward by the mundane economist. When Lord Krsna appeared, there had been a sufficient increase in miscreants who had violated the desire of the Lord. The material creation is meant for fulfilling the desire of the Lord, and His desire is that the conditioned souls who are unfit to enter into the kingdom of God have a chance to improve their conditions for entering. The entire process of cosmic arrangement is intended just to give a chance to the conditioned souls to enter the kingdom of God, and there is an adequate arrangement for their maintenance by the nature of the Lord.

Therefore, although there may be a great increase in population on the surface of the earth, if the people are exactly in line with God consciousness and are not miscreants, such a burden on the earth is a source of pleasure for her. There are two kinds of burdens. There is the burden of the beast and the burden of love. The burden of the beast is unbearable, but the burden of love is a source of pleasure. Srila Visvanatha Cakravarti describes the burden of love very practically. He says that the burden of the husband on the young wife, the burden of the child on the lap of the mother, and the burden of wealth on the businessman, although actually burdens from the viewpoint of heaviness, are sources of pleasure, and in the absence of such burdensome objects, one may feel the burden of separation, which is heavier to bear than the actual burden of love. When Lord Krsna referred to the burden of the Yadu dynasty on the earth, He referred to something different than the burden of the beast. The large numbers of family members born of Lord Krsna counted to some millions and were certainly a great increase in the population of the earth, but because all of them were expansions of the Lord Himself by His transcendental plenary expansions, they were a source of great pleasure for the earth. When the Lord referred to them in connection with the burden on the earth, He had in mind their imminent disappearance from the earth. All the members of the family of Lord Krsna were incarnations of different demigods, and they were to disappear from the surface of the earth along with the Lord. When He referred to the unbearable heaviness on the earth in connection with the Yadu dynasty, He was referring to the burden of their separation. Srila Jiva Gosvami confirms this inference.

TEXT 15

TEXT

mitho yadaisam bhavita vivado
 madhv-amadatamra-vilocananam
 naisam vadhopya iyan ato 'nyo
 mayy udyate 'ntardadhate svayam sma

SYNONYMS

mithah--one another; yada--when; esam--of them; bhavita--will take place; vivadah--quarrel; madhu-amada--intoxication by drinking; atamra-vilocananam--of their eyes being copper-red; na--not; esam--of them; vadha-upayah--means of disappearance; iyan--like this; atah--besides this; anyah--alternative; mayi--on My; udyate--disappearance; antah-dadhate--will disappear; svayam--themselves; sma--certainly.

TRANSLATION

When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.

PURPORT

The Lord and His associates appear and disappear by the will of the Lord. They are not subjected to the laws of material nature. No one was able to kill the family of the Lord, nor was there any possibility of their natural death by the laws of nature. The only means, therefore, for their disappearance was the make-show of a fight amongst themselves, as if brawling in intoxication due to drinking. That so-called fighting would also take place by the will of the Lord, otherwise there would be no cause for their fighting. Just as Arjuna was made to be illusioned by family affection and thus the Bhagavad-gita was spoken, so the Yadu dynasty was made to be intoxicated by the will of the Lord, and nothing more. The devotees and associates of the Lord are completely surrendered souls. Thus they are transcendental instruments in the hands of the Lord and can be used in any way the Lord desires. The pure devotees also enjoy such pastimes of the Lord because they want to see Him happy. Devotees of the Lord never assert independent individuality; on the contrary, they utilize their individuality in pursuit of the desires of the Lord, and this cooperation of the devotees with the Lord makes a perfect scene of the Lord's pastimes.

TEXT 16

TEXT

evam sancintya bhagavan
sva-rajye sthapyā dharmajam
nandayam asa suhrdah
sadhunam vartma darsayan

SYNONYMS

evam--thus; sancintya--thinking within Himself; bhagavan--the Personality of Godhead; sva-rajye--in his own kingdom; sthapyā--installing; dharmajam--Maharaja Yudhisthira; nandayam asa--gladdened; suhrdah--the friends; sadhunam--of the saints; vartma--the path; darsayan--by indicating.

TRANSLATION

Lord Sri Krsna, thus thinking to Himself, established Maharaja Yudhisthira in the position of supreme control of the world in order to show the ideal of administration on the path of piety.

TEXT 17

TEXT

uttarayam dhrtah puror
vamsah sadhv-abhimanyuna
sa vai drauny-astra-samplustah
punar bhagavata dhrtah

SYNONYMS

uttarayam--unto Uttara; dhrtah--conceived; puroh--of Puru; vamsah--descendant; sadhu-abhimanyuna--by the hero Abhimanyu; sah--he; vai--certainly; drauni-astra--by the weapon of Drauni, the son of Drona; samplustah--being burnt; punah--again, for the second time; bhagavata--by the Personality of Godhead; dhrtah--was protected.

TRANSLATION

The embryo of Puru's descendant begotten by the great hero Abhimanyu in the womb of Uttara, his wife, was burnt by the weapon of the son of Drona, but later he was again protected by the Lord.

PURPORT

The embryonic body of Pariksit which was in formation after Uttara's pregnancy by Abhimanyu, the great hero, was burned by the brahmastra of Asvatthama, but a second body was given by the Lord within the womb, and thus the descendant of Puru was saved. This incident is the direct proof that the body and the living entity, the spiritual spark, are different. When the living entity takes shelter in the womb of a woman through the injection of the semen of a man, there is an emulsification of the man's and woman's discharges, and thus a body is formed the size of a pea, gradually developing into a complete body. But if the developing embryo is destroyed in some way or other, the living entity has to take shelter in another body or in the womb of another woman. The particular living entity who was selected to be the descendant of Maharaja Puru, or the Pandavas, was not an ordinary living entity, and by the superior will of the Lord he was destined to be the successor to Maharaja Yudhisthira. Therefore, when Asvatthama destroyed the embryo of Maharaja Pariksit, the Lord, by His own internal potency, entered into the womb of Uttara by His plenary portion just to give audience to the would-be Maharaja Pariksit, who was in great danger. By His appearance within the womb, the Lord encouraged the child and gave him complete protection in a new body by His omnipotency. By His power of omnipresence He was present both inside and outside of Uttara and other members of the Pandava family.

TEXT 18

TEXT

ayajayad dharma-sutam
asvamedhais tribhir vibhuh
so 'pi ksmam anujai raksan
reme krsnam anuvratah

SYNONYMS

ayajayat--made to perform; dharma-sutam--by the son of Dharma (Maharaja Yudhisthira); asvamedhah--by horse sacrifices; tribhih--three; vibhuh--the Supreme Lord; sah--Maharaja Yudhisthira; api--also; ksmam--the earth; anujaih--assisted by his younger brothers; raksan--protecting; reme--enjoyed; krsnam--Krsna, the Personality of Godhead; anuvratah--constant follower.

TRANSLATION

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Maharaja Yudhisthira, constantly following Krsna, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.

PURPORT

Maharaja Yudhisthira was the ideal monarchical representative on the earth because he was a constant follower of the Supreme Lord, Sri Krsna. As stated in the Vedas (Isopanisad), the Lord is the proprietor of the entire manifested cosmic creation, which presents a chance for the conditioned souls to revive their eternal relationship with the Lord and thus go back to Godhead, back home. The whole system of the material world is arranged with that program and plan. Anyone who violates the plan is punished by the law of nature, which is acting by the direction of the Supreme Lord. Maharaja Yudhisthira was installed on the throne of the earth as a representative of the Lord. The king is always expected to be the representative of the Lord. Perfect monarchy necessitates representation of the supreme will of the Lord, and Maharaja Yudhisthira was the ideal monarch on this supreme principle. Both the King and the subjects were happy in the discharge of worldly duties, and thus protection of the citizens and enjoyment of natural life, with full cooperation of material nature, followed in the reign of Maharaja Yudhisthira and his worthy descendants like Maharaja Pariksit.

TEXT 19

TEXT

bhagavan api visvatma
loka-veda-pathanugah
kaman siseve dvarvatyam
asaktah sankhyam asthitah

SYNONYMS

bhagavan--the Personality of Godhead; api--also; visva-atma--the Supersoul of the universe; loka--customary; veda--Vedic principles; patha-anugah--follower of the path; kaman--the necessities of life; siseve--enjoyed; dvarvatyam--in the city of Dvaraka; asaktah--without being attached; sankhyam--knowledge in Sankhya philosophy; asthitah--being situated.

TRANSLATION

Simultaneously, the Personality of Godhead enjoyed life in the city of Dvaraka, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sankhya system of philosophy.

PURPORT

While Maharaja Yudhisthira was the Emperor of the earth, Lord Sri Krsna was the King of Dvaraka and was known as Dvarakadhisa. Like other subordinate kings, He was under the regime of Maharaja Yudhisthira. Although Lord Sri Krsna is the supreme emperor of the entire creation, while He was on this earth He never violated the principles of the Vedic injunctions because they are the guide for human life. Regulated human

life according to the Vedic principles, which are based on the system of knowledge called Sankhya philosophy, is the real way of enjoyment of the necessities of life. Without such knowledge, detachment and custom, the so-called human civilization is no more than an animal society of eat, drink, be merry and enjoy. The Lord was acting freely, as He willed, yet by His practical example He taught not to lead a life which goes against the principles of detachment and knowledge. Attainment of knowledge and detachment, as very elaborately discussed in Sankhya philosophy, is the real perfection of life. Knowledge means to know that the mission of the human form of life is to end all the miseries of material existence and that in spite of having to fulfill the bodily necessities in a regulated way, one must be detached from such animal life. Fulfilling the demands of the body is animal life, and fulfilling the mission of spirit soul is the human mission.

TEXT 20

TEXT

snigdha-smitavalokena
vaca piyusa-kalpaya
caritrenanavadyena
sri-niketena catmana

SYNONYMS

snigdha--gentle; smita-avalokena--by a glance with a sweet smile; vaca--by words; piyusa-kalpaya--compared to nectar; caritrena--by character; anavadyena--without flaw; sri--fortune; niketena--residence; ca--and; atmana--by His transcendental body.

TRANSLATION

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

PURPORT

In the previous verse it is described that Lord Krsna, being situated in the truths of Sankhya philosophy, is detached from all kinds of matter. In the present verse it is described that He is the residence of the goddess of fortune. These two things are not at all contradictory. Lord Krsna is detached from the variegatedness of the inferior nature, but He is in eternal, blissful enjoyment of the spiritual nature, or His internal potency. One who has a poor fund of knowledge cannot understand this distinction between the external and internal potencies. In Bhagavad-gita, the internal potency is described as the para prakrti. In the Visnu Purana also, the internal potency of Visnu is described as para sakti. The Lord is never detached from the association of para sakti. This para sakti and her manifestations are described in the Brahma-samhita (5.37) as ananda-cinmaya-rasa-pratibhavitabhih. The Lord is eternally joyful and cognizant in the taste derived from such transcendental bliss. Negation of the variegatedness of the inferior energy does not necessitate negation of the positive transcendental bliss of the spiritual world. Therefore the Lord's gentleness, His smile, His character and everything related to Him are all transcendental. Such manifestations of the internal potency are the reality, of which the

material shadow is only a temporary representation from which everyone with proper knowledge must be detached.

TEXT 21

TEXT

imam lokam amum caiva
ramayan sutaram yadun
reme ksanadaya datta-
ksana-stri-ksana-sauhrdah

SYNONYMS

imam--this; lokam--earth; amum--and the other worlds; ca--also; eva--
certainly; ramayan--pleasing; sutaram--specifically; yadun--the Yadus;
reme--enjoyed; ksanadaya--by night; datta--given by; ksana--leisure;
stri--with women; ksana--conjugal love; sauhrdah--friendship.

TRANSLATION

The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.

PURPORT

The Lord enjoyed in this world with His pure devotees. Although He is the Personality of Godhead and is transcendental to all material attachment, He nevertheless exhibited much attachment for His pure devotees on the earth, as well as for the demigods who engage in His service in the heavenly planets as powerful delegated directors in the management of all material activities. He displayed special attachment for His family members, the Yadus, as well as for His sixteen thousand wives, who had the opportunity to meet Him in the leisure hours of night. All these attachments of the Lord are manifestations of His internal potency, of which the external potency is only a shadow representation. In the Skanda Purana, Prabhasa-khanda, in the topics between Lord Siva and Gauri, there is confirmation of His internal potential manifestations. There is mention of the Lord's meeting with sixteen thousand cowherd damsels although He is the Hamsa (transcendental) Supersoul and maintainer of all living entities. The sixteen thousand cowherd damsels are a display of sixteen varieties of internal potencies. This will be more elaborately explained in the Tenth Canto. It is said there that Lord Krsna is just like the moon and the internal potential damsels are like the stars around the moon.

TEXT 22

TEXT

tasyaivam ramamanasya
samvatsara-ganan bahun
grhamedhesu yogesu
viragah samajayata

SYNONYMS

tasya--His; evam--thus; ramamanasya--enjoying; samvatsara--years;
ganan--many; bahun--great many; grhamedhesu--in household life; yogesu--
in sex life; viragah--detachment; samajayata--awakened.

TRANSLATION

The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.

PURPORT

Even though the Lord is never attached to any kind of material sex life, as the universal teacher He remained a householder for many, many years, just to teach others how one should live in householder life. Srila Visvanatha Cakravarti Thakura explains that the word samajayata means "fully exhibited." In all His activities while present on the earth, the Lord exhibited detachment. This was fully displayed when He wanted to teach by example that one should not remain attached to household life for all the days of one's life. One should naturally develop detachment as a matter of course. The Lord's detachment from household life does not indicate detachment from His eternal associates, the transcendental cowherd damsels. But the Lord desired to end His so-called attachment to the three modes of material nature. He can never be detached from the service of His transcendental associates like Rukmini and other goddesses of fortune, as described in the Brahma-samhita (5.29): laksmi-sahasra-sata-sambhrama-sevyamanam.

TEXT 23

TEXT

daivadhinesu kamesu
daivadhinah svayam puman
ko visrambheta yogena
yogesvaram anuvratah

SYNONYMS

daiva--supernatural; adhinesu--being controlled; kamesu--in sense enjoyment; daiva-adhinah--controlled by supernatural force; svayam--himself; puman--living entity; kah--whoever; visrambheta--can have faith in; yogena--by devotional service; yogesvaram--the Supreme Lord; anuvratah--serving.

TRANSLATION

Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Krsna's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.

PURPORT

As stated in Bhagavad-gita no one can understand the transcendental birth and activities of the Lord. The same fact is herein corroborated: no one but one who is enlightened by the devotional service of the Lord

can understand the difference between the Lord's activities and those of others, who are controlled by the supernatural force. The sense enjoyment of all animals, men and demigods within the purview of the material universe is controlled by the supernatural force called the prakṛti, or daivi-maya. No one is independent in obtaining sense enjoyment, and everyone in this material world is after sense enjoyment. Persons who are themselves under the control of supernatural power cannot believe that Lord Kṛṣṇa is not under any control beyond Himself in the matter of sense enjoyment. They cannot understand that His senses are transcendental. In the Brahma-saṁhita the Lord's senses are described as omnipotent; i.e., with any sense He can perform the activities of the other senses. One who has limited senses cannot believe that the Lord can eat by His transcendental power of hearing and can perform the act of sex life simply by seeing. The controlled living entity cannot even dream of such sense activities in his conditional life. But simply by the activities of bhakti-yoga, he can understand that the Lord and His activities are always transcendental. As the Lord says in Bhagavad-gīta (18.55), bhaktya mam abhijanati yavan yas casmi tattvataḥ: one cannot know even a fraction of the activities of the Lord if he is not a pure devotee of the Lord.

TEXT 24

TEXT

puryam kadacit kṛidadbhir
yadu-bhoja-kumarakaih
kopita munayah sepur
bhagavan-mata-kovidah

SYNONYMS

puryam--in the city of Dvārakā; kadacit--once upon a time; kṛidadbhih--by sporting activities; yadu--the descendants of Yadu; bhoja--the descendants of Bhoja; kumarakaih--princes; kopitah--became angry; munayah--the great sages; sepur--cursed; bhagavat--the Personality of Godhead; mata--desire; kovidah--cognizant.

TRANSLATION

Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.

PURPORT

The associates of the Lord who were playing the part of princely descendants of the Yadu and Bhoja dynasties were not ordinary living entities. It is not possible that they could offend any saintly man or sage, nor could the sages, who were all pure devotees of the Lord, be influenced to anger by any of the sporting activities of the princes born in the holy dynasties of Yadu or Bhoja, wherein the Lord Himself appeared as a descendant. The cursing of the princes by the sages was another transcendental pastime of the Lord to make a show of anger. The princes were cursed in order that one may know that even the descendants of the Lord, who could never be vanquished by any act of material nature, were subjected to the reactions of anger by great devotees of the Lord. One should therefore take great care and attention not to commit an offense at the feet of a devotee of the Lord.

TEXT 25

TEXT

tatah katipayair masair
vrsni-bhojandhakadayah
yayuh prabhasam samhrsta
rathair deva-vimohitah

SYNONYMS

tatah--thereafter; katipayaih--a few; masaih--months passing; vrsni--the descendants of Vrsni; bhoja--the descendants of Bhoja; andhaka-
adayah--and others, like the sons of Andhaka; yayuh--went; prabhasam--the
place of pilgrimage named Prabhasa; samhrstah--with great pleasure;
rathaih--on their chariots; deva--by Krsna; vimohitah--bewildered.

TRANSLATION

A few months passed, and then, bewildered by Krsna, all the
descendants of Vrsni, Bhoja and Andhaka who were incarnations of demigods
went to Prabhasa, while those who were eternal devotees of the Lord did
not leave but remained in Dvaraka.

TEXT 26

TEXT

tatra snatva pitrn devan
rsims caiva tad-ambhasa
tarpayitvatha viprebhyo
gavo bahu-guna daduh

SYNONYMS

tatra--there; snatva--by taking bath; pitrn--forefathers; devan--
demigods; rsin--great sages; ca--also; eva--certainly; tat--of that;
ambhasa--by the water; tarpayitva--by pleasing; atha--thereupon;
viprebhyah--unto the brahmanas; gavah--cows; bahu-gunah--greatly useful;
daduh--gave in charity.

TRANSLATION

After arriving there, all of them took bath, and with the water of
this place of pilgrimage they offered their respects to the forefathers,
demigods and great sages and thus satisfied them. They gave cows to the
brahmanas in royal charity.

PURPORT

Amongst the devotees of the Lord there are several divisions, mainly
nitya-siddhas and sadhana-siddhas. The nitya-siddha devotees never fall
down to the region of the material atmosphere, even though they sometimes
come onto the material plane to execute the mission of the Lord. The
sadhana-siddha devotees are chosen from the conditioned souls. Out of the
sadhana devotees, there are mixed and pure devotees. The mixed devotees
are sometimes enthusiastic about fruitive activities and are habituated

to philosophical speculation. The pure devotees are free from all these mixtures and are completely absorbed in the service of the Lord, regardless of how and where they are situated. Pure devotees of the Lord are not enthusiastic to put aside their service to the Lord in order to go visit holy places of pilgrimage. A great devotee of the Lord in modern times, Sri Narottama dasa Thakura, has sung like this: "To visit holy places of pilgrimage is another bewilderment of the mind because devotional service to the Lord at any place is the last word in spiritual perfection."

For pure devotees of the Lord who are completely satisfied with the transcendental loving service of the Lord, there is hardly any necessity to visit the various places of pilgrimage. But those who are not so advanced have the prescribed duties of visiting pilgrimage sites and regularly performing the rituals. The part of the princely order of the Yadu dynasty who went to Prabhasa performed all duties to be done in a place of pilgrimage and offered their pious actions to their forefathers and others.

As a rule, every human being is indebted to God, the demigods, great sages, other living entities, people in general, forefathers, etc., for various contributions received from them. Thus everyone is obliged to repay the debt of gratitude. The Yadus who went to the Prabhasa pilgrimage site performed their duties by distributing land, gold, and well-nourished cows in royal charity, as described in the following verse.

TEXT 27

TEXT

hiranyam rajatam sayyam
vasamsy ajina-kambalan
yanam rathan ibhan kanya
dharam vrtti-karim api

SYNONYMS

hiranyam--gold; rajatam--gold coins; sayyam--bedding; vasamsi--clothing; ajina--animal skin for seats; kambalan--blankets; yanam--horses; rathan--chariots; ibhan--elephants; kanyah--girls; dharam--land; vrtti-karim--to provide livelihood; api--also.

TRANSLATION

The brahmanas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal-skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.

PURPORT

All these charities were meant for the brahmanas, whose lives were devoted entirely to the welfare of society, both spiritually and materially. The brahmanas were not giving their services as paid servants, but the society provided them with all necessities. It was arranged for some of the brahmanas, who were in difficulty for marriage, to be given girls. The brahmanas, therefore, had no economic problems. The ksatriya kings and rich mercantile men would provide them with all that they needed, and in exchange the brahmanas were completely devoted to the elevation of society. That was the way of social cooperation

between the different castes. When the brahmana class or caste gradually became easygoing, being fed by the society although they had no brahminical qualifications, they degraded themselves into brahma-bandhus, or disqualified brahmanas, and thus other members of society also gradually fell down from the social standard of progressive life. As described in Bhagavad-gita, the caste system is the creation of the Lord and is arranged according to the quality of work rendered to society and not in terms of birthright, as falsely claimed in the present degraded society.

TEXT 28

TEXT

annam coru-rasam tebhyo
dattva bhagavad-arpanam
go-viprarthasavah surah
pranemur bhuvi murdhabhih

SYNONYMS

annam--foodstuff; ca--also; uru-rasam--highly delicious; tebhyah--unto the brahmanas; dattva--after supplying; bhagavat-arpanam--which was first offered to the Personality of Godhead; go--cows; vipra--brahmanas; artha--purpose; asavah--purpose of living; surah--all the valiant ksatriyas; pranemuh--offered obeisances; bhuvi--touching the ground; murdhabhih--with their heads.

TRANSLATION

Thereafter they offered the brahmanas highly delicious foodstuffs first offered to the Personality of Godhead and offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brahmanas.

PURPORT

The behavior exhibited by the descendants of Yadu in the pilgrimage site of Prabhasa was highly cultured and exactly to the point of human perfection. The perfection of human life is attained by following three principles of civilization: protecting the cows, maintaining the brahminical culture and, above all, becoming a pure devotee of the Lord. Without becoming a devotee of the Lord, one cannot perfect one's human life. The perfection of human life is to be elevated to the spiritual world, where there is no birth, no death, no disease and no old age. That is the highest perfectional aim of human life. Without this aim, any amount of material advancement in so-called comforts can only bring the defeat of the human form of life.

Brahmanas and Vaisnavas do not accept any foodstuff which is not first offered to the Personality of Godhead. Foodstuff offered to the Lord is accepted by the devotees as the mercy of the Lord. After all, the Lord supplies all kinds of foodstuff, both to the human being and to other animals. A human being must be conscious of the fact that all foodstuffs, namely grains, vegetables, milk, water, etc.--the prime necessities of life--are supplied for mankind by the Lord, and such foodstuffs cannot be manufactured by any scientist or materialist in a laboratory or factory established by human effort. The intelligent class of men are called brahmanas, and those who have realized the Absolute Truth in His supreme

personal feature are called Vaisnavas. But both of them accept foodstuffs which are the remnants of sacrifice. Sacrifice is ultimately meant to satisfy the yajna-purusa, Visnu. In Bhagavad-gita (3.13) it is said that one who accepts foodstuffs as the remnants of sacrifice is freed from all sinful reactions, and one who cooks foodstuffs for maintenance of his body takes in all kinds of sins, which lead only to suffering. The foodstuffs prepared by the Yadus at the Prabhasa pilgrimage site to offer to the bona fide brahmanas there were all offered to the Personality of Godhead, Visnu. The Yadus offered their sincere obeisances by touching their heads to the ground. The Yadus or any enlightened family in Vedic culture are trained for attainment of human perfection by total cooperation of service between the different divisions of social orders.

The word uru-rasam is also significant here. Hundreds of delicacies can be prepared simply by the combination of grains, vegetables and milk. All such preparations are in the mode of goodness and therefore may be offered to the Personality of Godhead. As stated in Bhagavad-gita (9.26), the Lord accepts only foodstuffs which are within the range of fruits, flowers, leaves and liquids, provided they are offered in complete devotional service. Devotional service is the only criterion for a bona fide offering to the Lord. The Lord assures that He positively eats such foodstuffs offered by the devotees. So, judging from all sides, the Yadus were perfectly trained civilized persons, and their being cursed by the brahmana sages was only by the desire of the Lord; the whole incident was a warning to all concerned that no one should behave lightly with brahmanas and Vaisnavas.

Thus end the Bhaktivedanta purports of the Third Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "The Lord's pastimes Out of Vrndavana."

Chapter Four

Vidura Approaches Maitreya

TEXT 1

TEXT

uddhava uvaca
atha te tad-anujnata
bhuktva pitva ca varunim
taya vibhramsita-jnana
duruktair marma pasprsu

SYNONYMS

uddhavah uvaca--Uddhava said; atha--thereafter; te--they (the Yadavas); tat--by the brahmanas; anujnatah--being permitted; bhuktva--after partaking; pitva--drinking; ca--and; varunim--liquor; taya--by that; vibhramsita-jnanah--being bereft of knowledge; duruktaih--with harsh words; marma--the core of the heart; pasprsu--touched.

TRANSLATION

Thereafter, all of them [the descendants of Vrsni and Bhoja], being permitted by the brahmanas, partook of the remnants of prasada and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other's hearts with harsh words.

PURPORT

In ceremonies when brahmanas and Vaisnavas are sumptuously fed, the host partakes of the remnants of foodstuff after the guest has given permission. So the descendants of Vrsni and Bhoja formally took permission from the brahmanas and ate the prepared foodstuff. Ksatriyas are permitted to drink at certain occasions, so they all drank a kind of light liquor made of rice. By such drinking they became delirious and bereft of sense, so much so that they forgot their relationship with one another and used harsh words which touched the cores of each other's hearts. Drinking is so harmful that even such a highly cultured family becomes affected by intoxication and can forget themselves in a drunken state. The descendants of Vrsni and Bhoja were not expected to forget themselves in this way, but by the will of the Supreme it happened, and thus they became harsh towards one another.

TEXT 2

TEXT

tesam maireya-dosena
visamikrta-cetasam
nimlocati ravav asid
venunam iva mardanam

SYNONYMS

tesam--of them; maireya--of intoxication; dosena--by the faults; visamikrta--became unbalanced; cetasam--of those of whom the minds; nimlocati--sets; ravau--the sun; asit--takes place; venunam--of the bamboos; iva--as; mardanam--destruction.

TRANSLATION

As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.

PURPORT

When there is need of fire in the forest, by the will of the Supreme it takes place due to friction among the bamboos. Similarly, the descendants of Yadu were all destroyed by the will of the Lord by the process of self-destruction. Just as there is no possibility of a fire's occurring deep in the forest due to human effort, so also there was no power in the universe which could vanquish the descendants of Yadu, who were protected by the Lord. The Lord wanted them to be so destroyed, and thus they obeyed His order, as indicated by the word tad-anujnata.

TEXT 3

TEXT

bhagavan svatma-mayaya
gatim tam avalokya sah
sarasvatim upasprsyā
vrksa-mulam upavisat

SYNONYMS

bhagavan--the Personality of Godhead; sva-atma-mayayah--by His internal potency; gatim--the end; tam--that; avalokya--foreseeing; sah--He (Krsna); sarasvatim--the River Sarasvati; upasprsyā--after sipping water; vrksa-mulam--at the foot of a tree; upavisat--sat down.

TRANSLATION

The Personality of Godhead, Lord Sri Krsna, after foreseeing the end [of His family] by His internal potency, went to the bank of the River Sarasvati, sipped water, and sat down underneath a tree.

PURPORT

All the above-mentioned activities of the Yadus and Bhojas were executed by the internal potency of the Lord because He wanted them to be dispatched to their respective abodes after He had finished His mission of descent. They were all His sons and grandsons and were given complete protection by the paternal affection of the Lord. How they could be vanquished in the presence of the Lord is answered in this verse: everything was done by the Lord Himself (svatma-mayayah). The Lord's family members were either incarnations of His plenary expansions or demigods from the heavenly planets, and thus before His departure He separated them by His internal potency. Before being dispatched to their respective abodes, they were sent to the holy place of Prabhasa, where they performed pious activities and took food and drink to their heart's content. It was then arranged for them to be sent back to their abodes so that others could see that the powerful Yadu dynasty was no longer in the world. In the previous verse, the word anujnata, indicating that the whole sequence of events was arranged by the Lord, is significant. These particular pastimes of the Lord are not a manifestation of His external energy, or material nature. Such an exhibition of His internal potency is eternal, and therefore one should not conclude that the Yadus and Bhojas died in a drunken state in an ordinary fratricidal war. Sri Jiva Gosvami comments on these incidents as magical performances.

TEXT 4

TEXT

aham cokto bhagavata
prapannarti-harena ha
badarim tvam prayahiti
sva-kulam sanjihirsuna

SYNONYMS

aham--I; ca--and; uktah--was told; bhagavata--by the Supreme Lord; prapanna--of the surrendered; arti-harena--by He who is the vanquisher of the distresses; ha--indeed; badarim--to Badari; tvam--you; prayahi--should go; iti--thus; sva-kulam--His own family; sanjihirsuna--who desired to destroy.

TRANSLATION

The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarikasrama.

PURPORT

While at Dvaraka, Uddhava was warned to avoid the distresses which were to follow the disappearance of the Lord and the destruction of the Yadu dynasty. He was advised to proceed to Badarikasrama because there he could associate with the devotees of Nara-Narayana, and in their association of devotional service he could increase his eagerness for chanting, hearing, knowledge and detachment.

TEXT 5

TEXT

tathapi tad-abhipretam
janann aham arindama
prsthato 'nvagamam bhartuh
pada-vislesanaksamah

SYNONYMS

tatha api--yet, in spite of; tat-abhipretam--His desire; janann--knowing; aham--I; arim-dama--O subduer of the enemy (Vidura); prsthatah--behind; anvagamam--followed; bhartuh--of the master; pada-vislesana--separation from His lotus feet; aksamah--not being able.

TRANSLATION

Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.

TEXT 6

TEXT

adraksam ekam asinam
vicinvan dayitam patim
sri-niketam sarasvatyam
krta-ketam aketanam

SYNONYMS

adraksam--I saw; ekam--alone; asinam--sitting; vicinvan--deeply thinking; dayitam--patron; patim--master; sri-niketam--the shelter of the goddess of fortune; sarasvatyam--on the bank of the Sarasvati; krta-ketam--taking shelter; aketanam--being situated without a shelter.

TRANSLATION

Thus following, I saw my patron and master [Lord Sri Krsna] sitting alone and deeply thinking, taking shelter on the bank of the River Sarasvati although He is the shelter of the goddess of fortune.

PURPORT

Those who are in the renounced order of life often take shelter underneath a tree. The Lord was found by Uddhava in that condition of taking shelter as do persons who have no shelter. Because He is the

proprietor of everything, everywhere is His shelter, and everywhere is under His shelter. The entire material and spiritual cosmic manifestation is sustained by Him, and therefore He is the shelter of everything. So there was nothing astonishing in His taking shelter in the way of the unsheltered who are in the renounced order of life.

TEXT 7

TEXT

syamavadatam virajam
prasantaruna-locanam
dorbhis caturbhir viditam
pita-kausambarena ca

SYNONYMS

syama-avadatam--beautiful with black color; virajam--formed of pure goodness; prasanta--peaceful; aruna--reddish; locanam--eyes; dorbhish--by the arms; caturbhir--four; viditam--being recognized; pita--yellow; kausa--silken; ambarena--with garments; ca--and.

TRANSLATION

The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow silk garments.

TEXT 8

TEXT

vama urav adhisritya
daksinanghri-saroruham
apasritarbhakasvattham
akrsam tyakta-pippalam

SYNONYMS

vame--on the left; urau--thigh; adhisritya--placed on; daksina-anghri-saroruham--the right lotus foot; apasrita--taking rest against; arbhaka--young; asvattham--banyan tree; akrsam--cheerful; tyakta--having left; pippalam--household comforts.

TRANSLATION

The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.

PURPORT

According to Srila Visvanatha Cakravarti Thakura, the Lord's sitting posture--keeping His back against the newly grown banyan tree--is also meaningful. Asvattha, the banyan tree, is so called because the tree does not die very quickly; it continues to live for many, many years. His legs

and their energies are the material ingredients, which are five in all: earth, water, fire, air and sky. The material energies represented by the banyan tree are all products of His external potency and are therefore kept to His back. And because this particular universe is the smallest of all, the banyan tree is therefore designated as small, or as a child. Tyakta-pippalam indicates that He had now finished His pastimes in this particular small universe, but since the Lord is absolute and eternally blissful, there is no difference between His leaving or accepting something. The Lord was now prepared to leave this particular universe and go into another, just as the sun rises on one particular planet and sets in another simultaneously but does not change its own situation.

TEXT 9

TEXT

tasmin maha-bhagavato
dvaipayana-suhrt-sakha
lokan anucaran siddha
asasada yadrcchaya

SYNONYMS

tasmin--then; maha-bhagavatah--a great devotee of the Lord;
dvaipayana--of Krsna-dvaipayana Vyasa; suhrt--a well-wisher; sakha--a friend; lokan--the three worlds; anucaran--traveling; siddhe--in that asrama; asasada--arrived; yadrcchaya--by his own perfect accord.

TRANSLATION

At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Krsna-dvaipayana Vyasa, reached that spot out of his own perfect accord.

PURPORT

Maitreya was one of the disciples of Maharsi Parasara, the father of Vyasadeva. Thus Vyasadeva and Maitreya were friends and mutual well-wishers. By some fortunate accident, Maitreya reached the place where Lord Sri Krsna was resting. To meet the Lord is not an ordinary incident. Maitreya was a great sage and a learned scholar-philosopher but not a pure devotee of the Lord, and therefore his meeting with the Lord at that time may have been due to ajnata-sukrti, or some unknown devotional service. Pure devotees always engage in pure devotional activities, and therefore their meeting with the Lord is natural. But when those who are not up to that standard meet the Lord, it is due to the unforeseen fortune of accidental devotional service.

TEXT 10

TEXT

tasyanuraktasya muner mukundah
pramoda-bhavanata-kandharasya
asrnvato mam anuraga-hasa-
samiksaya visramayann uvaca

SYNONYMS

tasya--his (Maitreya's); anuraktasya--although attached; muneh--of the sage; mukundah--the Lord who awards salvation; pramoda-bhava--in a pleasing attitude; anata--lowered; kandharasya--of the shoulder; asrnvatah--while thus hearing; mam--unto me; anuraga-hasa--with kind smiling; samiksaya--particularly seeing me; visra-mayan--allowing me complete rest; uvaca--said.

TRANSLATION

Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows.

PURPORT

Although both Uddhava and Maitreya were great souls, the Lord's attention was more on Uddhava because he was a spotlessly pure devotee. A jnana-bhakta, or one whose devotion is mixed with the monistic viewpoint, is not a pure devotee. Although Maitreya was a devotee, his devotion was mixed. The Lord reciprocates with His devotees on the basis of transcendental love and not on the basis of philosophical knowledge or fruitive activities. In the transcendental loving service of the Lord, there is no place for monistic knowledge or fruitive activities. The gopis in Vrndavana were neither highly learned scholars nor mystic yogis. They had spontaneous love for the Lord, and thus He became their heart and soul, and the gopis also became the heart and soul of the Lord. Lord Caitanya approved the relationship of the gopis with the Lord as supreme. Herein the Lord's attitude towards Uddhava was more intimate than with Maitreya Muni.

TEXT 11

TEXT

sri-bhagavan uvaca
vedaham antar manasipsitam te
dadami yat tad duravapam anyaih
satre pura visva-srjam vasunam
mat-siddhi-kamena vaso tvayestah

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; veda--know; aham--I; antah--within; manasi--the mind; ipsitam--what you desired; te--your; dadami--I give you; yat--which is; tat--that; duravapam--very difficult to achieve; anyaih--by others; satre--in the sacrifice; pura--in the days of yore; visva-srjam--of those who expanded this creation; vasunam--of the Vasus; mat-siddhi-kamena--with a desire to achieve My association; vaso--O Vasu; tvaya--by you; istah--ultimate goal of life.

TRANSLATION

O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to

achieve My association. This is very difficult to obtain for others, but I award it unto you.

PURPORT

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore. The eight Vasus and the demigods in the upper planetary system, who are responsible for the management of the universal affairs, performed a sacrifice in the days of yore, desiring to fulfill their respective ultimate goals in life. At that time an expansion of Uddhava, acting as one of the Vasus, desired to become an associate of the Lord. The Lord knew this because He is present in the heart of every living entity as Paramatma, the Superconsciousness. In everyone's heart there is the representation of the Superconsciousness, who gives memory to the partial consciousness of every living entity. The living entity, as partial consciousness, forgets incidents of his past life, but the Superconsciousness reminds him how to act in terms of his past cultivation of knowledge. Bhagavad-gita confirms this fact in various ways: ye yatha mam prapadyante tams tathaiva bhajamy aham (Bg. 4.11), sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca (Bg. 15.15).

Everyone is at liberty to desire as he likes, but the desire is fulfilled by the Supreme Lord. Everyone is independent to think or desire, but the fulfillment of one's desire depends on the supreme will. This law is expressed as "Man proposes, God disposes." In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord, which is very difficult for those busy in empiric philosophical speculation or fruitive activities. Such persons have practically no information of the facts about becoming an associate of the Lord. Only the pure devotees can know, by the mercy of the Lord, that the personal association of the Lord is the highest perfection of life. The Lord assured Uddhava that He would fulfill his desire. It appears that when the Lord informed him by His indication to Uddhava, the great sage Maitreya finally became aware of the importance of entering into the association of the Lord.

TEXT 12

TEXT

sa esa sadho caramo bhavanam
asaditas te mad-anugraho yat
yan mam nrlokan raha utsrjantam
distya dadrsvan visadanuvrttya

SYNONYMS

sah--that; esah--of those; sadho--O honest one; caramah--the ultimate; bhavanam--of all your incarnations (as Vasu); asaditah--now achieved; te--unto you; mat--My; anugraha--mercy; yat--as it is; yat--because; mam--Me; nr-lokan--the planets of the conditioned souls; rahah--in seclusion; utsrjantam--while quitting; distya--by seeing; dadrsvan--what you have seen; visada-anuvrttya--by unflinching devotion.

TRANSLATION

O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuntha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

PURPORT

When a person is fully conversant with knowledge of the Lord as far as can be known by a perfect living entity in the liberated state, he is allowed to enter into the spiritual sky, where the Vaikuntha planets exist. The Lord was sitting in a lonely place just about to disappear from the vision of the inhabitants of this universe, and Uddhava was fortunate to see Him even at that time and thus receive the Lord's permission to enter Vaikuntha. The Lord is everywhere at all times, and His appearance and disappearance are merely the experience of the inhabitants of a particular universe. He is just like the sun. The sun does not appear or disappear in the sky; it is only in the experience of men that in the morning the sun rises and in the evening the sun sets. The Lord is simultaneously both in Vaikuntha and everywhere within and without Vaikuntha.

TEXT 13

TEXT

pura maya proktam ajaya nabhye
padme nisannaya mamadi-sarge
jnanam param man-mahimavabhasam
yat surayo bhagavatam vadanti

SYNONYMS

pura--in the days of yore; maya--by Me; proktam--was said; ajaya--unto Brahma; nabhye--out of the navel; padme--on the lotus; nisannaya--unto the one situated on; mama--My; adi-sarge--in the beginning of creation; jnanam--knowledge; param--sublime; mat-mahima--My transcendental glories; avabhasam--that which clarifies; yat--which; surayah--the great learned sages; bhagavatam--Srimad-Bhagavatam; vadanti--do say.

TRANSLATION

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad-Bhagavatam.

PURPORT

The explanation of the Supreme Self, as given to Brahma and already explained in the Second Canto of this great literature, is further clarified herein. The Lord said that the concise form of Srimad-Bhagavatam as explained to Brahma was meant to elucidate His personality. The impersonal explanation of those four verses in the Second Canto is nullified herewith. Sridhara Svami also explains in this connection that the same concise form of the Bhagavatam concerned the pastimes of Lord Kṛṣṇa and was never meant for impersonal indulgence.

TEXT 14

TEXT

ity adrtoktah paramasya pumsah
pratiksananugraha-bhajano 'ham
snehottha-roma skhalitaksaras tam
muncan चुचाह प्रान्जलिर् अबहसे

SYNONYMS

iti--thus; adrta--being favored; uktah--addressed; paramasya--of the Supreme; pumsah--Personality of Godhead; pratiksana--every moment; anugraha-bhajanah--object of favor; aham--myself; sneha--affection; uttha--eruption; roma--hairs on the body; skhalita--slackened; aksarah--of the eyes; tam--that; muncan--smearing; sucah--tears; pranjalih--with folded hands; ababhase--said.

TRANSLATION

Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this.

TEXT 15

TEXT

ko nv isa te pada-saroja-bhajam
sudurlabho 'rthesu catursv apiha
tathapi naham pravrnomi bhuman
bhavat-padambhoja-nisevanotsukah

SYNONYMS

kah nu isa--O my Lord; te--Your; pada-saroja-bhajam--of the devotees engaged in the transcendental loving service of Your lotus feet; sudurlabhah--very difficult to obtain; arthesu--in the matter of; catursu--in the four objectives; api--in spite of; iha--in this world; tatha api--yet; na--do not; aham--I; pravrnomi--prefer; bhuman--O great one; bhavat--Your; pada-ambhoja--lotus feet; nisevana-utsukah--anxious to serve.

TRANSLATION

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

PURPORT

Those who are associated with the Lord in the Vaikuntha planets achieve all the bodily features of the Lord and appear to be the same as Lord Visnu. Such liberation is called sarupya-mukti, which is one of the five kinds of liberation. The devotees engaged in the transcendental

loving service of the Lord never accept the sayujya-mukti, or merging in the rays of the Lord called the brahmajyoti. The devotees can achieve not only liberation but any success in the realm of religiosity, economic development or sense gratification up to the standard of the demigods in the heavenly planets. But such a pure devotee as Uddhava refuses to accept all such facilities. A pure devotee wants simply to engage in the service of the Lord and does not consider his own personal benefit.

TEXT 16

TEXT

karmany anihasya bhavo 'bhavasya te
durgasrayo 'thari-bhayat palayanam
kalatmano yat pramada-yutasramah
svatman-rateh khidyati dhir vidam iha

SYNONYMS

karmani--activities; anihasya--of one who has no desire; bhavah--birth; abhavasya--of one who is never born; te--your; durga-asrayah--taking shelter of the fort; atha--thereafter; ari-bhayat--out of fear of the enemies; palayanam--flee; kala-atmanah--of He who is the controller of eternal time; yat--that; pramada-ayuta--in the association of women; asramah--household life; sva-atman--in Your own Self; rateh--one who enjoys; khidyati--is disturbed; dhir--intelligence; vidam--of the learned; iha--in this world.

TRANSLATION

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

PURPORT

Pure devotees of the Lord are not very much concerned with philosophical speculation in regard to transcendental knowledge of the Lord. Nor is it possible to acquire complete knowledge of the Lord. Whatever little knowledge they have about the Lord is sufficient for them because devotees are simply satisfied in hearing and chanting about the transcendental pastimes of the Lord. This gives them all transcendental bliss. But some of the pastimes of the Lord appear contradictory, even to such pure devotees, and thus Uddhava asked the Lord about some of the contradictory incidents in His pastimes. The Lord is described as having nothing to do personally, and it is actually so because even in the creation and sustenance of the material world, the Lord has nothing to do. It seems contradictory, then, to hear that the Lord personally lifts the Govardhana Hill for the protection of His unalloyed devotees. The Lord is the Supreme Brahman, the Absolute Truth, the Personality of Godhead appearing like a man, but Uddhava had doubts whether He could have so many transcendental activities.

There is no difference between the Personality of Godhead and the impersonal Brahman. How then can the Lord have so many things to do,

whereas the impersonal Brahman is stated to have nothing to do either materially or spiritually? If the Lord is ever unborn, how then is He born as the son of Vasudeva and Devaki? He is fearful even to kala, the supreme fear, and yet the Lord is afraid of fighting Jarasandha and takes shelter in a fort. How can one who is full in Himself take pleasure in the association of many women? How can He take wives and, just like a householder, take pleasure in the association of family members, children, relatives and parents? All these apparently contradictory happenings bewilder even the greatest learned scholars, who, thus bewildered, cannot understand whether inactivity is a fact or whether His activities are only imitations.

The solution is that the Lord has nothing to do with anything mundane. All His activities are transcendental. This cannot be understood by the mundane speculators. For the mundane speculators there is certainly a kind of bewilderment, but for the transcendental devotees there is nothing astonishing in this. The Brahman conception of the Absolute Truth is certainly the negation of all mundane activities, but the Parabrahman conception is full with transcendental activities. One who knows the distinctions between the conception of Brahman and the conception of Supreme Brahman is certainly the real transcendentalist. There is no bewilderment for such transcendentalists. The Lord Himself also declares in Bhagavad-gita (10.2), "Even the great sages and demigods can know hardly anything about My activities and transcendental potencies." The right explanation of the Lord's activities is given by Grandfather Bhismadeva (Bhag. 1.9.16) as follows:

na hy asya karhicid rajan
puman veda vidhitsitam
yad-vijijnasaya yukta
muhyanti kavayo 'pi hi

TEXT 17

TEXT

mantresu mam va upahuya yat tvam
akunthitakhanda-sadatma-bodhah
prcchah prabho mugdha ivapramattas
tan no mano mohayati deva

SYNONYMS

mantresu--in consultations; mam--unto me; vai--as either; upahuya--by calling; yat--as much as; tvam--Your Lordship; akunthita--without hesitation; akhanda--without being separated; sada--eternally; atma--self; bodhah--intelligent; prcchah--asked; prabho--O my Lord; mugdhah--bewildered; iva--as if it were so; apramattah--although never bewildered; tat--that; nah--our; manah--mind; mohayati--bewilders; iva--as it is so; deva--O my Lord.

TRANSLATION

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

PURPORT

Uddhava was never actually bewildered, but he says that all these contradictions appear to be bewildering. The whole discussion between Krsna and Uddhava was meant for the benefit of Maitreya, who was sitting nearby. The Lord used to call Uddhava for consultation when the city was attacked by Jarasandha and others and when He executed great sacrifices as part of His routine royal work as Lord of Dvaraka. The Lord has no past, present and future because He is unhampered by the influence of eternal time and thus nothing is hidden from Him. He is eternally self-intelligent. Therefore His calling for Uddhava to give Him enlightenment is certainly astonishing. All these actions of the Lord appear to be contradictory, although there is no contradiction in the routine activities of the Lord. Therefore it is better to see them as they are and not attempt to explain them.

TEXT 18

TEXT

jnanam param svatma-rahah-prakasam
provaca kasmai bhagavan samagram
api ksamam no grahanaya bhartar
vadanjasa yad vrjinam tarema

SYNONYMS

jnanam--knowledge; param--supreme; sva-atma--own self; rahah--mystery; prakasam--enlightening; provaca--said; kasmai--unto Ka (Brahmajī); bhagavan--the Personality of Godhead; samagram--in sum total; api--if so; ksamam--able; nah--unto me; grahanaya--acceptable; bhartar--O my Lord; vada--say; anjasa--in detail; yat--that which; vrjinam--miserics; tarema--can cross over.

TRANSLATION

My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmajī.

PURPORT

A pure devotee like Uddhava has no material afflictions because he engages constantly in the transcendental loving service of the Lord. A devotee feels afflicted without the association of the Lord. Constant remembrance of the Lord's activities keeps the devotee alive, and therefore Uddhava requested that the Lord please enlighten him with the knowledge of Srimad-Bhagavatam, as previously instructed to Brahmajī.

TEXT 19

TEXT

ity avedita-hardaya
mahyam sa bhagavan parah
adidesaravindaksa
atmanah paramam sthitim

SYNONYMS

iti avedita--thus being prayed to by me; hardaya--from the core of my heart; mahyam--unto me; sah--He; bhagavan--the Personality of Godhead; parah--Supreme; adidesa--instructed; aravinda-aksah--the lotus-eyed; atmanah--of Himself; paramam--transcendental; sthitim--situation.

TRANSLATION

When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

PURPORT

The words paramam sthitim are significant in this verse. The Lord's transcendental situation was not even spoken of to Brahma when the four verses of Srimad-Bhagavatam (2.9.33-36) were explained. This transcendental situation comprises His dealings with devotees engaged in transcendental loving service, as exhibited at Dvaraka and Vrndavana. When the Lord explained His specific transcendental situation, it was meant for Uddhava only, and therefore Uddhava particularly said mahyam ("unto me"), although the great sage Maitreya was also sitting there. Such a transcendental situation is hardly understood by those whose devotion is mixed with speculative knowledge or fruitive activities. The Lord's activities in confidential love are very rarely disclosed to the general devotees who are attracted by devotion mixed with knowledge and mysticism. Such activities are the inconceivable pastimes of the Lord.

TEXT 20

TEXT

sa evam aradhita-pada-tirthad
adhita-tattvatma-vibodha-margah
pranamyam padau parivrttya devam
ihagato 'ham virahaturatma

SYNONYMS

sah--so myself; evam--thus; aradhita--worshiped; pada-tirthat--from the Personality of Godhead; adhita--studied; tattva-atma--self-knowledge; vibodha--understanding; margah--path; pranamyam--after saluting; padau--at His lotus feet; parivrttya--after circumambulating; devam--the Lord; iha--at this place; agatah--reached; aham--I; viraha--separation; atura-atma--aggrieved in self.

TRANSLATION

I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

PURPORT

Sri Uddhava's actual life is the direct symbol of the catuh-sloki Bhagavatam enunciated first to Brahmaji by the Personality of Godhead.

These four very great and important verses from Srimad-Bhagavatam are particularly taken out by the Mayavadi speculators, who construe a different purport to suit their impersonal view of monism. Here is the proper answer to such unauthorized speculators. The verses of Srimad-Bhagavatam are purely theistic science understandable by the postgraduate students of Bhagavad-gita, The unauthorized dry speculators are offenders at the lotus feet of the Lord Sri Krsna because they distort the purports of Bhagavad-gita and Srimad-Bhagavatam to mislead the public and prepare a direct path to the hell known as Andha-tamisra. As confirmed in Bhagavad-gita (16.20) such envious speculators are without knowledge and are surely condemned life after life. They unnecessarily take shelter of Sripada Sankaracarya, but he was not so drastic as to commit an offense at the lotus feet of Lord Krsna. According to Lord Sri Caitanya Mahaprabhu, Sripada Sankaracarya preached the Mayavada philosophy for a particular purpose. Such a philosophy was necessary to defeat the Buddhist philosophy of the nonexistence of the spirit soul, but it was never meant for perpetual acceptance. It was an emergency. Thus Lord Krsna was accepted by Sankaracarya as the Supreme Personality of Godhead in his commentation on Bhagavad-gita. Since he was a great devotee of Lord Krsna, he did not dare write any commentary on Srimad-Bhagavatam because that would have been a direct offense at the lotus feet of the Lord. But later speculators, in the name of Mayavada philosophy, unnecessarily make their commentary on the catuh-sloki Bhagavatam without any bona fide intent.

The monistic dry speculators have no business in the Srimad-Bhagavatam because this particular Vedic literature is forbidden for them by the great author himself. Srila Vyasadeva has definitely forbidden persons engaged in religiosity, economic development, sense gratification and, finally, salvation, from trying to understand Srimad-Bhagavatam, which is not meant for them (Bhag. 1.1.2). Sripada Sridhara Svami, the great commentator on Srimad-Bhagavatam, has definitely forbidden the salvationists or monists to deal in Srimad-Bhagavatam. It is not for them. Yet such unauthorized persons perversely try to understand Srimad-Bhagavatam, and thus they commit offenses at the feet of the Lord, which even Sripada Sankaracarya dared not do. Thus they prepare for their continuation of miserable life. It should be particularly noted herein that Uddhava studied the catuh-sloki Bhagavatam directly from the Lord, who spoke them first to Brahmaji, and this time the Lord explained more confidentially the self-knowledge mentioned as the paramam sthitim. Upon learning such self-knowledge of love, Uddhava felt very much aggrieved by feelings of separation from the Lord. Unless one is awakened to the stage of Uddhava--everlastingly feeling the separation of the Lord in transcendental love, as exhibited by Lord Caitanya also--one cannot understand the real import of the four essential verses of Srimad-Bhagavatam. One should not indulge in the unauthorized act of twisting the meaning and thereby putting himself on the dangerous path of offense.

TEXT 21

TEXT

so 'ham tad-darsanahlada-
viyogarti-yutah prabho
gamisye dayitam tasya
badaryasrama-mandalam

SYNONYMS

sah aham--thus myself; tat--His; darsana--audience; ahlada--pleasure; viyoga--without that; arti-yutah--afflicted by distress; prabho--my dear sir; gamisye--shall go; dayitam--so instructed; tasya--His; badaryasrama--Badarikasrama, in the Himalayas; mandalam--association.

TRANSLATION

My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikasrama in the Himalayas for association, as I have been instructed by Him.

PURPORT

A pure devotee of the Lord of the standard of Uddhava constantly associates with the Lord in the double perception of simultaneous separation and meeting. The pure devotee is not for a moment unengaged in the transcendental service of the Lord. Execution of the Lord's service is the main occupation of the pure devotee. Uddhava's separation from the Lord was unbearable, and therefore he started to Badarikasrama in obedience to the Lord's order because the order of the Lord and the Lord Himself are identical. As long as one is engaged in the execution of the order of the Lord, there is no factual separation from Him.

TEXT 22

TEXT

yatra narayano devo
naras ca bhagavan rsih
mrdu tivram tapo dirgham
tepate loka-bhavanau

SYNONYMS

yatra--where; narayanah--the Personality of Godhead; devah--by incarnation; narah--human being; ca--also; bhagavan--the Lord; rsih--great sage; mrdu--amiable to everyone; tivram--severe; tapah--penance; dirgham--very long; tepate--performing; loka-bhavanau--welfare of all living entities.

TRANSLATION

There in Badarikasrama the Personality of Godhead, in His incarnation as the sages Nara and Narayana, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.

PURPORT

Badarikasrama in the Himalayas, the abode of the Nara-Narayana sages, is a great place of pilgrimage for the Hindus. Even up to the present, hundreds and thousands of pious Hindus go to pay respects to the incarnation of Godhead Nara-Narayana. It appears that even five thousand years ago this holy place was being visited by such a holy being as Uddhava, and even at that time the place was known to be very, very old. This particular pilgrimage site is very difficult to visit for ordinary men because of its difficult situation in the Himalayas in a place which is covered by ice almost all year. A few months during the summer season people can visit this place at great personal inconvenience. There are

four dharmas, or kingdoms of God, which represent the planets of the spiritual sky, which consists of the brahmajyoti and the Vaikunthas. These are Badarikasrama, Ramesvara, Jagannatha Puri and Dvaraka. Faithful Hindus still visit all these holy places for perfection of spiritual realization, following in the footsteps of devotees like Uddhava.

TEXT 23

TEXT

sri-suka uvaca
ity uddhavad upakarnya
suhrdam duhsaham vadham
jnanenasamayata ksatta
sokam utpatitam budhah

SYNONYMS

sri-sukah uvaca--Sri Suka Gosvami said; iti--thus; uddhavad--from Uddhava; upakarnya--hearing; suhrdam--of friends and relatives; duhsaham--unbearable; vadham--annihilation; jnanena--by transcendental knowledge; asamayat--pacified himself; ksatta--Vidura; sokam--bereavement; utpatitam--arisen; budhah--the learned.

TRANSLATION

Sri Sukadeva Gosvami said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.

PURPORT

Vidura was informed that the result of the Battle of Kuruksetra was the annihilation of his friends and relatives as well as the destruction of the Yadu dynasty and also the passing away of the Lord. All these hurled him into bereavement for the time being, but because he was highly advanced in transcendental knowledge, he was quite competent to pacify himself by enlightenment. As it is stated in Bhagavad-gita due to our long association with bodily relationships, bereavement on account of the annihilation of friends and relatives is not at all astonishing, but one has to learn the art of subduing such bereavement with higher, transcendental knowledge. The talks between Uddhava and Vidura on the topic of Krsna began at sunset, and Vidura was now further advanced in knowledge due to his association with Uddhava.

TEXT 24

TEXT

sa tam maha-bhagavatam
vrajantam kauravarsabhah
visrambhah abhyadhatte dam
mukhyam krsna-parigrahe

SYNONYMS

sah--Vidura; tam--unto Uddhava; maha-bhagavatam--the great devotee of the Lord; vrajantam--while going; kaurava-rsabhah--the best amongst the

Kauravas; visrambhat--out of confidence; abhyadhatta--submitted; idam--this; mukhyam--unto the chief; krsna--Lord Krsna; parigrahe--in devotional service to the Lord.

TRANSLATION

While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.

PURPORT

Vidura was much older than Uddhava. By family relationship Uddhava was a contemporary brother of Krsna's, while Vidura was as elderly as Krsna's father Vasudeva. But although junior by age, Uddhava was much advanced in the devotional service of the Lord, and therefore he is described herein as the chief amongst the devotees of the Lord. Vidura was confident about this, and thus he addressed Uddhava in that higher category. That is the way of courteous dealings between two devotees.

TEXT 25

TEXT

vidura uvaca
jnanam param svatma-rahah-prakasam
yad aha yogesvara isvaras te
vaktum bhavan no 'rhati yad dhi visnor
bhrtayah sva-bhrtiyartha-krtas caranti

SYNONYMS

vidurah uvaca--Vidura said; jnanam--knowledge; param--transcendental; sva-atma--regarding the self; rahah--mystery; prakasam--enlightening; yat--that which; aha--said; yoga-isvarah--the master of all mystics; isvarah--the Lord; te--unto you; vaktum--to narrate; bhavan--your good self; nah--unto me; arhati--deserve; yat--for; hi--reason of; visnoh--of Lord Visnu; bhrtiyah--servants; sva-bhrtiya-artha-krtah--for the interest of their servants; caranti--do wander.

TRANSLATION

Vidura said: O Uddhava, because the servants of Visnu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.

PURPORT

The servants of the Lord are actually the servants of society. They have no interest in human society other than to enlighten it in transcendental knowledge; they are interested in imparting knowledge of the relationship of the living being with the Supreme Lord, the activities in that transcendental relationship, and the ultimate goal of human life. That is the real knowledge which can help society achieve the real aim of human welfare. Knowledge in the matter of the bodily necessities of eating, sleeping, mating and fearing, transformed into various branches of advancement of knowledge, is all temporary. A living

being is not the material body but an eternal part and parcel of the Supreme Being, and thus revival of his self-knowledge is essential. Without this knowledge, the human life is baffled. The servants of the Lord, Visnu, are entrusted with this responsible work, and so they wander over the earth and to all other planets in the universe. Thus the knowledge which was received by Uddhava directly from the Lord deserves to be distributed in human society, especially to persons like Vidura, who are highly advanced in the devotional service of the Lord.

Real transcendental knowledge descends in the disciplic succession from the Lord to Uddhava, from Uddhava to Vidura and so on. Such supreme transcendental knowledge is not possible to achieve by the process of imperfect speculation as performed by the so-called learned mundane wranglers. Vidura was anxious to know from Uddhava that confidential knowledge known as paramam sthitim, in which the Lord is known by His transcendental pastimes. Although Vidura was older than Uddhava, he was anxious to become a servant of Uddhava in the transcendental relationship. This formula of transcendental disciplic succession is taught by Lord Caitanya also. Lord Caitanya advises that one receive transcendental knowledge from anyone--whether a brahmana or a sudra, a householder or a sannyasi--provided that person is factually conversant with the science of Krsna. A person who knows the science of Krsna is factually a bona fide spiritual master.

TEXT 26

TEXT

uddhava uvaca
nanu te tattva-samradhya
rsih kausaravo 'ntike
saksad bhagavatadisto
martya-lokam jhasata

SYNONYMS

uddhavah uvaca--Uddhava said; nanu--however; te--of yourself; tattva-samradhyah--one who is worshipable for reception of transcendental knowledge; rsih--learned scholar; kausaravah--unto the son of Kusaru (Maitreya); antike--staying nearby; saksat--directly; bhagavata--by the Personality of Godhead; adistah--instructed; martya-lokam--mortal world; jhasata--while quitting.

TRANSLATION

Sri Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.

PURPORT

Although one may be well versed in the transcendental science, one should be careful about the offense of maryada-vyatikrama, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of maryada-vyatikrama because by so doing one loses his duration of life, his opulence, fame and piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the

techniques of spiritual science. Uddhava, being well aware of all these technicalities of transcendental science, advised Vidura to approach Maitreya Rsi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person, but he was well versed also because he was directly instructed by the Lord while He was about to quit this mortal world. Since both Uddhava and Maitreya were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly, had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master only for the service of the Lord. The Lord never tolerates the impertinence of maryada-vyatikrama. One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence on the part of the pseudo spiritual master is very risky to progressive spiritual realization.

TEXT 27

TEXT

sri-suka uvaca
iti saha vidurena visva-murter
guna-kathaya sudhaya plavitorutapah
ksanam iva puline yamasvasus tam
samusita aupagavir nisam tato 'gat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; saha--along with; vidurena--Vidura; visva-murteh--of the Universal Person; guna-kathaya--in the discourse of transcendental qualities; sudhaya--nectarean; plavita-uru-tapah--overwhelmed by great affliction; ksanam--moment; iva--like that; puline--on the bank of; yamasvasuh tam--River Yamuna; samusitah--passed on; aupagavir--the son of Aupagava (Uddhava); nisam--the night; tatah--thereafter; agat--went away.

TRANSLATION

Sukadeva Gosvami said: O King, after thus discussing with Vidura the transcendental name, fame, qualities, etc., on the bank of the Yamuna, Uddhava was overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.

PURPORT

The word used here for Krsna is visva-murti. Both Uddhava and Vidura were in great affliction because of Lord Krsna's departure, and the more they discussed the transcendental name, fame and qualities of the Lord, the more the picture of the Lord became visible to them everywhere. Such visualization of the transcendental form of the Lord is neither false nor imaginary but is factual Absolute Truth. When the Lord is perceived as

visva-murti, it is not that He loses His personality or transcendental eternal form, but He becomes visible in the same form everywhere.

TEXT 28

TEXT

rajovaca
nidhanam upagatesu vrsni-bhojesv
adhiratha-yuthapa-yuthapesu mukhyah
sa tu katham avasista uddhavo yad
dharir api tatyaja akrtim tryadhisah

SYNONYMS

raja uvaca--the King inquired; nidhanam--destruction; upagatesu--having overtaken; vrsni--of the Vrsni dynasty; bhojesu--the Bhoja dynasty; adhiratha--great commander; yutha-pa--commander in chief; yutha-pesu--amongst them; mukhyah--prominent; sah--he; tu--only; katham--how; avasistah--remained; uddhavah--Uddhava; yat--whereas; harih--the Personality of Godhead; api--also; tatyaje--finished; akrtim--complete pastimes; tri-adhisah--the Lord of the three worlds.

TRANSLATION

The King inquired: At the end of the pastimes of the Lord of the three worlds, Sri Krsna, and after the disappearance of the members of the Vrsni and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?

PURPORT

According to Sri Jiva Gosvami, nidhanam means the transcendental abode of the Lord. Ni means the highest, and dhanam means opulence. And because the abode of the Lord is the highest manifestation of transcendental opulence, His abode can therefore be called nidhanam. Apart from the grammatical elucidation, the real purpose of the word nidhanam is to indicate that all the members of the Vrsni and Bhoja dynasties were direct associates of the Lord, and after the end of His pastimes, all the associates were dispatched to their respective positions in the transcendental abode.

Srila Visvanatha Cakravarti Thakura elucidates the meaning of akrtim as pastimes. A means complete, and krtim means transcendental pastimes. Since the Lord is identical with His transcendental body, there is no question of His changing or quitting His body. To act in accordance with the rules and customs of the material world, the Lord seems to take His birth or leave His body, but the pure devotees of the Lord know well the actual fact. It is necessary, therefore, for the serious students of Srimad-Bhagavatam to follow the notes and comments of the great acaryas like Jiva Gosvami and Visvanatha Cakravarti. To others, who are not devotees of the Lord, the comments and explanations of such acaryas may appear to be grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great acaryas are quite fit.

The word upagatesu is also significant. All the members of Vrsni and Bhoja directly reached the abode of the Lord. Other devotees do not reach the abode of the Lord directly, but the pure associates of the Lord have no attraction for the opulence of any planets of the material world.

Sometimes, due to inquisitiveness, devotees who are to be promoted to the abode of the Lord have some attraction for the opulence of the higher material planets above the earth, and thus they desire to see them while going up to the perfection. But the Vrsnis and Bhojas were directly dispatched because they had no attraction for material planets. Srila Visvanatha Cakravarti Thakura also suggests that according to the Amara-kosa dictionary, akrti also means "signal." Lord Krsna ordered Uddhava by signal to go to Badarikasrama after His departure, and Uddhava, as a pure devotee of the Lord, carried out the order more faithfully than going back to Godhead, or the abode of the Lord. That was the cause of his remaining alone even after the departure of the Lord from the face of the earth.

TEXT 29

TEXT

sri-suka uvaca
brahma-sapapadesena
kalenamogha-vanchitah
samhrtya sva-kulam sphitam
tyaksyan deham acintayat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; brahma-sapa--cursing by the brahmanas; apadesena--on the plea, by such a show; kalena--by the eternal time; amogha--unfailing; vanchitah--one who so desires; samhrtya--closing; sva-kulam--own family; sphitam--excessively numerous; tyaksyan--after giving up; deham--the universal form; acintayat--thought to Himself.

TRANSLATION

Sukadeva Gosvami replied: My dear King, the cursing of the brahmanas was only a plea, but the actual fact was the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows.

PURPORT

In this verse the word tyaksyan is very significant in relation to Lord Sri Krsna's leaving His body. Since He is the eternal form of existence, knowledge and bliss, His body and His Self are identical. Therefore how is it possible that He would leave His body and then disappear from the vision of the world? There is a great controversy amongst the nondevotees or Mayavadis about the mysterious disappearance of the Lord, and the doubts of those men with a poor fund of knowledge have been very elaborately cleared by Srila Jiva Gosvami in his Krsna-sandarbha.

According to Brahma-samhita, the Lord has many forms. It is stated therein that the Lord has innumerable forms, and when He appears within the vision of the living entities, as Lord Krsna actually appeared, all such forms amalgamate with Him. Besides all these infallible forms, He has His universal form, as manifested before Arjuna on the Battlefield of Kuruksetra. Here in this verse the word sphitam is also used, which indicates that He left His gigantic universal form called the virat-rupa, not His primeval, eternal form, because there is hardly any possibility

of His changing His form of sac-cid-ananda. This simple understanding is at once realized by the devotees of the Lord, but those who are nondevotees, who perform hardly any devotional service to the Lord, either do not understand this simple fact or purposely raise a controversy to defeat the eternity of the transcendental body of the Lord. This is due to the defect called the cheating propensity of the imperfect living entities.

By practical experience also, it is seen, up to the present day, that the Lord's transcendental form is worshiped by devotees in different temples, and all the devotees of the Lord factually realize that the form of the Deity in the temple is nondifferent from the form of the Lord. This inconceivable performance of the internal potency of the Lord is described in Bhagavad-gita (7.25): naham prakasah sarvasya yoga-maya-samavrtah. The Lord reserves the right of not being exposed to everyone. In the padma purana it is said, atah sri-krsna-namadi na bhaved grahyam indriyaih. The name and form of the Lord cannot be perceived by the material senses, but when He appears within the vision of the mundane people He assumes the form of the virat-rupa. This is an additional material exhibition of form and is supported by the logic of a subject and its adjectives. In grammar, when an adjective is taken away from the subject, the subject it modifies does not change. Similarly, when the Lord quits His virat-rupa, His eternal form does not change, although there is no material difference between Himself and any one of His innumerable forms. In the Fifth Canto it will be seen how the Lord is worshiped in different planets in His different forms, even now, and how He is worshiped in different temples of this earth also.

Srila Jiva Gosvami and Srila Visvanatha Cakravarti Thakura have very elaborately explained this incident of the Lord's disappearance in their commentaries, quoting various authentic versions of Vedic literatures. We purposely do not include them all here to avoid an increase in the volume of this book. The entire matter is explained in Bhagavad-gita, as quoted above: the Lord reserves the right of not being exposed to everyone. He always keeps Himself out of the vision of the nondevotees, who are devoid of love and devotion, and thus He puts them still further away from the Lord. The Lord appeared on the invitation of Brahma, who prayed before the Ksirodakasayi Visnu, and therefore when the Lord appeared, all the forms of Visnu amalgamated with Him, and when the mission was fulfilled, all of them disintegrated from Him in the usual course.

TEXT 30

TEXT

asmal lokad uparate
mayi jnanam mad-asrayam
arhaty uddhava evaddha
sampraty atmavatam varah

SYNONYMS

asmal--from this (universe); lokat--earth; uparate--having disappeared; mayi--of Myself; jnanam--knowledge; mat-asrayam--concerning Myself; arhati--deserves; uddhavah--Uddhava; eva--certainly; addha--directly; samprati--at the present moment; atmavatam--of the devotees; varah--foremost.

TRANSLATION

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

PURPORT

Jnanam mad-asrayam is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as bhagavat-tattva-vijnana, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. Bhagavad-gita (18.55) confirms this: bhaktya mam abhijanati yavan yas casmi tattvatah. "Only persons engaged in devotional service can factually know the transcendental position of the Lord." Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord's grace, so that people might take advantage of Uddhava's knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikasrama, where the Lord is personally represented by the Nara-Narayana Deity. One who is transcendently advanced can gain direct inspiration from the temple Deity, and thus a devotee of the Lord always takes shelter of a recognized temple of the Lord in order to make tangible advancement in transcendental knowledge by the grace of the Lord.

TEXT 31

TEXT

noddhavo 'nv api man-nyuno
yad gunair narditah prabhuh
ato mad-vayunam lokam
grahayann iha tisthatu

SYNONYMS

na--not; uddhavah--Uddhava; anu--slightly; api--also; mat--to Myself; nyunah--inferior; yat--because; gunaih--by the modes of material nature; na--nor; arditah--affected; prabhuh--master; atah--therefore; mat-vayunam--knowledge of Me (the Personality of Godhead); lokam--the world; grahayan--just to disseminate; iha--in this world; tisthatu--may remain.

TRANSLATION

Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.

PURPORT

The specific qualification for becoming the representative of the Lord is to be unaffected by the material modes of nature. The highest qualification of a person in the material world is to be a brahmana. But since a brahmana is in the mode of goodness, to be a brahmana is not sufficient for becoming a representative of the Lord. One has to transcend the mode of goodness also and be situated in unalloyed

goodness, unaffected by any of the qualities of material nature. This stage of transcendental qualification is called suddha-sattva, or vasudeva, and in this stage the science of God can be realized. As the Lord is not affected by the modes of material nature, so a pure devotee of the Lord is also not affected by the modes of nature. That is the primary qualification for being one with the Lord. A person who is able to attain this transcendental qualification is called jivan-mukta, or liberated, even though he is apparently in material conditions. This liberation is achieved by one who constantly engages in the transcendental loving service of the Lord. In Bhakti-rasamrta-sindhu (1.2.187) it is stated:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence." Uddhava was in such a transcendental position, and thus he was selected to be the factual representative of the Lord in His bodily absence from the vision of the world. Such a devotee of the Lord is never affected by material strength, intelligence or even renunciation. Such a devotee of the Lord can withstand all onslaughts of material nature, and therefore he is known as gosvami. Only such gosvamis can penetrate the mysteries of the Lord's transcendental loving relationships.

TEXT 32

TEXT

evam tri-loka-guruna
sandistah sabda-yonina
badaryasramam asadya
harim ije samadhina

SYNONYMS

evam--thus; tri-loka--three worlds; guruna--by the spiritual master; sandistah--being perfectly taught; sabda-yonina--by one who is the source of all Vedic knowledge; badaryasramam--in the pilgrimage site of Badarikasrama; asadya--reaching; harim--unto the Lord; ije--satisfied; samadhina--by trance.

TRANSLATION

Sukadeva Gosvami informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikasrama and engaged himself there in trance to satisfy the Lord.

PURPORT

Lord Sri Krsna is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute

Truth, even from the Vedas. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. Bhagavad-gita is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Krsna exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world.

Undoubtedly Bhagavad-gita was spoken by the Lord on the Battlefield of Kuruksetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of Bhagavad-gita, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in Bhagavad-gita. Persons who are attached to the words of the Vedas may also know from this verse that the Lord is the source of all Vedic knowledge. One who is unable to understand the Supreme Personality of Godhead by going through the pages of the Vedas may take shelter of one of the Lord's devotees, such as Uddhava, in order to advance further in knowledge of the Supreme Personality of Godhead. The Brahma-samhita says that it is very difficult to understand the Supreme Personality of Godhead from the Vedas, but He is easily understood from a pure devotee like Uddhava. Taking mercy on the great sages who lived at Badarikasrama, the Lord authorized Uddhava to speak on His behalf. Unless one has such authorization, one cannot understand or preach the devotional service of the Lord.

While present on this earth, the Lord executed many uncommon activities, even traveling in space to bring down the parijata from heaven and recovering the son of His teacher (Sandipani Muni) from the regions of death. Uddhava was certainly informed of the conditions of life on other planets, and all the sages were anxious to know of them, just as we are anxious to know about the planets in space. Uddhava was particularly deputed to carry a message to Badarikasrama, not only to the sages of that place of pilgrimage but also to the Nara-Narayana Deities. Such a message must have been more confidential than the knowledge described in the pages of the Vedas.

The Lord is undoubtedly the source of all knowledge, and the messages dispatched through Uddhava to Nara-Narayana and other sages were also part of the Vedic knowledge, but they were more confidential and could be sent or understood only through such a pure devotee as Uddhava. Since such confidential knowledge was known only to the Lord and Uddhava, it is said that Uddhava was as good as the Lord Himself. Every living entity can, like Uddhava, also become a confidential messenger on the same level as the Lord, provided he becomes confidential himself by dint of loving devotional service. Such confidential knowledge is entrusted, as confirmed in Bhagavad-gita only to pure devotees like Uddhava and Arjuna, and one has to learn the mystery through them, and not otherwise. One cannot understand Bhagavad-gita or Srimad-Bhagavatam without the help of such confidential devotees of the Lord. According to Srila Visvanatha Cakravarti Thakura, that confidential message must have concerned the mystery of His departure and the annihilation of His dynasty after the end of His appearance in the mundane world for one hundred years. Everyone must have been very anxious to know about the mystery of the annihilation of the Yadu dynasty, and that message must have been explained by the Lord to Uddhava and dispatched to Badarikasrama for the information of Nara-Narayana and other pure devotees of the Lord.

TEXT 33

TEXT

viduro 'py uddhavac chrutva

krsnasya paramatmanah
kridayopatta-dehasya
karmani slaghitani ca

SYNONYMS

vidurah--Vidura; api--also; uddhavat--from the source of Uddhava;
srutva--having heard; krsnasya--of Lord Krsna; parama-atmanah--of the
Supersoul; kridaya--for the sake of pastimes in the mortal world; upatta-
-extraordinarily accepted; dehasya--of the body; karmani--transcendental
activities; slaghitani--most glorious; ca--also.

TRANSLATION

Vidura also heard from Uddhava about the appearance and disappearance
of Lord Krsna, the Supersoul, in the mortal world, which is a subject
matter sought after with great perseverance by the great sages.

PURPORT

The subject matter of the appearance and disappearance of the
Supersoul, Lord Sri Krsna, is a mystery even for the great sages. The
word paramatmanah is significant in this verse. An ordinary living being
is generally called the atma, but Lord Krsna is never an ordinary living
being because He is paramatma, the Supersoul. Yet His appearance as one
of the human beings and His disappearance again from the mortal world are
subject matters for the research workers who execute research work with
great perseverance. Such subject matters are certainly of increasing
interest because the researchers have to search out the transcendental
abode of the Lord, which He enters after finishing His pastimes in the
mortal world. But even the great sages have no information that beyond
the material sky is the spiritual sky where Sri Krsna eternally resides
with His associates, although at the same time He exhibits His pastimes
in the mortal world in all the universes one after another. This fact is
confirmed in Brahma-samhita (5.37): goloka eva nivasaty akhilatma-bhukah.
"The Lord, by His inconceivable potency, resides in His eternal abode,
Goloka, yet at the same time, as the Supersoul, He is present everywhere--
in both the spiritual and material skies--by His multivarieties of
manifestation." Therefore His appearance and disappearance are
simultaneously going on, and no one can say definitely which of them is
the beginning and which is the end. His eternal pastimes have no
beginning or end, and one has to learn of them from the pure devotee only
and not waste valuable time in so-called research work.

TEXT 34

TEXT

deha-nyasam ca tasyaivam
dhiranam dhairya-varadhanam
anyesam duskarataram
pasunam viklavatmanam

SYNONYMS

deha-nyasam--entering the body; ca--also; tasya--His; evam--also;
dhiranam--of great sages; dhairya--perseverance; vardhanam--increasing;

anyesam--for others; duskara-taram--very difficult to ascertain; pasunam--of the beasts; viklava--disturbed; atmanam--of such a mind.

TRANSLATION

The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.

PURPORT

The transcendental forms and pastimes of the Lord, as described in Bhagavad-gita, are difficult subject matters for those who are not devotees to understand. The Lord never reveals Himself to persons like the jnanis and yogis. And there are others who, because of their envying the Lord from the bottom of their hearts, are classified amongst the beasts, and for such envious beasts the subject matter of the Lord's appearance and disappearance is simply a mental disturbance. As confirmed in Bhagavad-gita (7.15), the miscreants who are simply concerned with material enjoyment, who work very hard like beasts of burden, can hardly know the Personality of Godhead at any stage due to asurika-bhava, or a spirit of revolt against the Supreme Lord.

The transcendental bodily expansions manifested by the Lord for His pastimes in the mortal world, and the appearance and disappearance of such transcendental expansions, are difficult subject matters, and those who are not devotees are advised not to discuss the Lord's appearance and disappearance, lest they commit further offenses at the lotus feet of the Lord. The more they discuss the transcendental appearance and disappearance of the Lord in the asuric spirit, the more they enter into the darkest region of hell, as stated in Bhagavad-gita (16.20). Anyone who is against the transcendental loving service of the Lord is more or less a beastly creature, as confirmed in this verse of Srimad-Bhagavatam.

TEXT 35

TEXT

atmanam ca kuru-srestha
krsnena manaseksitam
dhyayan gate bhagavate
ruroda prema-vihvalah

SYNONYMS

atmanam--himself; ca--also; kuru-srestha--O best amongst the Kurus; krsnena--by Krsna; manasa--by the mind; iksitam--remembered; dhyayan--thus thinking of; gate--having gone; bhagavate--of the devotee; ruroda--cried loudly; prema-vihvalah--overwhelmed by the ecstasy of love.

TRANSLATION

Understanding that he was remembered by Lord Krsna [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.

PURPORT

Vidura was overwhelmed by the ecstasy of love when he understood that Lord Krsna, the Supreme Personality of Godhead, thought of him at the last moment. Although he thought of himself as insignificant, he was remembered by the Lord, by His causeless mercy. Vidura accepted this as a great favor, and thus he cried. This crying is the last word in the progressive path of devotional service. One who can cry for the Lord in love is certainly successful in the line of devotional service.

TEXT 36

TEXT

kalindyah katibhih siddha
ahobhir bharatarsabha
prapadyata svah-saritam
yatra mitra-suto munih

SYNONYMS

kalindyah--on the bank of the Yamuna; katibhih--a few; siddhe--being so passed; ahobhih--days; bhārata-rsabha--O best of the Bharata dynasty; prapadyata--reached; svah-saritam--the celestial water of the Ganges; yatra--where; mitra-sutah--the son of Mitra-; munih--sage.

TRANSLATION

After passing a few days on the bank of the River Yamuna, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.

Thus end the Bhaktivedanta purports of the Fourth Chapter, Third Canto, of the Srimad-Bhagavatam, entitled "Vidura Approaches Maitreya."

Chapter Five

Vidura's Talks with Maitreya

TEXT 1

TEXT

sri-suka uvaca
dvari dyu-nadya rsabhah kurunam
maitreyam asinam agadha-bodham
ksattopasrtyacyuta-bhava-siddhah
papraccha sausilya-gunabhitrptah

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; dvari--at the source of; dyu-nadyah--the celestial River Ganges; rsabhah--the best of the Kurus; kurunam--of the Kurus; maitreyam--unto Maitreya; asinam--sitting; agadha-bodham--of unfathomed knowledge; ksatta--Vidura; upasrtya--having approached nearer; acyuta--the infallible Lord; bhava--character; siddhah--perfect; papraccha--inquired; sausilya--gentleness; guna-abhitrptah--satisfied in transcendental qualities.

TRANSLATION

Sukadeva Gosvami said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the source of

the celestial Ganges River [Hardwar], where Maitreya, the great, fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.

PURPORT

Vidura was already perfect due to his unalloyed devotion to the infallible Lord. The Lord and the living entities are all qualitatively the same by nature, but the Lord is quantitatively much greater than any individual living entity. He is ever infallible, whereas the living entities are prone to fall under the illusory energy. Vidura had already surpassed the fallible nature of the living entity in conditional life due to his being acyuta-bhava, or legitimately absorbed in the devotional service of the Lord. This stage of life is called acyuta-bhava-siddha, or perfection by dint of devotional service. Anyone, therefore, who is absorbed in the devotional service of the Lord is a liberated soul and has all admirable qualities. The learned sage Maitreya was sitting in a solitary place on the bank of the Ganges at Hardwar, and Vidura, who was a perfect devotee of the Lord and possessed all good transcendental qualities, approached him for inquiry.

TEXT 2

TEXT

vidura uvaca
sukhaya karmani karoti loko
na taih sukham vanyad-uparamam va
vindeta bhuyas tata eva duhkham
yad atra yuktam bhagavan vaden nah

SYNONYMS

vidurah uvaca--Vidura said; sukhaya--for attaining happiness; karmani--fruitive activities; karoti--everyone does so; lokah--in this world; na--never; taih--by those activities; sukham--any happiness; va--or; anyat--differently; uparamam--satiating; va--either; vindeta--achieves; bhuyah--on the contrary; tatah--by such activities; eva--certainly; duhkham--miseries; yat--that which; atra--under the circumstances; yuktam--right course; bhagavan--O great one; vadet--may kindly enlighten; nah--us.

TRANSLATION

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

PURPORT

Vidura asked Maitreya some common questions, which was not originally his intention. Uddhava asked Vidura to approach Maitreya Muni and inquire into all the truths concerning the Lord, His name, fame, quality, form, pastimes, entourage, etc., and thus when Vidura approached Maitreya, he should have asked only about the Lord. But out of natural humility he did not immediately ask about the Lord, but inquired into a subject which would be of great importance to the common man. A common man cannot

understand the Lord. He must first know the real position of his life under the influence of the illusory energy. In illusion one thinks that he can be happy only by fruitive activities, but what actually happens is that one becomes more and more entangled in the network of action and reaction and does not find any solution to the problem of life. There is a nice song in this connection: "Because of a great desire to have all happiness in life, I built this house. But unfortunately the whole scheme has turned to ashes because the house was unexpectedly set on fire." The law of nature is like that. Everyone tries to become happy by planning in the material world, but the law of nature is so cruel that it sets fire to one's schemes; the fruitive worker is not happy in his schemes, nor is there any satiation of his continuous hankering for happiness.

TEXT 3

TEXT

janasya krsnad vimukhasya daivad
adharma-silasya suduhkhitasya
anugrahayeha caranti nunam
bhutani bhavyani janardanasya

SYNONYMS

janasya--of the common man; krsnat--from the Supreme Lord, Krsna; vimukhasya--of the one who has turned his face against the Lord; daivat--by the influence of external energy; adharma-silasya--of one who is engaged in irreligion; su-duhkhitasya--of one who is always unhappy; anugrahaya--due to being compassionate towards them; iha--in this world; caranti--wander; nunam--certainly; bhutani--persons; bhavyani--great philanthropic souls; janardanasya--of the Supreme Personality of Godhead.

TRANSLATION

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

PURPORT

To be obedient to the wishes of the Supreme Lord is the natural position of every living entity. But due only to past misdeeds, a living being becomes averse to the sense of subordination to the Lord and suffers all the miseries of material existence. No one has anything to do but render devotional service to the Supreme Lord, Sri Krsna. Therefore any activity other than transcendental loving service to the Lord is more or less a rebellious action against the supreme will. All fruitive activity, empirical philosophy and mysticism are more or less against the sense of subordination to the Lord, and any living entity engaged in such rebellious activity is more or less condemned by the laws of material nature, which work under the subordination of the Lord. Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead, back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association.

TEXT 4

TEXT

tat sadhu-varyadisa vartma sam nah
samradhito bhagavan yena pumsam
hrdi sthito yacchati bhakti-pute
jnanam sa-tattvadhigamam puranam

SYNONYMS

tat--therefore; sadhu-varya--O great one amongst the saints; adisa--please instruct; vartma--the path; sam--auspicious; nah--for us; samradhitah--being perfectly served; bhagavan--the Personality of Godhead; yena--by which; pumsam--of the living entity; hrdis thitah--residing in the heart; yacchati--awards; bhakti-pute--unto the unalloyed devotee; jnanam--knowledge; sa--that; tattva--truth; adhigamam--by which one learns; puranam--authorized, old.

TRANSLATION

Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

PURPORT

As already explained in the First Canto of Srimad-Bhagavatam, the Absolute Truth is realized in three different phases--although they are one and the same--in terms of the knower's capacity to understand. The most capable transcendentalist is the pure devotee of the Lord, who is without any tinge of fruitive actions or philosophical speculation. By devotional service only does one's heart become completely purified from all material coverings like karma, jnana and yoga. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in Bhagavad-gita (10.10): tesam satata-yuktanam bhajatam. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava.

The jnanis, yogis and karmis cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The bhakti process, as performed under the regulative principles of vaidhi-bhakti, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great acaryas. This practice can help the neophyte devotee to rise to the stage of raga-bhakti, in which the Lord responds from within as the caitya-guru, or the spiritual master as Superconsciousness. All transcendentalists other than devotees make no distinction between the individual soul and the Supersoul because they miscalculate the Superconsciousness and the individual consciousness to be one and the same. Such miscalculation by the nondevotees makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord. After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one with and

different from the Lord, then only can he surrender unto the Lord, Vasudeva. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. On behalf of many neophyte devotees, Vidura, at the very first instance, inquired from Maitreya about the path of devotional service, by which the Lord, who is seated within the heart, can be pleased.

TEXT 5

TEXT

karoti karmani krtavataro
yany atma-tantro bhagavams tryadhisah
yatha sasarjagra idam nirihah
samsthapya vrttim jagato vidhatte

SYNONYMS

karoti--does them; karmani--transcendental activities; krtā--by accepting; avatarah--incarnations; yani--all those; atma-tantrah--Self-independent; bhagavan--the Personality of Godhead; tri-adhisah--the Lord of the three worlds; yatha--as much as; sasarja--created; agre--at first; idam--this cosmic manifestation; nirihah--although desireless; samsthapya--by establishing; vrttim--means of livelihood; jagatah--of the universes; vidhatte--as He regulates.

TRANSLATION

O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent, desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

PURPORT

Lord Kṛṣṇa is the original Personality of Godhead from whom the three creative incarnations, namely the puruṣa-avatars--Karanarnavasayi Viṣṇu, Garbhodakasayi Viṣṇu and Kṣirodakasayi Viṣṇu--expand. The whole material creation is conducted by the three puruṣas in successive stages under the external energy of the Lord, and thus material nature is controlled by Him. Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat. The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfill our material desires. Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. But the material universes are full in themselves. There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord. The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food

situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything.

TEXT 6

TEXT

yatha punah sve kha idam nivesya
sete guhayam sa nivrtta-vrttih
yogesvaradhisvara eka etad
anupravisto bahudha yathasit

SYNONYMS

yatha--as much as; punah--again; sve--in His; khe--form of space (virat-rupa); idam--this; nivesya--entering into; sete--lies down; guhayam--within the universe; sah--He (the Personality of Godhead); nivrtta--without endeavor; vrttih--means of livelihood; yoga-isvara--the master of all mystic powers; adhisvarah--proprietor of everything; ekah--one without a second; etad--this; anupravistah--entering afterwards; bahudha--by innumerable; yatha--as much as; asit--exists.

TRANSLATION

He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance, because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

PURPORT

The questions regarding creation, maintenance and destruction, which are mentioned in many parts of the Srimad-Bhagavatam, are in relation to different millenniums (kalpas), and therefore they are differently described by different authorities when questioned by different students. There is no difference regarding the creative principles and the Lord's control over them, yet there are some differences in the minute details because of different kalpas. The gigantic sky is the material body of the Lord, called the virat-rupa, and all material creations are resting on the sky, or the heart of the Lord. Therefore, beginning from the sky, the first material manifestation to the gross vision, down to the earth, everything is called Brahman. Sarvam khalv idam brahma: "There is nothing but the Lord, and He is one without a second." The living entities are the superior energies, whereas matter is the inferior energy, and the combination of these energies brings about the manifestation of this material world, which is in the heart of the Lord.

TEXT 7

TEXT

kridan vidhatte dvija-go-suranam
ksemaya karmany avatara-bhedaih

mano na trpyaty api srnvatam nah
susloka-maules caritamrtani

SYNONYMS

kridan--manifesting pastimes; vidhatte--He performs; dvija--twice-born; go--cows; suranam--of the demigods; ksemaya--welfare; karmani--transcendental activities; avatara--incarnations; bhedaiah--differently; manah--mind; na--never; trpyati--satisfies; api--in spite of; srnvatam--continuously hearing; nah--our; su-sloka--auspicious; mauleh--of the Lord; carita--characteristics; amrtani--undying.

TRANSLATION

You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely, although we continuously hear of His transcendental activities.

PURPORT

The Lord appears in this universe in different incarnations like Matsya, Kurma, Varaha and Nrsimha, and He manifests His different transcendental activities for the welfare of the twice-born, the cows and the demigods. The Lord is directly concerned with the twice-born or civilized men. A civilized man is one who has taken his birth twice. A living entity takes birth in this mundane world due to the union of male and female. A human being is born due to union of the father and mother, but a civilized human being has another birth by contact with a spiritual master, who becomes the actual father. The father and mother of the material body are so only in one birth, and in the next birth the father and mother may be a different couple. But the bona fide spiritual master, as the representative of the Lord, is the eternal father because the spiritual master has the responsibility to lead the disciple to spiritual salvation, or the ultimate goal of life. Therefore, a civilized man must be twice-born, otherwise he is no more than the lower animals.

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. A civilized man is expected to live on foodstuffs comprising fruits, vegetables, grains, sugar and milk. The bull helps in the agricultural process of producing grain, etc., and thus in one sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows.

The demigods, or the living entities who live in the higher planets, are far superior to human beings. Since they have better arrangements for living conditions, they live far more luxuriously than human beings, yet they are all devotees of the Lord. The Lord incarnates in different forms, such as those of a fish, a tortoise, a hog, and a combined lion and man, just to give protection to civilized man, the cow and the demigods, who are directly responsible for the regulative life of progressive self-realization. The whole system of the material creation is planned so that the conditioned souls may have the opportunity for self-realization. One who takes advantage of such an arrangement is called a demigod or civilized man. The cow is meant to help maintain such a high standard of living.

The Lord's pastimes for the protection of the twice-born civilized men, the cows and the demigods are all transcendental. A human being is inclined to hear good narrations and stories, and therefore there are so many books, magazines and newspapers on the market to satisfy the interests of the developed soul. But the pleasure in such literature, after it is read once, becomes stale, and people do not take any interest in reading such literature repeatedly. In fact, newspapers are read for less than an hour and then thrown in the dustbins as rubbish. The case is similar with all other mundane literatures. But the beauty of transcendental literatures like Bhagavad-gita and Srimad-Bhagavatam is that they never become old. They have been read in the world by civilized man for the last five thousand years, and they have never become old. They are ever fresh to the learned scholars and devotees, and even by daily repetition of the verses of Bhagavad-gita and Srimad-Bhagavatam, there is no satiation for devotees like Vidura. Vidura might have heard the pastimes of the Lord many, many times before he met Maitreya, but still he wanted the same narrations to be repeated because he was never satiated by hearing them. That is the transcendental nature of the Lord's glorious pastimes.

TEXT 8

TEXT

yais tattva-bhedair adhiloka-natho
 lokan alokan saha lokapalan
 aciklpad yatra hi sarva-sattva-
 nikaya-bhedo 'dhikrtah pratitah

SYNONYMS

yaih--by whom; tattva--truth; bhedah--by differentiation; adhiloka-natah--the King of the kings; lokan--planets; alokan--planets of the lower region; saha--along with; loka-palan--respective kings; aciklpat--planned; yatra--wherein; hi--certainly; sarva--all; sattva--existence; nikaya--living entities; bhedah--difference; adhikrtah--occupied; pratitah--it so appears.

TRANSLATION

The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

PURPORT

Lord Krsna is the chief King of all kings, and He has created different planets for all kinds of living entities. Even on this planet there are different places for inhabitation by different types of men. There are places like deserts, ice lands, and valleys in mountainous countries, and in each of them there are different kinds of men born of different modes of nature according to their past deeds. There are people in the Arabian deserts and in the valleys of the Himalayan Mountains, and the inhabitants of these two places differ from one another, just as the inhabitants of the ice lands also differ from them. Similarly, there are also different planets. The planets below the earth down to the Patala planet are full of various kinds of living beings; no planet is vacant, as wrongly imagined by the modern so-called scientist. In Bhagavad-gita

we find it said by the Lord that the living entities are sarva-gata, or present in every sphere of life. So there is no doubt that on other planets there are also inhabitants like us, sometimes with greater intelligence and greater opulence. The living conditions for those of greater intelligence are more luxurious than on this earth. There are also planets where no sunlight reaches, and there are living entities who must live there due to their past deeds. All such plans for living conditions are made by the Supreme Lord, and Vidura requested Maitreya to describe this for the sake of further enlightenment.

TEXT 9

TEXT

yena prajanam uta atma-karma-
rupabhidhanam ca bhidam vyadhatta
narayano visvasrg atma-yonir
etac ca no varnaya vipra-varya

SYNONYMS

yena--by which; prajanam--of those who are born; uta--as also; atma-karma--destined engagement; rupa--form and feature; abhidhanam--endeavors; ca--also; bhidam--differentiation; vyadhatta--dispersed; narayanah--the Supreme Personality of Godhead; visvasrk--the creator of the universe; atma-yonih--self-sufficient; etat--all these; ca--also; nah--unto us; varnaya--describe; vipra-varya--O chief amongst the brahmanas.

TRANSLATION

O chief amongst the brahmanas, please also describe how Narayana, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

PURPORT

Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (sukla), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. Vidura requested Maitreya to explain these differences between all the living creatures made by Narayana, the Supreme Personality of Godhead.

TEXT 10

TEXT

paravaresam bhagavan vratani
srutani me vyasa-mukhad abhiksnam

atrpnuma ksulla-sukhavahanam
tesam rte krsna-kathamrtaughat

SYNONYMS

para--higher; avaresam--of these lower; bhagavan--O my lord, O great one; vratani--occupations; srutani--heard; me--by me; vyasa--Vyasa; mukhat--from the mouth; abhiksnam--repeatedly; atrpnuma--I am satisfied; ksulla--little; sukha-avahanam--that which causes happiness; tesam--out of that; rte--without; krsna-katha--talks about the Personality of Godhead, Lord Krsna; amrta-oghat--from the nectar.

TRANSLATION

O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyasadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Krsna.

PURPORT

Because people are very much interested in hearing social and historical presentations, Srila Vyasadeva has compiled many books such as the Puranas and Mahabharata. These books are reading matter for the mass of people, and they were compiled with a view to reviving their God consciousness, now forgotten in the conditional life of material existence. The real purpose of such literatures is not so much to present topics of historical references, but to revive the people's sense of God consciousness. For example, Mahabharata is the history of the Battle of Kuruksetra, and common people read it because it is full of topics regarding the social, political and economic problems of human society. But factually the most important part of Mahabharata is Bhagavad-gita, which is automatically taught to readers along with the historical narrations of the Battle of Kuruksetra.

Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them. He was anxious to hear transcendental topics regarding Lord Sri Krsna. Because there were insufficient topics directly concerning Krsna in the Puranas, Mahabharata, etc., he was not satisfied and wanted to know more about Krsna. Krsna-katha, or topics regarding Krsna, are transcendental, and there is no satiation in hearing such topics. Bhagavad-gita is important on account of its being krsna-katha, or speeches delivered by Lord Krsna. The story of the Battle of Kuruksetra may be interesting for the mass of people, but to a person like Vidura, who is highly advanced in devotional service, only krsna-katha and that which is dovetailed with krsna-katha is interesting. Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Krsna. As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Krsna. Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Krsna. That is the way to transform mundane things into spiritual identity. The whole world can be transformed into Vaikuntha if all worldly activities are dovetailed with krsna-katha.

There are two important krsna-kathas current in the world--Bhagavad-gita and Srimad-Bhagavatam. Bhagavad-gita is krsna-katha because it is spoken by Krsna, whereas Srimad-Bhagavatam is krsna-katha because it

narrates about Krsna. Lord Caitanya advised all His disciples to preach krsna-katha all over the world without discrimination because the transcendental value of krsna-katha can purify one and all from material contamination.

TEXT 11

TEXT

kas trpnuyat tirtha-pado 'bhidhanat
satresu vah suribhir idyamanat
yah karna-nadim purusasya yato
bhava-pradam geha-ratim chinatti

SYNONYMS

kah--who is that man; trpnuyat--that can be satisfied; tirtha-padah--whose lotus feet are all the places of pilgrimage; abhidhanat--from the talks of; satresu--in human society; vah--one who is; suribhir--by great devotees; idyamanat--one who is so worshiped; yah--who; karna-nadim--in the holes of the ears; purusasya--of a man; yatah--entering; bhava-pradam--that which awards births and deaths; geha-ratim--family affection; chinatti--is cut off.

TRANSLATION

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

PURPORT

Krsna-katha is so powerful that simply by entering into a person's ear it can at once give deliverance from the bondage of family affection. Family affection is an illusory manifestation of the external energy, and it is the only impetus for all mundane activities. As long as there is mundane activity and the mind is absorbed in such engagement, one has to undergo the repetition of birth and death in the current material nescience. People are most influenced by the mode of ignorance, and some are influenced by the passionate mode of material nature, and under the spell of these two modes a living being is actuated by the material conception of life. The mundane qualities do not allow a living entity to understand his real position. The qualities of both ignorance and passion strongly bind one to the illusory bodily conception of the self. The best among the fools who are thus deluded are those who engage in altruistic activities under the spell of the material mode of passion. Bhagavad-gita, which is direct krsna-katha, gives humanity the elementary lesson that the body is perishable and that the consciousness which is spread throughout the body is imperishable. The conscious being, the imperishable self, is eternally existent and cannot be killed under any circumstances, even after the dissolution of the body. Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality. Some of them are above the modes of ignorance and passion

and are situated in the mode of goodness, but mundane goodness is always contaminated by tinges of ignorance and passion. Mundane goodness can enlighten one that the body and the self are different, and one in goodness is concerned with the self and not the body. But due to being contaminated, those in mundane goodness cannot understand the real nature of the self as a person. Their impersonal conception of the self as distinct from the body keeps them in the mode of goodness within material nature, and unless they are attracted by krsna-katha, they will never be liberated from the bondage of material existence. Krsna-katha is the only remedy for all people of the world because it can situate one in pure consciousness of the self and liberate one from material bondage. To preach krsna-katha all over the world, as recommended by Lord Caitanya, is the greatest missionary activity, and all sensible men and women of the world may join in this great movement started by Lord Caitanya.

TEXT 12

TEXT

munir vivaksur bhagavad-gunanam
sakhapi te bharatam aha krsnah
yasmin nram gramya-sukhanuvadair
matir grhita nu hareh kathayam

SYNONYMS

munih--the sage; vivaksuh--described; bhagavat--of the Personality of Godhead; gunanam--transcendental qualities; sakha--friend; api--also; te--your; bharatam--the Mahabharata; aha--has described; krsnah--Krsna-dvaipayana Vyasa; yasmin--in which; nram--of the people; gramya--worldly; sukha-anuvadaih--pleasure derived from mundane topics; matih--attention; grhita nu--just to draw towards; hareh--of the Lord; kathayam--speeches of (Bhagavad-gita).

TRANSLATION

Your friend the great sage Krsna-dvaipayana Vyasa has already described the transcendental qualities of the Lord in his great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to krsna-katha [Bhagavad-gita] through their strong affinity for hearing mundane topics.

PURPORT

The great sage Krsna-dvaipayana Vyasa is the author of all Vedic literature, of which his works Vedanta-sutra, Srimad-Bhagavatam and Mahabharata are very popular readings. As stated in Bhagavatam (1.4.25), Srila Vyasadeva compiled the Mahabharata for the less intelligent class of men, who take more interest in mundane topics than in the philosophy of life. The Vedanta-sutra was compiled for persons already above the mundane topics, who might already have tasted the bitterness of the so-called happiness of mundane affairs. The first aphorism of Vedanta-sutra is athato brahma jijnasa, i.e., only when one has finished the business of mundane inquiries in the marketplace of sense gratification can one make relevant inquiries regarding Brahman, the Transcendence. Those persons who are busy with the mundane inquiries which fill the newspapers and other such literatures are classified as stri-sudra-dviija-bandhus, or women, the laborer class and unworthy sons of the higher classes

(brahmana, ksatriya and vaisya). Such less intelligent men cannot understand the purpose of Vedanta-sutra, although they may make a show of studying the sutras in a perverted way. The real purpose of Vedanta-sutra is explained by the author himself in the Srimad-Bhagavatam, and anyone trying to understand Vedanta-sutra without reference to Srimad-Bhagavatam is certainly misguided. Such misguided persons, who are interested in the mundane affairs of philanthropic and altruistic work under the misconception of the body as the self, could better take advantage of the Mahabharata, which was specifically compiled by Srila Vyasadeva for their benefit. The great author has compiled the Mahabharata in such a way that the less intelligent class of men, who are more interested in mundane topics, may read the Mahabharata with great relish and in the course of such mundane happiness can also take advantage of Bhagavad-gita, the preliminary study of Srimad-Bhagavatam or the Vedanta-sutra. Srila Vyasadeva had no interest in writing a history of mundane activities other than to give less intelligent persons a chance for transcendental realization through Bhagavad-gita. Vidura's reference to the Mahabharata indicates that he had heard of the Mahabharata from Vyasadeva, his real father, while he was away from home and was touring the places of pilgrimage.

TEXT 13

TEXT

sa sraddadhanasya vivardhamana
viraktim anyatra karoti pumsah
hareh padanusmrti-nirvrtasya
samasta-dukhapyayam asu dhatte

SYNONYMS

sa--those topics of Krsna, or krsna-katha; sraddadhanasya--of one who is anxious to hear; vivardhamana--gradually increasing; viraktim--indifference; anyatra--in other things (than such topics); karoti--does; pumsah--of one who is so engaged; hareh--of the Lord; pada-anusmrti--constant remembrance of the lotus feet of the Lord; nirvrtasya--one who has achieved such transcendental bliss; samasta-dukhaha--all miseries; apyayam--vanquished; asu--without delay; dhatte--executes.

TRANSLATION

For one who is anxious to engage constantly in hearing such topics, krsna-katha gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Krsna by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

PURPORT

We must certainly know that on the absolute plane krsna-katha and Krsna are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be krsna-katha, are nondifferent from Him. Bhagavad-gita, being spoken by the Lord, is as good as the Lord Himself. When a sincere devotee reads Bhagavad-gita, this is as good as seeing the Lord face to face in his personal presence, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads Bhagavad-gita, provided it

is read in the way recommended in the Gita by the Lord Himself. One cannot foolishly manufacture an interpretation of Bhagavad-gita and still bring about transcendental benefit. Anyone who tries to squeeze some artificial meaning or interpretation from Bhagavad-gita for an ulterior motive is not sraddadhana-pumsah (one engaged anxiously in bona fide hearing of krsna-katha). Such a person cannot derive any benefit from reading Bhagavad-gita, however great a scholar he may be in the estimation of a layman. The sraddadhana, or faithful devotee, can actually derive all the benefits of Bhagavad-gita because by the omnipotency of the Lord he achieves the transcendental bliss which vanquishes attachment and nullifies all concomitant material miseries. Only the devotee, by his factual experience, can understand the import of this verse spoken by Vidura. The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing krsna-katha. For such a devotee there is no such thing as material existence, and the much advertised bliss of brahmananda is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

TEXT 14

TEXT

tan chocya-socyan avido 'nusoce
hareh kathayam vimukhan aghena
ksinoti devo 'nimisas tu yesam
ayur vrtha-vada-gati-smrtinam

SYNONYMS

tan--all those; socya--pitiably; socyan--of the pitiable; avidah--ignorant; anusoce--I pity; hareh--of the Lord; kathayam--to the topics of; vimukhan--averse; aghena--because of sinful activities; ksinoti--decaying; devah--the Lord; animisah--eternal time; tu--but; yesam--of whom; ayuh--duration of life; vrtha--uselessly; vada--philosophical speculations; gati--ultimate goal; smrtinam--of those following different rituals.

TRANSLATION

O sage, persons who because of their sinful activities are averse to the topics of Transcendence and thus ignorant of the purpose of the Mahabharata [Bhagavad-gita] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

PURPORT

According to the modes of material nature, there are three kinds of relationships between human beings and the Supreme Personality of Godhead. Those who are in the modes of ignorance and passion are averse to the existence of God, or else they formally accept the existence of God in the capacity of an order supplier. Above them are those who are in the mode of goodness. This second class of men believe the Supreme Brahman to be impersonal. They accept the cult of bhakti, in which hearing of krsna-katha is the first item, as a means and not the end. Above them are those who are pure devotees. They are situated in the transcendental stage above the mode of material goodness. Such persons

are decidedly convinced that the name, form, fame, qualities, etc., of the Personality of Godhead are nondifferent from one another on the absolute plane. For them, hearing of the topics of Krsna is equal to meeting with Him face to face. According to this class of men, who are situated in pure devotional service to the Lord, the highest goal of human life is purusartha, devotional service to the Lord, the real mission of life. The impersonalists, because they engage in mental speculation and have no faith in the Personality of Godhead, have no business hearing the topics of Krsna. Such persons are pitiable for the first-class pure devotees of the Lord. The pitiable impersonalists pity those who are influenced by the modes of ignorance and passion, but the pure devotees of the Lord take pity on them both because both waste their most valuable time in the human form of life in false pursuits, sense enjoyment and mental speculative presentations of different theories and goals of life.

TEXT 15

TEXT

tad asya kausarava sarma-datur
hareh katham eva kathasu saram
uddhrtya puspebhya ivarta-bandho
sivaya nah kirtaya tirtha-kirteh

SYNONYMS

tat--therefore; asya--His; kausarava--O Maitreya; sarma-datuh--of one who awards good fortune; hareh--of the Lord; katham--topics; eva--only; kathasu--of all topics; saram--the essence; uddhrtya--by quoting; puspebhyah--from the flowers; iva--like that; arta-bandho--O friend of the distressed; sivaya--for welfare; nah--of us; kirtaya--kindly describe; tirtha--pilgrimage; kirteh--of glorious.

TRANSLATION

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics--the topics of the Lord.

PURPORT

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less averse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or in mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Krsna, and nothing else.

TEXT 16

TEXT

sa visva-janma-sthiti-samyamarthe
krtavataarah pragrhita-saktih
cakara karmany atipurusani
yanisvarah kirtaya tani mahyam

SYNONYMS

sah--the Personality of Godhead; visva--universe; janma--creation; sthiti--maintenance; samyama--arthe--with a view to perfect control; krtavataarah--incarnation; pragrhita--accomplished with; saktih--potency; cakara--performed; karmani--transcendental activities; atipurusani--superhuman; yani--all those; isvarah--the Lord; kirtaya--please chant; tani--all those; mahyam--unto me.

TRANSLATION

Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

PURPORT

Vidura was undoubtedly very eager to hear about Lord Krsna in particular, but he was overwhelmed because Lord Krsna had just passed away from the visible world. He therefore wanted to hear about Him in His purusa incarnations, which He manifests with full potencies for the creation and maintenance of the cosmic world. The activities of the purusa incarnations are but an extension of the activities of the Lord. This hint was given by Vidura to Maitreya because Maitreya could not decide which part of the activities of Lord Krsna should he chanted.

TEXT 17

TEXT

sri-suka uvaca
sa evam bhagavan prstah
ksattra kausaravo munih
pumsam nihsreyasarthena
tam aha bahu-manayan

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sah--he; evam--thus; bhagavan--the great sage; prstah--being requested; ksattra--by Vidura; kausaravah--Maitreya; munih--the great sage; pumsam--for all people; nihsreyasa--for the greatest welfare; arthena--for that; tam--unto him; aha--narrated; bahu--greatly; manayan--honoring.

TRANSLATION

Sukadeva Gosvami said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

PURPORT

The great sage Maitreya Muni is described here as bhagavan because he surpassed all ordinary human beings in learning and experience. Thus his selection of the greatest welfare service for the world is considered authoritative. The all-inclusive welfare service for the entire human society is devotional service to the Lord, and, as requested by Vidura, the sage described the same very appropriately.

TEXT 18

TEXT

maitreya uvaca
sadhu prstam tvaya sadho
lokan sadhv anugrhnata
kirtim vitanvata loke
atmano 'dhoksajatmanah

SYNONYMS

maitreyah uvaca--Sri Maitreya said; sadhu--all good; prstam--I am asked; tvaya--by you; sadho--O good one; lokan--all the people; sadhu anugrhnata--showing mercy in goodness; kirtim--glories; vitanvata--broadcasting; loke--in the world; atmanah--of the self; adhoksaja--the Transcendence; atmanah--mind.

TRANSLATION

Sri Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

PURPORT

Maitreya Muni, who was experienced in the science of Transcendence, could understand that Vidura's mind was fully absorbed in Transcendence. Adhoksaja means that which transcends the limits of sense perception or sensuous experience. The Lord is transcendental to our sense experience, but He reveals Himself to the sincere devotee. Because Vidura was always absorbed in thought of the Lord, Maitreya could estimate Vidura's transcendental value. He appreciated the valuable inquiries of Vidura and thus thanked him with great honor.

TEXT 19

TEXT

naitac citram tvayi ksattar
badarayana-viryaje
grhito 'nanya-bhavana
yat tvaya harir isvarah

SYNONYMS

na--never; etat--such inquiries; citram--very wonderful; tvayi--in you; ksattah--O Vidura; badarayana--of Vyasadeva; virya-je--born from the semen; grhitah--accepted; ananya-bhavena--without deviation from the thought; yat--because; tvaya--by you; harih--the Personality of Godhead; isvarah--the Lord.

TRANSLATION

O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you were born from the semen of Vyasadeva.

PURPORT

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semen in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semen, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semen of Vyasa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called Garbhadhana-samskara is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyasa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.

TEXT 20

TEXT

mandavya-sapad bhagavan
praja-samyamano yamah
bhratuh ksetre bhujisyayam
jatah satyavati-sutat

SYNONYMS

mandavya--the great rsi Mandavya Muni; sapat--by his curse; bhagavan--the greatly powerful; praja--one who is born; samyamanah--controller of death; yamah--known as Yamaraja; bhratuh--of the brother; ksetre--in the wife; bhujisyayam--kept; jatah--born; satyavati--Satyavati (the mother of both Vicitravirya and Vyasadeva); sutat--by the son (Vyasadeva).

TRANSLATION

I know that you are now Vidura due to the cursing of Mandavya Muni and that formerly you were King Yamaraja, the great controller of living entities after their death. You were begotten by the son of Satyavati, Vyasadeva, in the kept wife of his brother.

PURPORT

Mandavya Muni was a great sage (cf. Bhag. 1.13.1), and Vidura was formerly the controller Yamaraja, who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of

the living entities who are within the material world. As the appointed controller after death, Yamaraja once tried Mandavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Mandavya, being angry at Yamaraja for awarding him undue punishment, cursed him to become a sudra (member of the less intelligent laborer class). Thus Yamaraja took birth in the womb of the kept wife of Vicitravirya from the semen of Vicitravirya's brother, Vyasadeva. Vyasadeva is the son of Satyavati by the great King Santanu, the father of Bhismadeva. This mysterious history of Vidura was known to Maitreya Muni because he happened to be a contemporary friend of Vyasadeva's. In spite of Vidura's birth from the womb of a kept wife, because he had otherwise high parentage and great connection he inherited the highest talent of becoming a great devotee of the Lord. To take birth in such a great family is understood to be an advantage for attaining devotional life. Vidura was given this chance due to his previous greatness.

TEXT 21

TEXT

bhavan bhagavato nityam
sammatah sanugasya ha
yasya jnanopadesaya
madisad bhagavan vrajan

SYNONYMS

bhavan--your good self; bhagavatah--of the Personality of Godhead; nityam--eternal; sammatah--recognized; sa-anugasya--one of the associates; ha--have been; yasya--of whom; jnana--knowledge; upadesaya--for instructing; ma--unto me; adisat--so ordered; bhagavan--the Personality of Godhead; vrajan--while returning to His abode.

TRANSLATION

Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

PURPORT

Yamaraja, the great controller of life after death, decides the living entities' destinies in their next lives. He is surely among the most confidential representatives of the Lord. Such confidential posts are offered to great devotees of the Lord who are as good as His eternal associates in the spiritual sky. And because Vidura happened to be among them, the Lord, while returning to Vaikuntha, left instructions for Vidura with Maitreya Muni. Generally the eternal associates of the Lord in the spiritual sky do not come to the material world. Sometimes they come, however, by the order of the Lord--not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representatives are called saktyavesa-avatars, or incarnations invested with transcendental power of attorney.

TEXT 22

TEXT

atha te bhagaval-lila
yoga-mayorubrmhitah
visva-sthity-udbhavantartha
varnayamy anupurvasah

SYNONYMS

atha--therefore; te--unto you; bhagavat--pertaining to the Personality of Godhead; lilah--pastimes; yoga-maya--energy of the Lord; uru--greatly; brmhitah--extended by; visva--of the cosmic world; sthiti--maintenance; udbhava--creation; anta--dissolution; arthah--purpose; varnayami--I shall describe; anupurvasah--systematically.

TRANSLATION

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

PURPORT

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His yogamaya energy.

TEXT 23

TEXT

bhagavan eka asedam
agra atmatmanam vibhuh
atmecchanugatav atma
nana-maty-upalaksanah

SYNONYMS

bhagavan--the Personality of Godhead; ekah--one without a second; asa--was there; idam--this creation; agre--prior to the creation; atma--in His own form; atmanam--of the living entities; vibhuh--master; atma--Self; iccha--desire; anugatau--being merged in; atma--Self; nana-mati--different vision; upalaksanah--symptoms.

TRANSLATION

The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

PURPORT

The great sage here begins to explain the purpose of the four original verses of the Srimad-Bhagavatam. Although they have no access to the Srimad-Bhagavatam, the followers of the Mayavada (impersonalist) school sometimes screw out an imaginary explanation of the original four verses, but we must accept the actual explanation given herein by Maitreya Muni

because he, along with Uddhava, personally heard it directly from the Lord. The first line of the original four verses runs, aham evasam evagre. The word aham is misinterpreted by the Mayavada school into meanings which no one but the interpreter can understand. Here aham is explained as the Supreme Personality of Godhead, not the individual living entities. Before the creation, there was only the Personality of Godhead; there were no purusa incarnations and certainly no living entities, nor was there the material energy, by which the manifested creation is effected. The purusa incarnations and all the different energies of the Supreme Lord were merged in Him only.

The Personality of Godhead is described herein as the master of all other living entities. He is like the sun disc, and the living entities are like the molecules of the sun's rays. This existence of the Lord before the creation is confirmed by the srutis: vasudevo va idam agra asit na brahma na ca sankarah, eko vai narayana asin na brahma nesanah. Because everything that be is an emanation from the Personality of Godhead, He always exists alone without a second. He can so exist because He is all-perfect and omnipotent. Everything other than Him, including His plenary expansions, the visnu-tattvas, is His part and parcel. Before the creation there were no Karanarnavasayi or Garbhodakasayi or Ksirodakasayi Visnus, or was there Brahma nor Sankara. The Visnu plenary expansion and the living entities beginning from Brahma are separated parts and parcels. Although the spiritual existence was there with the Lord, the material existence was dormant in Him. By His will only is the material manifestation done and undone. The diversity of the Vaikunthaloka is one with the Lord, just as the diversity of soldiers is one with and the same as the king. As explained in Bhagavad-gita (9.7), the material creation takes place at intervals by the will of the Lord, and in the periods between dissolution and creation, the living entities and the material energy remain dormant in Him.

TEXT 24

TEXT

sa va esa tada drasta
napasyad drsyam ekarat
mene 'santam ivatmanam
supta-saktir asupta-drk

SYNONYMS

sah--the Personality of Godhead; va--either; esah--all these; tada--at that time; drasta--the seer; na--did not; apasyat--see; drsyam--the cosmic creation; eka-rat--undisputed proprietor; mene--thought like this; asantam--nonexistent; iva--like that; atmanam--plenary manifestations; supta--unmanifested; saktih--material energy; asupta--manifested; drk--internal potency.

TRANSLATION

The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

PURPORT

The Lord is the supreme seer because only by His glance did the material energy become active for cosmic manifestation. At that time the seer was there, but the external energy, over which the glance of the Lord is cast, was not present. He felt somewhat insufficient, like a husband feeling lonely in the absence of his wife. This is a poetic simile. The Lord wanted to create the cosmic manifestation to give another chance to the conditioned souls who were dormant in forgetfulness. The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment. It is the compassion of the Lord for the sleeping energy that He wants to see her awaken for enjoyment like the other wives who are awake. The whole process is to enliven the sleeping conditioned souls to the real life of spiritual consciousness so that they may thus become as perfect as the ever-liberated souls in the Vaikunthalokas. Since the Lord is sac-cid-ananda-vigraha, He likes every part and parcel of His different potencies to take part in the blissful rasa because participation with the Lord in His eternal rasa-lila is the highest living condition, perfect in spiritual bliss and eternal knowledge.

TEXT 25

TEXT

sa va etasya samdrastuh
saktih sad-asad-atmika
maya nama maha-bhaga
yayedam nirmame vibhuh

SYNONYMS

sa--that external energy; va--is either; etasya--of the Lord; samdrastuh--of the perfect seer; saktih--energy; sat-asat-atmika--as both the cause and the effect; maya nama--called by the name maya; maha-bhaga--O fortunate one; yaya--by which; idam--this material world; nirmame--constructed; vibhuh--the Almighty.

TRANSLATION

The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as maya or illusion, and through her agency only is the entire material manifestation made possible.

PURPORT

The material nature, known as maya, is both the material and efficient cause of the cosmos, but in the background the Lord is the consciousness for all activities. As in the individual body the consciousness is the source of all energies of the body, so the supreme consciousness of the Lord is the source of all energies in material nature. This is confirmed in Bhagavad-gita (9.10) as follows:

mayadhyaksena prakrtih

suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"Throughout all the energies of material nature there is the hand of the Supreme Lord as the final superintendent. Due to this supreme cause only, the activities of material nature appear planned and systematic, and all thing regularly evolve."

TEXT 26

TEXT

kala-vrttya tu mayayam
guna-mayyam adhoksajah
purusenatma-bhutena
viryam adhatta viryavan

SYNONYMS

kala--the eternal time; vrttya--by the influence of; tu--but; mayayam--in the external energy; guna-mayyam--in the qualitative modes of nature; adhoksajah--the Transcendence; purusena--by the purusa incarnation; atma-bhutena--who is the plenary expansion of the Lord; viryam--the seeds of the living entities; adhatta--impregnated; viryavan--the Supreme Living Being.

TRANSLATION

The Supreme Living Being in His feature as the transcendental purusa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

PURPORT

The offspring of any living being is born after the father impregnates the mother with semen, and the living entity floating in the semen of the father takes the shape of the mother's form. Similarly, mother material nature cannot produce any living entity from her material elements unless and until she is impregnated with living entities by the Lord Himself. That is the mystery of the generation of the living entities. This impregnating process is performed by the first purusa incarnation, Karanarnavasayi Visnu. Simply by His glance over material nature, the whole matter is accomplished.

We should not understand the process of impregnation by the Personality of Godhead in terms of our conception of sex. The omnipotent Lord can impregnate just by His eyes, and therefore He is called all-potent. Each and every part of His transcendental body can perform each and every function of the other parts. This is confirmed in the Brahma-samhita (5.32): angani yasya sakalendriya-vrttimanti. In Bhagavad-gita (14.3) also, the same principle is confirmed: mama yonir mahad-brahma tasmin garbham dadhamy aham. When the cosmic creation is manifested, the living entities are directly supplied from the Lord; they are never products of material nature. Thus, no scientific advancement of material science can ever produce a living being. That is the whole mystery of the material creation. The living entities are foreign to matter, and thus they cannot be happy unless they are situated in the same spiritual life

as the Lord. The mistaken living being, out of forgetfulness of this original condition of life, unnecessarily wastes time trying to become happy in the material world. The whole Vedic process is to remind one of this essential feature of life. The Lord offers the conditioned soul a material body for his so-called enjoyment, but if one does not come to his senses and enter into spiritual consciousness, the Lord again puts him in the unmanifested condition as it existed in the beginning of the creation. The Lord is described here as viryavan, or the greatest potent being, because He impregnates material nature with innumerable living entities who are conditioned from time immemorial.

TEXT 27

TEXT

tato 'bhavan mahat-tattvam
avyaktat kala-coditat
vijnanatmatma-deha-stham
visvam vyanjams tamo-nudah

SYNONYMS

tatah--thereafter; abhavat--came into existence; mahat--supreme; tattvam--sum total; avyaktat--from the unmanifested; kala-coditat--by the interaction of time; vijnana-atma--unalloyed goodness; atma-deha-stham--situated on the bodily self; visvam--complete universes; vyanjan--manifesting; tamah-nudah--the supreme light.

TRANSLATION

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

PURPORT

In due course of time, the impregnated material energy was manifested first as the total material ingredients. Everything takes its own time to fructify, and therefore the word kala-coditat, "influenced by time," is used herein. The mahat-tattva is the total consciousness because a portion of it is represented in everyone as the intellect. The mahat-tattva is directly connected with the supreme consciousness of the Supreme Being, but still it appears as matter. The mahat-tattva, or shadow of pure consciousness, is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

TEXT 28

TEXT

so 'py amsa-guna-kalatma
bhagavad-drsti-gocarah
atmanam vyakarod atma
visvasyasya sirsksaya

SYNONYMS

sah--mahat-tattva; api--also; amsa--purusa plenary expansion; guna--chiefly the quality of ignorance; kala--the duration of time; atma--full consciousness; bhagavat--the Personality of Godhead; drsti-gocarah--range of sight; atmanam--many different forms; vyakarot--differentiated; atma--reservoir; visvasya--the would-be entities; asya--of this; sirsksaya--generates the false ego.

TRANSLATION

Thereafter the mahat-tattva differentiated itself into many different forms as the reservoir of the would-be entities. The mahat-tattva is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead, with full consciousness of creative principles and time for fructification.

PURPORT

The mahat-tattva is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherefrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord again and again gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

TEXT 29

TEXT

mahat-tattvad vikurvanad
aham-tattvam vyajayata
karya-karana-kartratma
bhutendriya-mano-mayah
vaikarikas taijasas ca
tamasas cety aham tridha

SYNONYMS

mahat--the great; tattvat--from the causal truth; vikurvanat--being transformed; aham--false ego; tattvam--material truth; vyajayata--became manifested; karya--effects; karana--cause; kartr--doer; atma--soul or source; bhuta--material ingredients; indriya--senses; manah-mayah--hovering on the mental plane; vaikarikah--the mode of goodness; taijasah--the mode of passion; ca--and; tamasah--the mode of ignorance; ca--and; iti--thus; aham--false ego; tridha--three kinds.

TRANSLATION

Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases--cause, effect and the doer. All such activities are on the mental plane and are based on the material

elements, gross senses and mental speculation. The false ego is represented in three different modes--goodness, passion and ignorance.

PURPORT

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live in bliss and knowledge in the various Vaikuntha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called nitya-muktas, and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees, who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls--those in the mode of ignorance--are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time the Lord is kind enough to give them a chance to take help from scriptures like Bhagavad-gita and Srimad-Bhagavatam so that they may understand the science of Krsna and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

TEXT 30

TEXT

aham-tattvad vikurvanan
mano vaikarikad abhut
vaikarikas ca ye deva
arthabhivyanjanam yatah

SYNONYMS

aham-tattvat--from the principle of false ego; vikurvanat--by transformation; manah--the mind; vaikarikat--by interaction with the mode of goodness; abhut--generated; vaikarikah--by interaction with goodness; ca--also; ye--all these; devah--demigods; artha--the phenomenon; abhivyanjanam--physical knowledge; yatah--the source.

TRANSLATION

The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also products of the same principle, namely the interaction of false ego and the mode of goodness.

PURPORT

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world.

TEXT 31

TEXT

taijasanindriyany eva
jnana-karma-mayani ca

SYNONYMS

taijasani--the mode of passion; indriyani--the senses; eva--certainly; jnana--knowledge, philosophical speculations; karma--fruitive activities; mayani--predominating; ca--also.

TRANSLATION

The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.

PURPORT

The chief function of the false ego is godlessness. When a person forgets his constitutional position as an eternally subordinate part and parcel of the Supreme Personality of Godhead and wants to be happy independently, he functions mainly in two ways. He first attempts to act fruitively for personal gain or sense gratification, and after attempting such fruitive activities for a considerable time, when he is frustrated he becomes a philosophical speculator and thinks himself to be on the same level as God. This false idea of becoming one with the Lord is the last snare of the illusory energy, which traps a living entity into the bondage of forgetfulness under the spell of false ego.

The best means of liberation from the clutches of false ego is to give up the habit of philosophical speculation regarding the Absolute Truth. One should know definitely that the Absolute Truth is never realized by the philosophical speculations of the imperfect egoistic person. The Absolute Truth, or the Supreme Personality of Godhead, is realized by hearing about Him in all submission and love from a bona fide authority who is a representative of the twelve great authorities mentioned in the Srimad-Bhagavatam. By such an attempt only can one conquer the illusory energy of the Lord, although for others she is unsurpassable, as confirmed in Bhagavad-gita (7.14).

TEXT 32

TEXT

tamaso bhuta-suksmadir
yatah kham lingam atmanah

SYNONYMS

tamasah--from the mode of passion; bhuta-suksma-adih--subtle sense objects; yatah--from which; kham--the sky; lingam--symbolic representation; atmanah--of the Supreme Soul.

TRANSLATION

The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.

PURPORT

In the Vedic hymns it is said, etasmad atmanah akasah sambhutah. The sky is the symbolic representation of the Supreme Soul. Those who are egoistic in passion and ignorance cannot conceive of the Personality of Godhead. For them the sky is the symbolic representation of the Supreme Soul.

TEXT 33

TEXT

kala-mayamsa-yogena
bhagavad-viksitam nabhah
nabhaso 'nusrtam sparsam
vikurvan nirmame 'nilam

SYNONYMS

kala--time; maya--external energy; amsa-yogena--partly mixed; bhagavat--the Personality of Godhead; viksitam--glanced over; nabhah--the sky; nabhasah--from the sky; anusrtam--being so contacted; sparsam--touch; vikurvat--being transformed; nirmame--was created; anilam--the air.

TRANSLATION

Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.

PURPORT

All material creations take place from subtle to gross. The entire universe has developed in that manner. From the sky developed the touch sensation, which is a mixture of eternal time, the external energy and the glance of the Personality of Godhead. The touch sensation developed into the air in the sky. Similarly, all other gross matter also developed from subtle to gross: sound developed into sky, touch developed into air, form developed into fire, taste developed into water, and smell developed into earth.

TEXT 34

TEXT

anilo 'pi vikurvano
nabhasoru-balanvitah

sasarja rupa-tanmatram
jyotir lokasya locanam

SYNONYMS

anilah--air; api--also; vikurvanah--being transformed; nabhasa--sky;
uru-bala-anvitah--extremely powerful; sasarja--created; rupa--form; tat-
matram--sense perception; jyotih--electricity; lokasya--of the world;
locanam--light to see.

TRANSLATION

Thereafter the extremely powerful air, interacting with the sky,
generated the form of sense perception, and the perception of form
transformed into electricity, the light to see the world.

TEXT 35

TEXT

anilenanvitam jyotir
vikurvat paraviksitam
adhattambho rasa-mayam
kala-mayamsa-yogatah

SYNONYMS

anilena--by the air; anvitam--interacted; jyotih--electricity;
vikurvat--being transformed; paraviksitam--being glanced over by the
Supreme; adhatta--created; ambhah rasa-mayam--water with taste; kala--of
eternal time; maya-amsa--and external energy; yogatah--by a mixture.

TRANSLATION

When electricity was surcharged in the air and was glanced over by the
Supreme, at that time, by a mixture of eternal time and external energy,
there occurred the creation of water and taste.

TEXT 36

TEXT

jyotisambho 'nusamsrstam
vikurvad brahma-viksitam
mahim gandha-gunam adhat
kala-mayamsa-yogatah

SYNONYMS

jyotisa--electricity; ambhah--water; anusamsrstam--thus created;
vikurvat--due to transformation; brahma--the Supreme; viksitam--so
glanced over; mahim--the earth; gandha--smell; gunam--qualification;
adhat--was created; kala--eternal time; maya--external energy; amsa--
partially; yogatah--by intermixture.

TRANSLATION

Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.

PURPORT

From the descriptions of the physical elements in the above verses it is clear that in all stages the glance of the Supreme is needed with the other additions and alterations. In every transformation, the last finishing touch is the glance of the Lord, who acts as a painter does when he mixes different colors to transform them into a particular color. When one element mixes with another, the number of its qualities increases. For example, the sky is the cause of air. The sky has only one quality, namely sound, but by the interaction of the sky with the glance of the Lord, mixed with eternal time and external nature, the air is produced, which has two qualities--sound and touch. Similarly after the air is created, interaction of sky and air, touched by time and the external energy of the Lord, produces electricity. And after the interaction of electricity with air and sky, mixed with time, external energy and the Lord's glance over them, the water is produced. In the final stage of sky there is one quality, namely sound; in the air two qualities, sound and touch; in the electricity three qualities, namely sound, touch and form; in the water four qualities, sound, touch, form and taste; and in the last stage of physical development the result is earth, which has all five qualities--sound, touch, form, taste and smell. Although they are different mixtures of different materials, such mixtures do not take place automatically, just as a mixture of colors does not take place automatically without the touch of the living painter. The automatic system is factually activated by the glancing touch of the Lord. Living consciousness is the final word in all physical changes. This fact is mentioned in Bhagavad-gita (9.10) as follows:

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

The conclusion is that the physical elements may work very wonderfully to the laymen's eyes, but their workings actually take place under the supervision of the Lord. Those who can mark only the changes of the physical elements and cannot perceive the hidden hands of the Lord behind them are certainly less intelligent persons, although they may be advertised as great material scientists.

TEXT 37

TEXT

bhutanam nabha-adinam
yad yad bhavyavaravaram
tesam paranusamsargad
yatha sankhyam gunan viduh

SYNONYMS

bhutanam--of all the physical elements; nabhah--the--
beginning from; yat--as; yat--and as; bhavya--O gentle one; avara--

inferior; varam--superior; tesam--all of them; para--the Supreme; anusamsargat--last touch; yatha--as many; sankhyam--number; gunan--qualities; viduh--you may understand.

TRANSLATION

O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.

TEXT 38

TEXT

ete devah kala visnoh
kala-mayamsa-linginah
nanatvat sva-kriyanisah
procuh pranjalayo vibhum

SYNONYMS

ete--of all these physical elements; devah--the controlling demigods; kalah--parts and parcels; visnoh--of the Supreme Personality of Godhead; kala--time; maya--external energy; amsa--part and parcel; linginah--so embodied; nanatvat--because of various; sva-kriya--personal duties; anisah--not being able to perform; procuh--uttered; pranjalayah--fascinating; vibhum--unto the Lord.

TRANSLATION

The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Visnu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows.

PURPORT

The conception of various controlling demigods who inhabit the higher planetary systems for the management of universal affairs is not imaginary, as proposed by persons with a poor fund of knowledge. The demigods are expanded parts and parcels of the Supreme Lord Visnu, and they are embodied by time, external energy and partial consciousness of the Supreme. Human beings, animals, birds, etc., are also parts and parcels of the Lord and have different material bodies, but they are not the controlling deities of material affairs. They are, rather, controlled by such demigods. Such control is not superfluous; it is as necessary as the controlling departments in the affairs of a modern state. The demigods should not be despised by the controlled living beings. They are all great devotees of the Lord entrusted to execute certain functions of universal affairs. One may be angry with Yamaraja for his thankless task of punishing sinful souls, but Yamaraja is one of the authorized devotees of the Lord, and so are all the other demigods. A devotee of the Lord is never controlled by such deputed demigods, who function as assistants of the Lord, but he shows them all respects on account of the responsible positions to which they have been appointed by the Lord. At the same time, a devotee of the Lord does not foolishly mistake them to be the

Supreme Lord. Only foolish persons accept the demigods as being on the same level as Visnu; actually they are all appointed as servants of Visnu.

Anyone who places the Lord and the demigods on the same level is called a pasandi, or atheist. The demigods are worshiped by persons who are more or less adherents of the processes of jnana, yoga and karma, i.e., the impersonalists, meditators and fruitive workers. The devotees, however, worship only the Supreme Lord Visnu. This worship is not for any material benefit, as desired by all the materialists, even up to the salvationists, mystics and fruitive workers. Devotees worship the Supreme Lord to attain unalloyed devotion to the Lord. The Lord, however, is not worshiped by others, who have no program for attaining love of God, which is the essential aim of human life. Persons averse to a loving relationship with God are more or less condemned by their own actions.

The Lord is equal to every living entity, just like the flowing Ganges. The Ganges water is meant for the purification of everyone, yet the trees on the banks of the Ganges have different values. A mango tree on the bank of the Ganges drinks the water, and the nimba tree also drinks the same water. But the fruits of both trees are different. One is celestially sweet, and the other is hellishly bitter. The condemned bitterness of the nimba is due to its own past work, just as the sweetness of the mango is also due to its own karma. The Lord says in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

"The envious, the mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life." Demigods like Yamaraja and other controllers are there for the unwanted conditioned souls who always engage in threatening the tranquillity of the kingdom of God. Since all the demigods are confidential devotee-servitors of the Lord, they are never to be condemned.

TEXT 39

TEXT

deva ucuh
namama te deva padaravindam
prapanna-tapopasamatapatram
yan-mula-keta yatayo 'njasoru-
samsara-duhkham bahir utksipanti

SYNONYMS

devah ucuh--the demigods said; namama--we offer our respectful obeisances; te--Your; deva--O Lord; pada-aravindam--lotus feet; prapanna--surrendered; tapa--distress; upasama--suppresses; atapatram--umbrella; yat-mula-keta--shelter of the lotus feet; yatayah--great sages; anjasa--totally; uru--great; samsara-duhkham--misereries of material existence; bahih--out; utksipanti--forcibly throw.

TRANSLATION

The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

PURPORT

There are many sages and saints who engage in trying to conquer rebirth and all other material miseries. But of all of them, those who take shelter under the lotus feet of the Lord can completely throw off all such miseries without difficulty. Others, who are engaged in transcendental activities in different ways, cannot do so. For them it is very difficult. They may artificially think of becoming liberated without accepting the shelter of the lotus feet of the Lord, but that is not possible. One is sure to fall again to material existence from such false liberation, even though one may have undergone severe penances and austerities. This is the opinion of the demigods, who are not only well versed in Vedic knowledge but are also seers of the past, present and future. The opinions of the demigods are valuable because the demigods are authorized to hold positions in the affairs of universal management. They are appointed by the Lord as His confidential servants.

TEXT 40

TEXT

dhatar yad asmin bhava isa jivas
tapa-trayenabhihata na sarma
atman labhante bhagavams tavanghri-
chayam sa-vidyam ata asrayema

SYNONYMS

dhatah--O father; yat--because; asmin--in this; bhava--material world; isa--O Lord; jivah--the living entities; tapa--miseries; trayena--by the three; abhihatah--always embarrassed; na--never; sarma--in happiness; atman--self; labhante--do gain; bhagavan--O Personality of Godhead; tava--Your; anghri-chayam--shade of Your feet; sa-vidyam--full of knowledge; atah--obtain; asrayema--shelter.

TRANSLATION

O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

PURPORT

The way of devotional service is neither sentimental nor mundane. It is the path of reality by which the living entity can attain the transcendental happiness of being freed from the three kinds of material miseries--miseries arising from the body and mind, from other living entities and from natural disturbances. Everyone who is conditioned by material existence--whether he be a man or beast or demigod or bird--must suffer from adhyatmika (bodily or mental) pains, adhibhautika pains

(those offered by living creatures), and adhidaivika pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

The argument that unless one has proper knowledge one cannot be freed from material miseries is undoubtedly true. But because the lotus feet of the Lord are full of transcendental knowledge, acceptance of His lotus feet completes that necessity. We have already discussed this point in the First Canto (1.2.7):

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

There is no want of knowledge in the devotional service of Vasudeva, the Personality of Godhead. He, the Lord, personally takes charge of dissipating the darkness of ignorance from the heart of a devotee. He confirms this in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

Empiric philosophical speculation cannot give one relief from the threefold miseries of material existence. Simply to endeavor for knowledge without devoting oneself to the Lord is a waste of valuable time.

TEXT 41

TEXT

marganti yat te mukha-padma-nidais
chandah-suparnair rsayo vivikte
yasyagha-marsoda-sarid-varayah
padam padam tirtha-padah prapannah

SYNONYMS

marganti--searching after; yat--as; te--Your; mukha-padma--lotuslike face; nidaih--by those who have taken shelter of such a lotus flower; chandah--Vedic hymns; suparnaih--by the wings; rsayah--the sages; vivikte--in clear mind; yasya--whose; agha-marsa-uda--that which offers freedom from all reactions to sin; sarit--rivers; varayah--in the best; padam padam--in every step; tirtha-padah--one whose lotus feet are as good as a place of pilgrimage; prapannah--taking shelter.

TRANSLATION

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

PURPORT

The paramahansas are compared to royal swans who make their nests on the petals of the lotus flower. The Lord's transcendental bodily parts are always compared to the lotus flower because in the material world the lotus flower is the last word in beauty. The most beautiful thing in the world is the Vedas, or Bhagavad-gita, because therein knowledge is imparted by the Personality of Godhead Himself. The paramahansa makes his nest in the lotuslike face of the Lord and always seeks shelter at His lotus feet, which are reached by the wings of Vedic wisdom. Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. All Vedic knowledge is meant for understanding the Supreme Lord, as stated by the Lord in Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah. Intelligent persons, who are like swans, take shelter of the Lord by all means and do not hover on the mental plane by fruitlessly speculating on different philosophies.

The Lord is so kind that He has spread the River Ganges throughout the universe so that by taking bath in that holy river everyone can get release from the reactions of sins, which occur at every step. There are many rivers in the world which are able to evoke one's sense of God consciousness simply by one's bathing in them, and the River Ganges is chief amongst them. In India there are five sacred rivers, but the Ganges is the most sacred. The River Ganges and Bhagavad-gita are chief sources of transcendental happiness for mankind, and intelligent persons can take shelter of them to go back home, back to Godhead. Even Sripada Sankaracarya recommends that a little knowledge in Bhagavad-gita and the drinking of a little quantity of Ganges water can save one from the punishment of Yamaraja.

TEXT 42

TEXT

yac chraddhaya srutavatya ca bhaktya
sammrjyamane hrdaye 'vadhaya
jnanena vairagya-balena dhira
vrajema tat te 'nghri-saroja-pitham

SYNONYMS

yat--that which; sraddhaya--by eagerness; srutavatya--simply by hearing; ca--also; bhaktya--in devotion; sammrjyamane--being cleansed; hrdaye--in the heart; avadhaya--meditation; jnanena--by knowledge; vairagya--detachment; balena--by the strength of; dhirah--the pacified; vrajema--must go to; tat--that; te--Your; anghri--feet; saroja-pitham--lotus sanctuary.

TRANSLATION

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

PURPORT

The miracles of meditating on the lotus feet of the Lord with eagerness and devotion are so great that no other process can compare to it. The minds of materialistic persons are so disturbed that it is almost impossible for them to search after the Supreme Truth by personal regulative endeavors. But even such materialistic men, with a little eagerness for hearing about the transcendental name, fame, qualities, etc., can surpass all other methods of attaining knowledge and detachment. The conditioned soul is attached to the bodily conception of the self, and therefore he is in ignorance. Culture of self-knowledge can bring about detachment from material affection, and without such detachment there is no meaning to knowledge. The most stubborn attachment for material enjoyment is sex life. One who is attached to sex life is to be understood as devoid of knowledge. Knowledge must be followed by detachment. That is the way of self-realization. These two essentials for self-realization--knowledge and detachment--become manifest very quickly if one performs devotional service to the lotus feet of the Lord. The word dhira is very significant in this connection. A person who is not disturbed even in the presence of cause of disturbance is called dhira. Sri Yamunacarya says, "Since my heart has been overwhelmed by the devotional service of Lord Krsna, I cannot even think of sex life, and if thoughts of sex come upon me I at once feel disgust." A devotee of the Lord becomes an elevated dhira by the simple process of meditating in eagerness on the lotus feet of the Lord.

Devotional service entails being initiated by a bona fide spiritual master and following his instruction in regard to hearing about the Lord. Such a bona fide spiritual master is accepted by regularly hearing from him about the Lord. The improvement in knowledge and detachment can be perceived by devotees as an actual experience. Lord Sri Caitanya Mahaprabhu strongly recommended this process of hearing from a bona fide devotee, and by following this process one can achieve the highest result, conquering all other methods.

TEXT 43

TEXT

visvasya janma-sthiti-samyamarthe
 krtavatarasya padambujam te
 vrajema sarve saranam yad isa
 smrtam prayacchaty abhayam sva-pumsam

SYNONYMS

visvasya--of the cosmic universe; janma--creation; sthiti--maintenance; samyama-arthe--for the dissolution also; krt--accepted or assumed; avatarasya--of the incarnations; pada-ambujam--lotus feet; te--Your; vrajema--let us take shelter of; sarve--all of us; saranam--shelter; yat--that which; isa--O Lord; smrtam--remembrance; prayacchati--awarding; abhayam--courage; sva-pumsam--of the devotees.

TRANSLATION

O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

PURPORT

For the creation, maintenance and dissolution of the cosmic manifestations there are three incarnations: Brahma, Visnu and Mahesvara (Lord Siva). They are the controllers or masters of the three modes of material nature, which cause the phenomenal manifestation. Visnu is the master of the mode of goodness, Brahma is the master of the mode of passion, and Mahesvara is the master of the mode of ignorance. There are different kinds of devotees according to the modes of nature. Persons in the mode of goodness worship Lord Visnu, those in the mode of passion worship Lord Brahma, and those in the mode of ignorance worship Lord Siva. All three of these deities are incarnations of the Supreme Lord Krsna because He is the original Supreme Personality of Godhead. The demigods directly refer to the lotus feet of the Supreme Lord and not to the different incarnations. The incarnation of Visnu in the material world is, however, directly worshiped by the demigods. It is learned from various scriptures that the demigods approach Lord Visnu in the ocean of milk and submit their grievances whenever there is some difficulty in the administration of universal affairs. Although they are incarnations of the Lord, Lord Brahma and Lord Siva worship Lord Visnu, and thus they are also counted amongst the demigods and not as the Supreme Personality of Godhead. Persons who worship Lord Visnu are called demigods, and persons who do not do so are called asuras, or demons. Visnu always takes the part of the demigods, but Brahma and Siva sometimes take the side of the demons; it is not that they become one in interest with them, but sometimes they do something in order to gain control over the demons.

TEXT 44

TEXT

yat sanubandhe 'sati deha-gehe
mamaham ity udha-duragrahanam
pumsam suduram vasato 'pi puryam
bhajema tat te bhagavan padabjam

SYNONYMS

yat--because; sa-anubandhe--due to becoming entangled; asati--thus being; deha--the gross material body; gehe--in the home; mama--mine; aham--I; iti--thus; udha--great, deep; duragrahanam--undesirable eagerness; pumsam--of persons; su-duram--far away; vasatah--dwelling; api--although; puryam--within the body; bhajema--let us worship; tat--therefore; te--Your; bhagavan--O Lord; pada-abjam--lotus feet.

TRANSLATION

O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of "mine" and "I," are unable to see Your lotus feet, although Your lotus feet are situated within their own bodies. But let us take shelter of Your lotus feet.

PURPORT

The whole Vedic philosophy of life is that one should get rid of the material engagement of gross and subtle bodies, which only cause one to continue in a condemned life of miseries. This material body continues as

long as one is not detached from the false conception of lording it over material nature. The impetus for lording it over material nature is the sense of "mine" and "I." "I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education? I am the master, and I am God. Who else is there but me?" All these ideas reflect the philosophy of aham mama, the conception that "I am everything." Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only krsna-katha. In this age of Kali, the process of hearing krsna-katha is the most effective means to gain release from unwanted family affection and thus find permanent freedom in life. The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of krsna-katha one is sure to go back to Godhead. Therefore, people should be trained to hear only krsna-katha--by all means--in order to get relief from all miseries.

TEXT 45

TEXT

tan vai hy asad-vrttibhir aksibhir ye
parahrtantar-manasah paresa
atho na pasyanty urugaya nunam
ye te padanyasa-vilasa-laksyah

SYNONYMS

tan--the lotus feet of the Lord; vai--certainly; hi--for; asat--materialistic; vrttibhih--by those who are influenced by external energy; aksibhih--by the senses; ye--those; parahrta--missing at a distance; antah-manasah--of the internal mind; paresa--O Supreme; atho--therefore; na--never; pasyanti--can see; urugaya--O great; nunam--but; ye--those who; te--Your; padanyasa--activities; vilasa--transcendental enjoyment; laksyah--those who see.

TRANSLATION

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities.

PURPORT

As stated in Bhagavad-gita (18.61), the Lord is situated in everyone's heart. It is natural that one should be able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities. The pure soul, which is symptomized by consciousness, can be easily perceived even by a common man because consciousness is spread all over the body. The yoga system as recommended in Bhagavad-gita is to concentrate the mental activities internally and thus see the lotus feet of the Lord within oneself. But there are many so-called yogis who have no concern with the Lord but are only concerned with consciousness, which they accept as the final realization. Such realization of consciousness is taught by Bhagavad-gita within only a few minutes, whereas the so-called yogis take continuous

years to realize it because of their offenses at the lotus feet of the Lord. The greatest offense is to deny the existence of the Lord as separate from the individual souls or to accept the Lord and the individual soul as one and the same. The impersonalists misinterpret the theory a reflection, and thus they wrongly accept the individual consciousness as the supreme consciousness.

The theory of the reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are seen within the water, but it is understood that the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same. Transcendentalists who do not accept the supreme consciousness as separate from the individual consciousness are as offensive as the materialists who deny even the existence of the Lord.

Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness. The offenders, however, lose the chance to receive the Lord's devotees, although the offenseless common man is at once influenced by the devotees' presence. In this connection there is an interesting story of a hunter and Devarsi Narada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Narada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakuvara and Manigriva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves. But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision. The Lord's devotees, however, do not mind the offenses of the foolish in their many gross and subtle bodily endeavors. The Lord's devotees continue to bestow the blessings of devotion upon all such offenders without hesitation. That is the nature of devotees.

TEXT 46

TEXT

panena te deva katha-sudhayah
pravrdha-bhaktya visadasaya ye
vairagya-saram pratilabhya bodham
yathanjananviyur akuntha-dhisnyam

SYNONYMS

panena--by drinking; te--of You; deva--O Lord; katha--topics; sudhayah--of the nectar; pravrdha--highly enlightened; bhaktya--by devotional service; visada-asayah--with a greatly serious attitude; ye--those who; vairagya-saram--the entire purport of renunciation; pratilabhya--achieving; bodham--intelligence; yatha--as much as; anjasa--quickly; anvih--achieve; akuntha-dhisnyam--Vaikunthaloka in the spiritual sky.

TRANSLATION

O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunthaloka in the spiritual sky simply by drinking the nectar of Your topics.

PURPORT

The difference between the impersonalistic mental speculators and the pure devotees of the Lord is that the former pass through a miserable understanding of the Absolute Truth at every stage, whereas the devotees enter into the kingdom of all pleasures even from the beginning of their attempt. The devotee has only to hear about devotional activities, which are as simple as anything in ordinary life, and he also acts very simply, whereas the mental speculator has to pass through a jugglery of words, which are partially facts and partially a make-show for the maintenance of an artificial impersonal status. In spite of his strenuous efforts to attain perfect knowledge, the impersonalist attains merging into the impersonal oneness of the brahmajyoti of the Lord, which is also attained by the enemies of the Lord simply because of their being killed by Him. The devotees, however, attain to the highest stage of knowledge and renunciation and achieve the Vaikunthalokas, the planets in the spiritual sky. The impersonalist attains only the sky, and does not achieve any tangible transcendental bliss, whereas the devotee attains to the planets where real spiritual life prevails. With a serious attitude, the devotee throws away all achievements like so much dust, and he accepts only devotional service, the transcendental culmination.

TEXT 47

TEXT

tathapare catma-samadhi-yoga-
balena jitva prakrtim balistham
tvam eva dhirah purusam visanti
tesam sramah syan na tu sevaya te

SYNONYMS

tatha--as far as; apare--others; ca--also; atma-samadhi--
transcendental self-realization; yoga--means; balena--by the strength of;
jitva--conquering; prakrtim--acquired nature or modes of nature;
balistham--very powerful; tvam--You; eva--only; dhirah--pacified;
purusam--person; visanti--enters into; tesam--for them; sramah--much
labor; syat--has to be taken; na--never; tu--but; sevaya--by serving; te--
of You.

TRANSLATION

Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

PURPORT

In terms of a labor of love and its returns, the bhaktas, or devotees of the Lord, always have priority over persons who are addicted to the association of jnanis, or impersonalists, and yogis, or mystics. The word apare (others) is very significant in this connection. "Others" refers to the jnanis and the yogis, whose only hope is to merge into the existence of the impersonal brahmajyoti. Although their destination is not so important in comparison to the destination of the devotees, the labor of the nondevotees is far greater than that of the bhaktas. One may suggest that there is sufficient labor for the devotees also in the matter of discharging devotional service. But that labor is compensated by the enhancement of transcendental pleasure. The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their united activities.

The union of the impersonalists and the union of the devotees are not on a par. The impersonalists try to fully stop their individuality by attaining sayujya-mukti, or unification by merging into oneness, whereas the devotees keep their individuality to exchange feelings in relationship with the supreme individual Lord. Such reciprocation of feelings takes place in the transcendental Vaikuntha planets, and therefore the liberation sought by the impersonalists is already achieved in devotional service. The devotees attain mukti automatically, while continuing the transcendental pleasure of maintaining individuality. As explained in the previous verse, the destination of the devotees is Vaikuntha, or akuntha-dhisnya, the place where anxieties are completely eradicated. One should not mistake the destination of the devotees and that of the impersonalists to be one and the same. The destinations are distinctly different, and the transcendental pleasure derived by the devotee is also distinct from cin-matra, or spiritual feelings alone.

TEXT 48

TEXT

tat te vayam loka-sisrksayadya
tvayanusrstas tribhir atmabhih sma
sarve viyuktah sva-vihara-tantram
na saknumas tat pratihartave te

SYNONYMS

tat--therefore; te--Your; vayam--all of us; loka--world; sisrksaya--for the sake of creation; adya--O Original person; tvaya--by You; anusrstah--being created one after another; tribhih--by the three modes of nature; atmabhih--by one's own; sma--in the past; sarve--all; viyuktah--separated; sva-vihara-tantram--the network of activities for one's own pleasure; na--not; saknumah--could do it; tat--that; pratihartave--to award; te--unto Your.

TRANSLATION

O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

PURPORT

The cosmic creation is working under the influence of the three modes of the external potency of the Lord. Different creatures are also under the same influence, and therefore they cannot act concertedly in satisfying the Lord. Because of this diverse activity, there cannot be any harmony in the material world. The best policy, therefore, is to act for the sake of the Lord. That will bring about the desired harmony.

TEXT 49

TEXT

yavad balim te 'ja harama kale
yatha vayam cannam adama yatra
yathobhayesam ta ime hi loka
balim haranto 'nnam adanty anuhah

SYNONYMS

yavat--as it may be; balim--offerings; te--Your; aja--O unborn one; harama--shall offer; kale--at the right time; yatha--as much as; vayam--we; ca--also; annam--food grains; adama--shall partake; yatra--whereupon; yatha--as much as; ubhayesam--both for You and for us; te--all; ime--these; hi--certainly; lokah--living entities; balim--offerings; harantah--while offering; annam--grains; adanti--eat; anuhah--without disturbance.

TRANSLATION

O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves.

PURPORT

Developed consciousness begins from the human form of life and further increases in the forms of the demigods living in higher planets. The earth is situated almost in the middle of the universe, and the human form of life is the via medium between the life of the demigods and that of the demons. The planetary systems above the earth are especially meant for the higher intellectuals, called demigods. They are called demigods because although their standard of life is far more advanced in culture, enjoyment, luxury, beauty, education and duration of life, they are always fully God conscious. Such demigods are always ready to render service to the Supreme Lord because they are perfectly aware of the fact that every living entity is constitutionally an eternal subordinate servitor of the Lord. They also know that it is the Lord only who can maintain all living entities with all the necessities of life. The Vedic hymns, eko bahunam yo vidadhati kaman, ta enam abruvann ayatanam nah prajanihi yasmin pratisthita annam adame, etc., confirm this truth. In Bhagavad-gita also, the Lord is mentioned as bhuta-bhrt, or the maintainer of all living creatures.

The modern theory that starvation is due to an increase in population is not accepted by the demigods or the devotees of the Lord. The devotees or demigods are fully aware that the Lord can maintain any number of

living entities, provided they are conscious of how to eat. If they want to eat like ordinary animals, who have no God consciousness, then they must live in starvation, poverty and want, like the jungle animals in the forest. The jungle animals are also maintained by the Lord with their respective foodstuffs, but they are not advanced in God consciousness. Similarly, human beings are provided with food grains, vegetables, fruits and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants.

In Bhagavad-gita (3.13) it is confirmed that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when men are unaware of the intrinsic value of such gifts from the Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature. One cannot escape the vigilance of the powerful material nature unless he leads a God conscious or devotional life.

TEXT 50

TEXT

tvam nah suranam asi sanvayanam
kuta-stha adyah purusah puranah
tvam deva saktyam guna-karma-yonau
retas tv ajayam kavim adadhe 'jah

SYNONYMS

tvam--Your Lordship; nah--of us; suranam--of the demigods; asi--You are; sa-anvayanam--with different gradations; kuta-sthah--one who is unchanged; adyah--without any superior; purusah--the founder person; puranah--the oldest, who has no other founder; tvam--You; deva--O Lord; saktyam--unto the energy; guna-karma-yonau--unto the cause of the material modes and activities; retah--semen of birth; tu--indeed; ajayam--for begetting; kavim--the total living entities; adadhe--initiated; ajah--one who is unborn.

TRANSLATION

You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semen of the total living entities, yet You are unborn.

PURPORT

The Lord, the Original Person, is the father of all other living entities, beginning from Brahma, the personality from whom all other living entities in different gradations of species are generated. Yet the

supreme father has no other father. Every one of the living entities of all grades, up to Brahma, the original creature of the universe, is begotten by a father, but He, the Lord, has no father. When He descends on the material plane, out of His causeless mercy He accepts one of His great devotees as His father to keep pace with the rules of the material world. But since He is the Lord, He is always independent in choosing who will become His father. For example, the Lord came out of a pillar in His incarnation as Nrsimhadeva, and by the Lord's causeless mercy, Ahalya came out of a stone by the touch of the lotus feet of His incarnation as Lord Sri Rama. He is also the companion of every living entity as the Supersoul, but He is unchanged. The living entity changes his body in the material world, but even when the Lord is in the material world, He is ever unchanged. That is His prerogative.

As confirmed in Bhagavad-gita (14.3), the Lord impregnates the external or material energy, and thus the total living entities later come out in different gradations, beginning from Brahma, the first demigod, down to the insignificant ant. All gradations of living entities are manifested by Brahma and the external energy, but the Lord is the original father of everyone. The relationship of every living being with the Supreme Lord is certainly one of son and father and not one of equality. Sometimes in love the son is more than the father, but the relationship of father and son is one of the superior and the subordinate. Every living entity, however great he may be, even up to demigods like Brahma and Indra, is an eternally subordinate servitor of the supreme father. The mahat-tattva principle is the generating source of all the modes of material nature, and the living entities take birth in the material world in bodies supplied by the mother, material nature, in terms of their previous work. The body is a gift of material nature, but the soul is originally part and parcel of the Supreme Lord.

TEXT 51

TEXT

tato vayam mat-pramukha yad-arthe
babhuvimatman karavama kim te
tvam nah sva-caksuh paridehi saktya
deva kriyathe yad-anugrahanam

SYNONYMS

tatah--therefore; vayam--all of us; mat-pramukhah--coming from the total cosmos, the mahat-tattva; yat-arthe--for the purpose of which; babhuvima--created; atman--O Supreme Self; karavama--shall do; kim--what; te--Your service; tvam--Yourself; nah--to us; sva-caksuh--personal plan; paridehi--specifically grant us; saktya--with potency to work; deva--O Lord; kriya-arthe--for acting; yat--from which; anugrahanam--of those who are specifically favored.

TRANSLATION

O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

PURPORT

The Lord creates this material world and impregnates the material energy with the living entities who will act in the material world. All these actions have a divine plan behind them. The plan is to give the conditioned souls who so desire a chance to enjoy sense gratification. But there is another plan behind the creation: to help the living entities realize that they are created for the transcendental sense gratification of the Lord and not for their individual sense gratification. This is the constitutional position of the living entities. The Lord is one without a second, and He expands Himself into many for His transcendental pleasure. All the expansions--the visnu-tattvas, the jiva-tattvas and the sakti-tattvas (the Personalities of Godhead, the living entities and the different potential energies)-- are different offshoots from the same one Supreme Lord. The jiva-tattvas are separated expansions of the visnu-tattvas, and although there are potential differences between them, they are all meant for the transcendental sense gratification of the Supreme Lord. Some of the jivas, however, wanted to lord it over material nature in imitation of the lordship of the Personality of Godhead. Regarding when and why such propensities overcame the pure living entities, it can only be explained that the jiva-tattvas have infinitesimal independence and that due to misuse of this independence some of the living entities have become implicated in the conditions of cosmic creation and are therefore called nitya-baddhas, or eternally conditioned souls.

The expansions of Vedic wisdom also give the nitya-baddhas, the conditioned living entities, a chance to improve, and those who take advantage of such transcendental knowledge gradually regain their lost consciousness of rendering transcendental loving service to the Lord. The demigods are amongst the conditioned souls who have developed this pure consciousness of service to the Lord but who at the same time continue to desire to lord it over the material energy. Such mixed consciousness puts a conditioned soul in the position of managing the affairs of this creation. The demigods are entrusted leaders of the conditioned souls. As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation. Such demigods are devotees of the Lord in the material world, and when completely free from all material desire to lord it over the material energy they become pure devotees and have no desire but to serve the Lord. Therefore any living entity who desires a position in the material world may desire so in the service of the Lord and may seek power and intelligence from the Lord, as exemplified by the demigods in this particular verse. One cannot do anything unless he is enlightened and empowered by the Lord. The Lord says in Bhagavad-gita (15.15), *mattah smrtir jnanam apohanam ca*. All recollections, knowledge, etc., as well as all forgetfulness, are engineered by the Lord, who is sitting within the heart of everyone. The intelligent man seeks the help of the Lord, and the Lord helps the sincere devotees engaged in His multifarious services.

The demigods are entrusted by the Lord to create different species of living entities according to their past deeds. They are herein asking the favor of the Lord for the intelligence and power to carry out their task. Similarly, any conditioned soul may also engage in the service of the Lord under the guidance of an expert spiritual master and thus gradually become freed from the entanglement of material existence. The spiritual master is the manifested representative of the Lord, and anyone who puts himself under the guidance of a spiritual master and acts accordingly is said to be acting in terms of buddhi-yoga, as explained in Bhagavad-gita (2.41):

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

Thus end the Bhaktivedanta purports of the Third Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "Vidura's Talks with Maitreya."

Chapter Six
Creation of the Universal Form

TEXT 1

TEXT

rsir uvaca
iti tasam sva-saktinam
satinam asametya sah
prasupta-loka-tantranam
nisamya gatim isvarah

SYNONYMS

rsih uvaca--the Rsi Maitreya said; iti--thus; tasam--their; sva-saktinam--own potency; satinam--so situated; asametya--without combination; sah--He (the Lord); prasupta--suspended; loka-tantranam--in the universal creations; nisamya--hearing; gatim--progress; isvarah--the Lord.

TRANSLATION

The Rsi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

PURPORT

There is nothing wanting in the creation of the Lord; all the potencies are there in a dormant state. But unless they are combined by the will of the Lord, nothing can progress. The suspended progressive work of creation can only be revived by the direction of the Lord.

TEXT 2

TEXT

kala-sanjnam tada devim
bibhrac-chaktim urukramah
trayovimsati tattvanam
ganam yugapad avisat

SYNONYMS

kala-sanjnam--known as Kali; tada--at that time; devim--the goddess; bibhrat--destructive; saktim--potency; urukramah--the supreme powerful; trayah-vimsati--twenty-three; tattvanam--of the elements; ganam--all of them; yugapat--simultaneously; avisat--entered.

TRANSLATION

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kali, His external energy, who alone amalgamates all the different elements.

PURPORT

The ingredients of matter are counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eye, ear, nose, tongue, skin, hand, leg, evacuating organ, genitals, speech and mind. All are combined together by the influence of time and are again dissolved in the course of time. Time, therefore, is the energy of the Lord and acts in her own way by the direction of the Lord. This energy is called Kali and is represented by the dark destructive goddess generally worshiped by persons influenced by the mode of darkness or ignorance in material existence. In the Vedic hymn this process is described as mula-prakrtir avikrtir mahadadyah prakrti-vikrtayah sapta sodasakas tu vikaro na prakrtir na vikrtih purusah. The energy which acts as material nature in a combination of twenty-three ingredients is not the final source of creation. The Lord enters into the elements and applies His energy, called Kali. In all other Vedic scriptures the same principle is accepted. In Brahma-samhita (5.35) it is stated:

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Maha-Visnu], He enters into material nature, and then into each and every universe [as Garbhodakasayi Visnu], and then [as Ksirodakasayi Visnu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms."

Similarly, this is confirmed in Bhagavad-gita (10.42):

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

"O Arjuna, there is no necessity of your knowing about My innumerable energies, which act in various ways. I enter into the material creation by My partial plenary expansion [Paramatma, or the Supersoul] in all the universes and in all the elements thereof, and thus the work of creation goes on." The wonderful activities of material nature are due to Lord Krsna, and thus He is the final cause, or the ultimate cause of all causes.

TEXT 3

TEXT

so 'nupravisto bhagavams
cestarupena tam ganam
bhinnam samyojayam asa

suptam karma prabodhayan

SYNONYMS

sah--that; anupravistah--thus entering later on; bhagavan--the Personality of Godhead; cesta-rupena--by His representation of attempt, Kali; tam--them; ganam--all the living entities, including the demigods; bhinnam--separately; samyojayam asa--engaged to work; suptam--sleeping; karma--work; prabodhayan--enlightening.

TRANSLATION

Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep.

PURPORT

Every individual soul remains unconscious after the dissolution of the creation and thus enters into the Lord with His material energy. These individual living entities are conditioned souls everlastingly, but in each and every material creation they are given a chance to liberate themselves and become free souls. They are all given a chance to take advantage of the Vedic wisdom and find out what is their relationship with the Supreme Lord, how they can be liberated, and what the ultimate profit is in such liberation. By properly studying the Vedas one becomes conscious of his position and thus takes to the transcendental devotional service of the Lord and is gradually promoted to the spiritual sky. The individual souls in the material world engage in different activities according to their past unfinished desires. After the dissolution of a particular body, the individual soul forgets everything, but the all-merciful Lord, who is situated in everyone's heart as the witness, the Supersoul, awakens him and reminds him of his past desires, and thus he begins to act accordingly in his next life. This unseen guidance is described as fate, and a sensible man can understand that this continues his material bondage in the three modes of nature.

The unconscious sleeping stage of the living entity just after the partial or total dissolution of the creation is wrongly accepted as the final stage of life by some less intelligent philosophers. After the dissolution of the partial material body, a living entity remains unconscious for only a few months, and after the total dissolution of the material creation, he remains unconscious for many millions of years. But when the creation is again revived, he is awakened to his work by the Lord. The living entity is eternal, and the wakeful state of his consciousness, manifested by activities, is his natural condition of life. He cannot stop acting while awake, and thus he acts according to his diverse desires. When his desires are trained in the transcendental service of the Lord, his life becomes perfect, and he is promoted to the spiritual sky to enjoy eternal awakened life.

TEXT 4

TEXT

prabuddha-karma daivena
trayovimsatiko ganah
prerito 'janayat svabhir
matrabhir adhipurusam

SYNONYMS

prabuddha--awakened; karma--activities; daivena--by the will of the Supreme; trayah-vimsatikah--by the twenty-three principal ingredients; ganah--the combination; preritah--induced by; ajanayat--manifested; svabhih--by His personal; matrabihih--plenary expansion; adhipurusam--the gigantic universal form (visva-rupa).

TRANSLATION

When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the visvarupa body of the Lord, came into existence.

PURPORT

The virat-rupa or visva-rupa, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Lord Krsna exhibited this virat or visva-rupa to Arjuna just to convince the impersonalists that He is the original Personality of Godhead. Krsna exhibited the virat-rupa; it is not that Krsna was exhibited by the virat-rupa. The virat-rupa is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The arca-vigraha, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the virat and arca are all nondifferent from His eternal form as Lord Krsna.

TEXT 5

TEXT

parena visata svasmin
matraya visva-srg-ganah
cuksobhanyonyam asadya
yasmin lokas caracarah

SYNONYMS

parena--by the Lord; visata--thus entering; svasmin--by His own self; matraya--by a plenary portion; visva-srk--the elements of universal creation; ganah--all; cuksobha--transformed; anyonyam--one another; asadya--having obtained; yasmin--in which; lokah--the planets; caracarah--movable and immovable.

TRANSLATION

As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

PURPORT

The elements of cosmic creation are all matter and have no potency to increase in volume unless entered into by the Lord in His plenary

portion. This means that matter does not increase or decrease unless it is spiritually touched. Matter is a product of spirit and increases only by the touch of spirit. The entire cosmic manifestation has not assumed its gigantic form by itself, as wrongly calculated by less intelligent persons. As long as spirit is within matter, matter can increase as needed; but without the spirit, matter stops increasing. For example, as long as there is spiritual consciousness within the material body of a living entity, the body increases to the required size, but a dead material body, which has no spiritual consciousness, stops increasing. In Bhagavad-gita (Chapter Two) importance is given to the spiritual consciousness, not the body. The entire cosmic body increased by the same process that we experience in our small bodies. One should not, however, foolishly think that the individual infinitesimal soul is the cause of the gigantic manifestation of the universal form. The universal form is called the virat-rupa because the Supreme Lord is within it in His plenary portion.

TEXT 6

TEXT

hiranmayah sa purusah
sahasra-parivatsaran
anda-kosa uvasapsu
sarva-sattvopabrmhitah

SYNONYMS

hiranmayah--the Garbhodakasayi Visnu, who also assumes the virat-rupa; sah--He; purusah--incarnation of Godhead; sahasra--one thousand; parivatsaran--celestial years; anda-kose--within the global universe; uvasa--resided; apsu--on the water; sarva-sattva--all living entities lying with Him; upabrmhitah--so spread.

TRANSLATION

The gigantic virat-purusa, known as Hiranmaya, lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

PURPORT

After the Lord entered each and every universe as the Garbhodakasayi Visnu, half of the universe was filled with water. The cosmic manifestation of the planetary systems, outer space, etc., which are visible to us, is only one half of the complete universe. Before the manifestation takes place and after the entrance of Visnu within the universe, there is a period of one thousand celestial years. All the living entities injected within the womb of the mahat-tattva are divided in all universes with the incarnation of Garbhodakasayi Visnu, and all of them lie down with the Lord until Brahma is born. Brahma is the first living being within the universe, and from him all other demigods and living creatures are born. Manu is the original father of mankind, and therefore, in Sanskrit, mankind is called manusya. Humanity in different bodily qualities is distributed throughout the various planetary systems.

TEXT 7

TEXT

sa vai visva-srjam garbho
deva-karmatma-saktiman
vibabhajatmanatmanam
ekadha dasadha tridha

SYNONYMS

sah--that; vai--certainly; visva-srjam--of the gigantic virat form; garbhah--total energy; deva--living energy; karma--activity of life; atma--self; saktiman--full with potencies; vibabhaja--divided; atmana--by Himself; atmanam--Himself; ekadha--in oneness; dasadha--in ten; tridha--and in three.

TRANSLATION

The total energy of the mahat-tattva, in the form of the gigantic virat-rupa, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

PURPORT

Consciousness is the sign of the living entity, or the soul. The existence of the soul is manifest in the form of consciousness, called jnana-sakti. The total consciousness is that of the gigantic virat-rupa, and the same consciousness is exhibited in individual persons. The activity of consciousness is performed through the air of life, which is of ten divisions. The airs of life are called prana, apana, udana, vyana and samana and are also differently qualified as naga, kurma, krkara, devadatta and dhananjaya. The consciousness of the soul becomes polluted by the material atmosphere, and thus various activities are exhibited in the false ego of bodily identification. These various activities are described in Bhagavad-gita (2.41) as bahu-sakha hy anantas ca buddhayo 'vyavasayinam. The conditioned soul is bewildered into various activities for want of pure consciousness. In pure consciousness the activity is one. The consciousness of the individual soul becomes one with the supreme consciousness when there is complete synthesis between the two.

The monist believes that there is only one consciousness, whereas the satvatas, or the devotees, believe that although there is undoubtedly one consciousness, they are one because there is agreement. The individual consciousness is advised to dovetail with the supreme consciousness, as instructed by the Lord in Bhagavad-gita (18.66): sarva-dharman parityajya mam ekam saranam vraja. The individual consciousness (Arjuna) is advised to dovetail with the supreme consciousness and thus maintain his conscious purity. It is foolish to try to stop the activities of consciousness, but they can be purified when they are dovetailed with the Supreme. This consciousness is divided into three modes of self-identification according to the proportion of purity: adhyatmika, or self-identification with the body and mind, adhibhautika, or self-identification with the material products, and adhidaivika, or self-identification as a servant of the Lord. Of the three, adhidaivika self-identification is the beginning of purity of consciousness in pursuance of the desire of the Lord.

TEXT

esa hy asesa-sattvanam
atmansah paramatmanah
adyo 'vataro yatra-sau
bhuta-gramo vibhavyate

SYNONYMS

esah--this; hi--certainly; asesa--unlimited; sattvanam--living entities; atma--Self; amsah--part; parama-atmanah--of the Supersoul; adyah--the first; avatah--incarnation; yatra--whereupon; asau--all those; bhuta-gramah--the aggregate creations; vibhavyate--flourish.

TRANSLATION

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.

PURPORT

The Supreme Lord expands Himself in two ways, by personal plenary expansions and separated minute expansions. The personal plenary expansions are visnu-tattvas, and the separated expansions are living entities. Since the living entities are very small, they are sometimes described as the marginal energy of the Lord. But the mystic yogis consider the living entities and the Supersoul, Paramatma, to be one and the same. It is, however, a minor point of controversy; after all, everything created rests on the gigantic virat or universal form of the Lord.

TEXT 9

TEXT

sadhyatmah sadhidaivas ca
sadhibhuta iti tridha
virat prano dasa-vidha
ekadha hrdayena ca

SYNONYMS

sa-adhyatmah--the body and mind with all the senses; sa-adhidaivah--and the controlling demigods of the senses; ca--and; sa-adhibhutih--the present objectives; iti--thus; tridha--three; virat--gigantic; pranah--moving force; dasa-vidhah--ten kinds; ekadha--one only; hrdayena--living energy; ca--also.

TRANSLATION

The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

PURPORT

In Bhagavad-gita (7.4-5) it is stated that the eight elements earth, water, fire, air, sky, mind, intelligence and false ego are all products of the Lord's inferior energy, whereas the living entities, who are seen to utilize the inferior energy, originally belong to the superior energy, the internal potency of the Lord. The eight inferior energies work grossly and subtly, whereas the superior energy works as the central generating force. This is experienced in the human body. The gross elements, namely, earth, etc., form the external gross body and are like a coat, whereas the subtle mind and false ego act like the inner clothing of the body.

The movements of the body are first generated from the heart, and all the activities of the body are made possible by the senses, powered by the ten kinds of air within the body. The ten kinds of air are described as follows: The main air passing through the nose in breathing is called prana. The air which passes through the rectum as evacuated bodily air is called apana. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called samana. The air which passes through the throat and the stoppage of which constitutes suffocation is called the udana air. And the total air which circulates throughout the entire body is called the vyana air. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called naga air. The air which increases appetite is called krkara air. The air which helps contraction is called kurma air. The air which helps relaxation by opening the mouth wide (in yawning) is called devadatta air, and the air which helps sustenance is called dhananjaya air.

All these airs are generated from the center of the heart, which is one only. This central energy is superior energy of the Lord, who is seated within the heart with the soul of the body, who acts under the guidance of the Lord. This is explained in Bhagavad-gita (15.15) as follows:

sarvasya caham hr̥di sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

The complete central force is generated from the heart by the Lord, who is seated there and who helps the conditioned soul in remembering and forgetting. The conditioned state is due to the soul's forgetfulness of his relationship of subordination to the Lord. One who wants to continue to forget the Lord is helped by the Lord to forget Him birth after birth, but one who remembers Him, by dint of association with a devotee of the Lord, is helped to remember Him more and more. Thus the conditioned soul can ultimately go back home, back to Godhead.

This process of transcendental help by the Lord is described in Bhagavad-gita (10.10) as follows:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

The buddhi-yoga process of self-realization with intelligence transcendental to the mind (devotional service) can alone elevate one from the conditioned state of material entanglement in the cosmic construction. The conditioned state of the living entity is like that of

a person who is within the depths of a huge mechanical arrangement. The mental speculators can reach the point of buddhi-yoga after many, many lifetimes of speculation, but the intelligent person who begins from the platform of intelligence above the mind makes rapid progress in self-realization. Because the buddhi-yoga process entails no fear of deterioration or retrogression at any time, it is the guaranteed path to self-realization, as confirmed in Bhagavad-gita (2.40). The mental speculators cannot understand that the two birds (Svetasvatara Upanisad) sitting in one tree are the soul and the Supersoul. The individual soul eats the fruit of the tree, while the other bird does not eat the fruit but only observes the activities of the eating bird. Without attachment, the witnessing bird helps the fruit-eating bird perform fruitful activities. One who cannot understand this difference between the soul and the Supersoul, or God and the living entities, is certainly still in the entanglement of the cosmic machinery and thus must still await the time when he will be free from bondage.

TEXT 10

TEXT

smaran visva-srjam iso
vijnapitam adhoksajah
virajam atapat svena
tejasaisam vivrttaye

SYNONYMS

smaran--remembering; visva-srjam--of the demigods entrusted with the task of cosmic construction; isah--the Supreme Lord; vijnapitam--as He was prayed for; adhoksajah--the Transcendence; virajam--the gigantic universal form; atapat--considered thus; svena--by His own; tejas--energy; esam--for them; vivrttaye--for understanding.

TRANSLATION

The Supreme Lord is the Supersoul of all the demigods entrusted with the task of constructing the cosmic manifestation. Being thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

PURPORT

The impersonalists are captivated by the gigantic universal form of the Supreme. They think that the control behind this gigantic manifestation is imagination. Intelligent persons, however, can estimate the value of the cause by observing the wonders of the effects. For example, the individual human body does not develop from the womb of the mother independently but because the living entity, the soul, is within the body. Without the living entity, a material body cannot automatically take shape or develop. When any material object displays development, it must be understood that there is a spiritual soul within the manifestation. The gigantic universe has developed gradually, just as the body of a child develops. The conception that the Transcendence enters within the universe is, therefore, logical. As the materialists cannot find the soul and the Supersoul within the heart, similarly, for want of sufficient knowledge, they cannot see that the Supreme Soul is the cause

of the universe. The Lord is therefore described in the Vedic language as avan-manasa-gocarah, beyond the conception of words and minds.

Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord. The Lord is called adhoksaja, or the person who is beyond perception by the blunt, limited potency of our senses. One cannot perceive the transcendental name or form of the Lord by mental speculation. The mundane Ph.D.'s are completely unable to speculate on the Supreme with their limited senses. Such attempts by the puffed up Ph.D's are compared to the philosophy of the frog in the well. A frog in a well was informed of the gigantic Pacific Ocean, and he began to puff himself up in order to understand or measure the length and breadth of the Pacific Ocean. Ultimately the frog burst and died. The title Ph.D. can also be interpreted as Plough Department, a title meant for the tillers in the paddy field. The attempt of the tillers in the paddy field to understand the cosmic manifestation and the cause behind such wonderful work can be compared to the endeavor of the frog in the well to calculate the measurement of the Pacific Ocean.

The Lord can reveal Himself only to a person who is submissive and who engages in His transcendental loving service. The demigods controlling the elements and ingredients of universal affairs prayed to the Lord for guidance, and thus He manifested His gigantic form, as He did at the request of Arjuna.

TEXT 11

TEXT

atha tasyabhitaptasya
katidhayatanani ha
nirabhidyanta devanam
tani me gadatah srnu

SYNONYMS

atha--therefore; tasya--His; abhitaptasya--in terms of His contemplation; katidha--how many; ayatanani--embodiments; ha--there were; nirabhidyanta--by separated parts; devanam--of the demigods; tani--all those; me gadatah--described by me; srnu--just hear.

TRANSLATION

Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

PURPORT

The demigods are separated parts and parcels of the Supreme Lord, as are all other living entities. The only difference between the demigods and the ordinary living entities is that when the living entities are rich in pious acts of devotional service to the Lord, and when their desire to lord it over material energy has vanished, they are promoted to the posts of demigods, who are entrusted by the Lord with executing the management of the universal affairs.

TEXT 12

TEXT

tasyagnir asyam nirbhinnam
loka-palo 'visat padam
vaca svamsena vaktavyam
yayasau pratipadyate

SYNONYMS

tasya--His; agnih--fire; asyam--mouth; nirbhinnam--thus separated;
loka-palah--the directors of material affairs; avisat--entered; padam--
respective positions; vaca--by words; sva-amsena--by one's own part;
vaktavyam--speeches; yaya--by which; asau--they; pratipadyate--express.

TRANSLATION

Agni, or heat, separated from His mouth, and all the directors of
material affairs entered into it in their respective positions. By that
energy the living entity expresses himself in words.

PURPORT

The mouth of the gigantic universal form of the Lord is the source of
the speaking power. The director of the fire element is the controlling
deity, or the adhidaiva. The speeches delivered are adhyatma, or bodily
functions, and the subject matter of the speeches is material
productions, or the adhibhuta principle.

TEXT 13

TEXT

nirbhinnam talu varuno
loka-palo 'visad dhareh
jihvayamsena ca rasam
yayasau pratipadyate

SYNONYMS

nirbhinnam--separated; talu--palate; varunah--the deity controlling
air; loka-palah--director of the planets; avisat--entered; hareh--of the
Lord; jihvaya amsena--with the part of the tongue; ca--also; rasam--
tastes; yaya--by which; asau--the living entity; pratipadyate--expresses.

TRANSLATION

When the palate of the gigantic form was separately manifested,
Varuna, the director of air in the planetary systems, entered therein,
and thus the living entity has the facility to taste everything with his
tongue.

TEXT 14

TEXT

nirbhinne asvinau nase
visnor avisatam padam

ghranenamsena gandhasya
pratipattir yato bhavet

SYNONYMS

nirbhinne--thus being separated; asvinau--the dual Asvinis; nase--of the two nostrils; visnoh--of the Lord; avisatam--entering; padam--post; ghranena amsena--by partially smelling; gandhasya--aroma; pratipattih--experience; yatah--whereupon; bhavet--becomes.

TRANSLATION

When the Lord's two nostrils separately manifested themselves, the dual Asvini-kumaras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

TEXT 15

TEXT

nirbhinne aksini tvasta
loka-palo 'visad vibhoh
caksusamsena rupanam
pratipattir yato bhavet

SYNONYMS

nirbhinne--thus being separated; aksini--the eyes; tvasta--the sun; loka-palah--director of light; avisat--entered; vibhoh--of the great; caksusa amsena--by the part of the eyesight; rupanam--of the forms; pratipattih--experience; yatah--by which; bhavet--becomes.

TRANSLATION

Thereafter, the two eyes of the gigantic form of the Lord were separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

TEXT 16

TEXT

nirbhinnany asya carmani
loka-palo 'nilo 'visat
pranenamsena samsparsam
yenasau pratipadyate

SYNONYMS

nirbhinnani--being separated; asya--of the gigantic form; carmani--skin; loka-palah--the director; anilah--air; avisat--entered; pranena amsena--the part of the breathing; samsparsam--touch; yena--by which; asau--the living entity; pratipadyate--can experience.

TRANSLATION

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with partial touch, and thus the living entities can realize tactile knowledge.

TEXT 17

TEXT

karnav asya vinirbhinnau
dhisnyam svam vivisur disah
srotrenamsena sabdasya
siddhim yena prapadyate

SYNONYMS

karnau--the ears; asya--of the gigantic form; vinirbhinnau--being thus separated; dhisnyam--the controlling deity; svam--own; vivisuh--entered; disah--of the directions; srotrena amsena--with the hearing principles; sabdasya--of the sound; siddhim--perfection; yena--by which; prapadyate--is experienced.

TRANSLATION

When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

PURPORT

The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things. The perfection of all sound or knowledge enters through the ear and makes one's life perfect. The entire Vedic system of knowledge is received by aural reception only, and thus sound is the most important source of knowledge.

TEXT 18

TEXT

tvacam asya vinirbhinnam
vivisur dhisnyam osadhih
amsena romabhih kandum
yair asau pratipadyate

SYNONYMS

tvacam--skin; asya--of the gigantic form; vinirbhinnam--being separately manifested; vivisuh--entered; dhisnyam--the controlling deity; osadhih--sensations; amsena--with parts; romabhih--through the hairs on the body; kandum--itching; yair--by which; asau--the living entity; pratipadyate--experiences.

TRANSLATION

When there was a separate manifestation of skin, the controlling deities of sensations and their different parts entered into it, and thus the living entities feel itching and happiness due to touch.

PURPORT

For sense perception there are two principal items, touch and itching, and both of them are controlled by the skin and hairs on the body. According to Sri Visvanatha Cakravarti, the controlling deity of touch is the air passing within the body, and the controlling deity of the hairs on the body is Osadhya. For the skin the object of perception is touch, and for the hairs on the body the object of perception is itching.

TEXT 19

TEXT

medhram tasya vinirbhinnam
sva-dhisnyam ka upavisat
retasamsena yenasav
anandam pratipadyate

SYNONYMS

medhram--genitals; tasya--of the gigantic form; vinirbhinnam--being separated; sva-dhisnyam--own position; kah--Brahma, the original living creature; upavisat--entered; retasa amsena--with the part of the semen; yena--by which; asau--the living entity; anandam--sex pleasure; pratipadyate--experiences.

TRANSLATION

When the genitals of the gigantic form separately became manifest, then Prajapati, the original living creature, entered into them with his partial semen, and thus the living entities can enjoy sex pleasure.

TEXT 20

TEXT

gudam pumso vinirbhinnam
mitro lokesa avisat
payunamsena yenasau
visargam pratipadyate

SYNONYMS

gudam--evacuating outlet; pumsah--of the gigantic form; vinirbhinnam--being separately manifested; mitrah--the sun-god; loka-isah--the director named Mitra; avisat--entered; payuna amsena--with the partial evacuation process; yena--by which; asau--the living entity; visargam--evacuation; pratipadyate--performs.

TRANSLATION

The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

TEXT 21

TEXT

hastav asya vinirbhinnav
indrah svar-patir avisat
 vartayamsena puruso
yaya vrttim prapadyate

SYNONYMS

hastau--hands; asya--of the gigantic form; vinirbhinnau--being separately manifested; indrah--the King of heaven; svah-patih--the ruler of heavenly planets; avisat--entered into it; vartaya amsena--with partial mercantile principles; purusah--the living entity; yaya--by which; vrttim--business of livelihood; prapadyate--transacts.

TRANSLATION

Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

TEXT 22

TEXT

padav asya vinirbhinnau
 lokeso visnur avisat
 gatya svamsena puruso
yaya prapyam prapadyate

SYNONYMS

padau--the legs; asya--of the gigantic form; vinirbhinnau--being manifested separately; loka-isah visnuh--the demigod Visnu (not the Personality of Godhead); avisat--entered; gatya--by the power of movement; sva-amsena--with his own parts; purusah--living entity; yaya--by which; prapyam--destination; prapadyate--reaches.

TRANSLATION

Thereafter the legs of the gigantic form separately became manifest, and the demigod named Visnu [not the Personality of Godhead] entered with partial movement. This helps the living entity move to his destination.

TEXT 23

TEXT

buddhim casya vinirbhinnam
vag-iso dhisnyam avisat
bodhenamsena boddhavyam
pratipattir yato bhavet

SYNONYMS

buddhim--intelligence; ca--also; asya--of the gigantic form; vinirbhinnam--being separately manifested; vak-isah--Brahma, lord of the Vedas; dhisnyam--the controlling power; avisat--entered in; bodhena amsena--with his part of intelligence; boddhavyam--the matter of understanding; pratipattih--understood; yatah--by which; bhavet--so becomes.

TRANSLATION

When the intelligence of the gigantic form separately became manifest, Brahma, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.

TEXT 24

TEXT

hrdayam casya nirbhinnam
candrama dhisnyam avisat
manasamsena yenasau
vikriyam pratipadyate

SYNONYMS

hrdayam--heart; ca--also; asya--of the gigantic form; nirbhinnam--being manifested separately; candrama--the moon demigod; dhisnyam--with controlling power; avisat--entered into; manasa amsena--partly with mental activity; yena--by which; asau--the living entity; vikriyam--resolution; pratipadyate--transacts.

TRANSLATION

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

TEXT 25

TEXT

atmanam casya nirbhinnam
abhimano 'visat padam
karmanamsena yenasau
kartavyam pratipadyate

SYNONYMS

atmanam--false ego; ca--also; asya--of the gigantic form; nirbhinnam--being separately manifested; abhimanah--false identification; avisat--entered; padam--in position; karmana--activities; amsena--by the part; yena--by which; asau--the living entity; kartavyam--objective activities; pratipadyate--takes in.

TRANSLATION

Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

PURPORT

The false ego of materialistic identity is controlled by the demigod Rudra, an incarnation of Lord Siva. Rudra is the incarnation of the Supreme Lord who controls the mode of ignorance within material nature. The activities of the false ego are based on the objective of the body and mind. Most persons conducted by the false ego are controlled by Lord Siva. When one reaches a finer version of ignorance, he falsely thinks of himself as the Supreme Lord. That egoistic conviction of the conditioned soul is the last snare of the illusory energy which controls the entire material world.

TEXT 26

TEXT

sattvam casya vinirbhinnam
mahan dhisnyam upavisat
cittensena yenasau
vijnanam pratipadyate

SYNONYMS

sattvam--consciousness; ca--also; asya--of the gigantic form; vinirbhinnam--being separately manifested; mahān--the total energy, mahat-tattva; dhisnyam--with control; upavisat--entered into; cittena amsena--along with His part of consciousness; yena--by which; asau--the living entity; vijnanam--specific knowledge; pratipadyate--cultivates.

TRANSLATION

Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

TEXT 27

TEXT

sirsno 'sya dyaur dhara padbhyam
kham nabher udapadyata
gunanam vrttayo yesu
pratiyante suradayah

SYNONYMS

sirsnah--head; asya--of the gigantic form; dyauh--the heavenly planets; dhara--earthly planets; padbhyam--on His legs; kham--the sky; nabheh--from the abdomen; udapadyata--became manifested; gunanam--of the three modes of nature; vrttayah--reactions; yesu--in which; pratiyante--manifest; sura-adayah--the demigods and others.

TRANSLATION

Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

TEXT 28

TEXT

atyantikena sattvena
divam devah prapedire
dharam rajah-svabhavena
panayo ye ca tan anu

SYNONYMS

atyantikena--excessive; sattvena--by the mode of goodness; divam--in the higher planets; devah--the demigods; prapedire--have been situated; dharam--on the earth; rajah--the mode of passion; svabhavena--by nature; panayah--the human being; ye--all those; ca--also; tan--their; anu--subordinate.

TRANSLATION

The demigods, qualified by the superexcellent quality of the mode of goodness, are situated in the heavenly planets, whereas the human beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

PURPORT

In Bhagavad-gita (14.14-15) it is said that those who are highly developed in the mode of goodness are promoted to the higher, heavenly planetary system, and those who are overpowered by the mode of passion are situated in the middle planetary systems--the earth and similar planets. But those who are surcharged with the mode of ignorance are degraded to the lower planetary systems or to the animal kingdom. The demigods are highly developed in the mode of goodness, and thus they are situated in the heavenly planets. Below human beings are the animals, although some of them mingle with human society; cows, horses, dogs, etc., are habituated to living under the protection of human beings.

The word atyantikena is very significant in this verse. By development of the mode of goodness of material nature one can become situated in the heavenly planets. But by excessive development of the modes of passion and ignorance, the human being indulges in killing the animals who are meant to be protected by mankind. Persons who indulge in unnecessary animal killing have excessively developed in the modes of passion and ignorance and have no hope of advancing to the mode of goodness; they are destined to be degraded to lower statuses of life. The planetary systems are calculated as upper and lower in terms of the classes of living entities who live there.

TEXT 29

TEXT

tartiyena svabhavena
bhagavan-nabhim asritah
ubhayor antaram vyoma
ye rudra-parsadam ganah

SYNONYMS

tartiyena--by excessive development of the third mode of material nature, the mode of ignorance; svabhavena--by such nature; bhagavat-nabhim--the abdominal navel of the gigantic form of the Personality of Godhead; asritah--those who are so situated; ubhayoh--between the two; antaram--in between; vyoma--the sky; ye--all of whom; rudra-parsadam--associates of Rudra; ganah--population.

TRANSLATION

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.

PURPORT

This middle portion of the sky is called Bhuvanloka, as confirmed by both Srila Visvanatha Cakravarti and Srila Jiva Gosvami. In Bhagavad-gita it is stated that those who develop in the mode of passion are situated in the middle region. Those who are situated in the mode of goodness are promoted to the regions of the demigods, those who are situated in the mode of passion are placed in human society, and those who are situated in the mode of ignorance are placed in the society of animals or ghosts. There are no contradictions in this conclusion. Numerous living entities are distributed all over the universe in different planets and are so situated in terms of their own qualities in the modes of material nature.

TEXT 30

TEXT

mukhato 'vartata brahma
purusasya kurudvaha
yas tunmukhatvad varnanam
mukhyo 'bhud brahmano guruh

SYNONYMS

mukhatah--from the mouth; avartata--generated; brahma--the Vedic wisdom; purusasya--of the virat-purusa, the gigantic form; kuru-udvaha--O chief of the Kuru dynasty; yah--who are; tu--due to; unmukhatvat--inclined to; varnanam--of the orders of society; mukhyah--the chief; abhut--so became; brahmanah--called the brahmanas; guruh--the recognized teacher or spiritual master.

TRANSLATION

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virat, the gigantic form. Those who are inclined to this Vedic knowledge are called brahmanas, and they are the natural teachers and spiritual masters of all the orders of society.

PURPORT

As confirmed in Bhagavad-gita (4.13), the four orders of human society developed with the order of the body of the gigantic form. The bodily divisions are the mouth, arms, waist and legs. Those who are situated on the mouth are called brahmanas, those who are situated on the arms are called ksatriyas, those who are situated on the waist are called vaisyas, and those who are situated on the legs are called sudras. Everyone is situated in the body of the Supreme in His gigantic visva-rupa form. In terms of the four orders, therefore, no caste is to be considered degraded because of being situated on a particular part of the body. In our own bodies we do not show any actual difference in our treatment towards the hands or legs. Each and every part of the body is important, although the mouth is the most important of the bodily parts. If other parts are cut off from the body, a man can continue his life, but if the mouth is cut off, one cannot live. Therefore, this most important part of the body of the Lord is called the sitting place of the brahmanas, who are inclined to the Vedic wisdom. One who is not inclined to the Vedic wisdom but to mundane affairs cannot be called a brahmana, even if he is born of a brahmana family or father. To have a brahmana father does not qualify one as a brahmana. The main qualification of a brahmana is to be inclined to the Vedic wisdom. The Vedas are situated on the mouth of the Lord, and therefore anyone who is inclined to the Vedic wisdom is certainly situated on the mouth of the Lord, and he is a brahmana. This inclination towards Vedic wisdom is also not restricted to any particular caste or community. Anyone from any family and from any part of the world may become inclined to the Vedic wisdom, and that will qualify him as a real brahmana.

A real brahmana is the natural teacher or spiritual master. Unless one has Vedic knowledge, one cannot become a spiritual master. The perfect knowledge of the Vedas is to know the Lord, the Personality of Godhead, and that is the end of Vedic knowledge, or Vedanta. One who is situated in the impersonal Brahman and has no information of the Supreme Personality of Godhead may become a brahmana, but he cannot become a spiritual master. It is said in the Padma Purana:

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaisnavo gurur na syad
vaisnavah sva-paco guruh

An impersonalist can become a qualified brahmana, but he cannot become a spiritual master unless and until he is promoted to the stage of a Vaisnava, or a devotee of the Personality of Godhead. Lord Caitanya, the great authority of Vedic wisdom in the modern age, stated:

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

A person may be a brahmana or a sudra or a sannyasi, but if he happens to be well versed in the science of Krsna, then he is fit to become a spiritual master. (Cc. Madhya 8.128) The qualification, then, of a spiritual master is not to be a qualified brahmana, but to be well versed in the science of Krsna.

One who is conversant with Vedic wisdom is a brahmana. And only a brahmana who is a pure Vaisnava and knows all the intricacies of the science of Krsna can become a spiritual master.

TEXT 31

TEXT

bahubhyo 'vartata ksatram
ksatriyas tad anuvratah
yo jatas trayate varnan
paurusah kantaka-ksatat

SYNONYMS

bahubhyah--from the arms; avartata--generate d; ksatram--the power of protection; ksatriyah--in relation to the power of protection; tat--that; anuvratah--followers; yah--one who; jatah--so becomes; trayate--delivers; varnan--the other occupations; paurusah--representative of the Personality of Godhead; kantaka--of disturbing elements like thieves and debauchees; ksatat--from the mischief.

TRANSLATION

Thereafter the power of protection was generated from the arms of the gigantic virat form, and in relation to such power the ksatriyas also came into existence by following the ksatriya principle of protecting society from the disturbance of thieves and miscreants.

PURPORT

As the brahmanas are recognized by their particular qualification of inclination towards the transcendental knowledge of Vedic wisdom, so also the ksatriyas are recognized by the power to protect society from the disturbing elements of thieves and miscreants. The word anuvratah is significant. A person who follows the ksatriya principles by protecting society from thieves and miscreants is called a ksatriya, not the one who is simply born a ksatriya. The conception of the caste system is always based on quality and not on the qualification of birth. Birth is an extraneous consideration; it is not the main feature of the orders and divisions. In Bhagavad-gita (18.41-44) the qualifications of the brahmanas, ksatriyas, vaisyas and sudras are specifically mentioned, and it is understood that all such qualifications are needed before one can be designated as belonging to a particular group.

Lord Visnu is always mentioned as the purusa in all Vedic scriptures. Sometimes the living entities are also mentioned as purusas, although they are essentially purusa-sakti (para sakti or para prakrti), the superior energy of the purusa. Illusioned by the external potency of the purusa (the Lord), the living entities falsely think of themselves as the purusa although they actually have no qualifications. The Lord has the power to protect. Of the three deities Brahma, Visnu and Mahesvara, the first has the power to create, the second has the power to protect, and the third has the power to destroy. The word purusa is significant in this verse because the ksatriyas are expected to represent the purusa Lord in giving protection to the prajas, or all those who are born in the land and water. Protection is therefore meant for both man and the animals. In modern society the prajas are not protected from the hands of thieves and miscreants. The modern democratic state, which has no ksatriyas, is a government of the vaisyas and sudras, and not of brahmanas and ksatriyas as formerly. Maharaja Yudhisthira and his grandson, Maharaja Pariksit, were typical ksatriya kings, for they gave protection to all men and animals. When the personification of Kali

attempted to kill a cow, Maharaja Pariksit at once prepared himself to kill the miscreant, and the personification of Kali was banished from his kingdom. That is the sign of purusa, or the representative of Lord Visnu. According to Vedic civilization, a qualified ksatriya monarch is given the respect of the Lord because he represents the Lord by giving protection to the prajas. Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company. The problems of modern human society are due to the lack of qualified brahmanas and ksatriyas and the overinfluence of the vaisyas and sudras by so-called general franchise.

TEXT 32

TEXT

viso 'vartanta tasyorvor
loka-vrttikarir vibhoh
vaisyas tad-udbhavo vartam
nrnam yah samavartayat

SYNONYMS

visah--means of living by production and distribution; avartanta--generated; tasya--His (the gigantic form's); urvoh--from the thighs; loka-vrttikarih--means of livelihood; vibhoh--of the Lord; vaisyah--the mercantile community; tat--their; udbhavah--orientation; vartam--means of living; nrnam--of all men; yah--one who; samavartayat--executed.

TRANSLATION

The means of livelihood of all persons, namely production of grains and their distribution to the prajas, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaisyas.

PURPORT

Human society's means of living is clearly mentioned here as visa, or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In Bhagavad-gita also the duties of the vaisyas, who are engaged in visa, are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The vaisyas are divided into many subsections: some of them are called ksetri, or landowners, some are called krsana, or land tillers, some of them are called tila-vanik, or grain raisers, some are called gandha-vanik, or merchants in spices, and some are called suvarnavanik, or merchants in gold and banking. The brahmanas are the teachers and spiritual masters, the ksatriyas protect the citizens from the hands of thieves and miscreants, and the vaisyas are in charge of production and distribution. The sudras, the unintelligent class of men who cannot act independently in any of the above-mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the brahmanas were given all the necessities of life by the ksatriyas and vaisyas because they had no time to spend making a living.

The ksatriyas would collect taxes from the vaisyas and sudras, but the brahmanas were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes, or varna classifications, are therefore essential for maintaining a peaceful human society.

TEXT 33

TEXT

padbhyam bhagavato jajne
susrusa dharma-siddhaye
tasyam jatah pura sudro
yad-vrttya tusyate harih

SYNONYMS

padbhyam--from the legs; bhagavatah--of the Personality of Godhead; jajne--became manifested; susrusa--service; dharma--occupational duty; siddhaye--for the matter of; tasyam--in that; jatah--being generated; pura--formerly; sudra--the servitors; yat-vrttya--the occupation by which; tusyate--becomes satisfied; harih--the Supreme Personality of Godhead.

TRANSLATION

Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the sudras, who satisfy the Lord by service.

PURPORT

Service is the real constitutional occupation of all living entities. The living entities are meant to render service to the Lord, and they can attain religious perfection by this service attitude. One cannot attain religious perfection simply by speculating to attain theoretical knowledge. The jnani division of spiritualists go on speculating only to distinguish the soul from matter, but they have no information of the activities of the soul after being liberated by knowledge. It is said that persons who only mentally speculate to know things as they are and who do not engage in the transcendental loving service of the Lord are simply wasting their time.

It is clearly said here that the principle of service was generated from the legs of the Lord for the sake of perfecting the religious process, but this transcendental service is different from the idea of service in the material world. In the material world, no one wants to be a servant; everyone wants to become the master because false mastership is the basic disease of the conditioned soul. The conditioned soul in the material world wants to lord it over others. Illusioned by the external energy of the Lord, he is forced to become a servant of the material world. That is the real position of the conditioned soul. The last snare of the illusory, external energy is the conception of becoming one with the Lord, and due to this conception the illusioned soul remains in the bondage of material energy, falsely thinking himself a liberated soul and "as good as Narayana."

It is actually better to be a sudra than to be a brahmana and not develop the service attitude, because that attitude alone satisfies the Lord. Every living being--even if he be a brahmana by qualification--must

take to the transcendental service of the Lord. Both Bhagavad-gita and the Srimad-Bhagavatam support that this service attitude is the perfection of the living entity. A brahmana, ksatriya, vaisya or sudra can perfect his occupational duties only by rendering service unto the Lord. A brahmana is supposed to know this fact due to his perfection in Vedic wisdom. The other sections are supposed to follow the direction of the brahmana Vaisnava (one who is a brahmana by qualification and a Vaisnava by action). That will make the entire society perfect in regard to the order of its social construction. A disordered society cannot satisfy either the members of the society or the Lord. Even if one is not a perfect brahmana, ksatriya, vaisya or sudra but takes to the service of the Lord, not caring for the perfection of his social position, he becomes a perfect human being simply by developing the attitude of service to the Supreme Lord.

TEXT 34

TEXT

ete varnah sva-dharmena
yajanti sva-gurum harim
sraddhayatma-visuddhy-artham
yaj-jatah saha vrttibhih

SYNONYMS

ete--all these; varnah--orders of society; sva-dharmena--by one's own occupational duties; yajanti--worship; sva-gurum--with the spiritual master; harim--the Supreme Personality of Godhead; sraddhaya--with faith and devotion; atma--self; visuddhi-artham--for purifying; yat--from whom; jatah--born; saha--along with; vrttibhih--occupational duty.

TRANSLATION

All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

PURPORT

Since they are born from different parts of the body of the Supreme Lord in His gigantic form, all living entities in all parts of the entire universe are supposed to be eternal servitors of the supreme body. Every part of our own body, such as the mouth, hands, thighs and legs, is meant to render service to the whole. That is their constitutional position. In subhuman life the living entities are not conscious of this constitutional position, but in the human form of life they are supposed to know this through the system of the varnas, the social orders. As above mentioned, the brahmana is the spiritual master of all the orders of society, and thus brahminical culture, culminating in the transcendental service of the Lord, is the basic principle for purifying the soul.

In conditioned life the soul is under the impression that he can become the lord of the universe, and the last point of this misconception is to think oneself the Supreme. The foolish conditioned soul does not take into account that the Supreme cannot be conditioned by maya, or illusion. If the Supreme were to become conditioned by illusion, where

would be His supremacy? In that case, maya, or illusion, would be the Supreme. Therefore, because the living entities are conditioned, they cannot be supreme. The actual position of the conditioned soul is explained in this verse: all the conditioned souls are impure due to contact with the material energy in three modes of nature. Therefore it is necessary that they purify themselves under the guidance of the bona fide spiritual master, who not only is a brahmana by qualification but must also be a Vaisnava. The only self-purifying process mentioned herein is to worship the Lord under the recognized method--under the guidance of the bona fide spiritual master. That is the natural way of purification, and no other method is recommended as bona fide. The other methods of purification may be helpful to come to this stage of life, but ultimately one has to come to this last point before he attains actual perfection. Bhagavad-gita (7.19) confirms this truth as follows:

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

TEXT 35

TEXT

etat ksattar bhagavato
daiva-karmatma-rupinah
kah sraddadhyad upakartum
yogamaya-balodayam

SYNONYMS

etat--this; ksattah--O Vidura; bhagavatah--of the Supreme Personality of Godhead; daiva-karma-atma-rupinah--of the gigantic form of transcendental work, time and nature; kah--who else; sraddadhyat--can aspire; upakartum--measure in totality; yogamaya--internal potency; bala-udayam--manifested by the strength of.

TRANSLATION

O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?

PURPORT

The froggish philosophers may go on with their mental speculations on the subject matter of the virat, the gigantic form exhibited by the yogamaya internal potency of the Supreme Personality of Godhead, but factually no one can measure such a vast exhibition. In Bhagavad-gita (11.16), Arjuna, the recognized devotee of the Lord, says:

aneka-bahudara-vaktra-netram
pasyami tvam sarvato 'nanta-rupam
nantam na madhyam na punas tavadam
pasyami visvesvara visva-rupa

"O my Lord, O gigantic visva-rupa form, O master of the universe, I see innumerable hands, bodies, mouths and eyes in all directions, and

they are all unlimited. I cannot find the end of this manifestation, nor do I see the middle, nor the beginning."

Bhagavad-gita was specifically spoken to Arjuna, and the visva-rupa was exhibited before him at his request. He was awarded the specific eyes to see this visva-rupa, yet although he was able to see the Lord's innumerable hands and mouths, he was unable to see Him completely. Since Arjuna was unable to estimate the length and breadth of the potency of the Lord, who else would be able to do so? One may only indulge in miscalculation like the frog-philosopher. The frog-philosopher wanted to estimate the length and breadth of the Pacific Ocean by his experience of a well three cubic feet large, and thus he began to puff himself up to become as big as the Pacific Ocean, but at last he burst and died by this process. This story is applicable to the mental philosophers who, under the illusion of the Lord's external energy, indulge in estimating the length and breadth of the Supreme Lord. The best path is to become a cool-headed, submissive devotee of the Lord, try to hear about the Lord from the bona fide spiritual master, and thus serve the Lord in transcendental loving service, as suggested in the previous verse.

TEXT 36

TEXT

tathapi kirtayamy anga
yatha-mati yatha-srutam
kirtim hareh svam sat-kartum
giram anyabhidhasatim

SYNONYMS

tatha--therefore; api--although it is so; kirtayami--I do describe; anga--O Vidura; yatha--as much as; mati--intelligence; yatha--as much as; srutam--heard; kirtim--glories; hareh--of the Lord; svam--own; sat-kartum--just purify; giram--speeches; anyabhidha--otherwise; asatim--unchaste.

TRANSLATION

In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

PURPORT

The purification of the conditioned soul necessitates purification of his consciousness. By the presence of consciousness, the presence of the transcendental soul is verified, and as soon as consciousness leaves the body, the material body is not active. Consciousness is perceived, therefore, by activities. The theory put forward by empiric philosophers that consciousness can remain in an inactive state is the proof of their poor fund of knowledge. One should not become unchaste by stopping the activities of pure consciousness. If the activities of pure consciousness are stopped, certainly the conscious living force will be otherwise engaged because unless engaged the consciousness has no standing. Consciousness cannot be silent, even for a moment. When the body does not act, the consciousness acts in the form of dreams. Unconsciousness is artificial; by induced extraneous help it remains for a limited period,

but when the intoxication of the drug is finished or when one is awake, the consciousness again acts earnestly.

Maitreya's statement is that in order to avoid unchaste conscious activities, he was trying to describe the unlimited glories of the Lord, although he did not have the ability to describe them perfectly. This glorification of the Lord is not a product of research, but the result of hearing submissively from the authority of the spiritual master. It is also not possible to repeat all that one has heard from his spiritual master, but one can narrate as far as possible by one's honest endeavor. It does not matter whether the Lord's glories are fully explained or not. One must attempt to engage one's bodily, mental and verbal activities in the transcendental glorification of the Lord, otherwise such activities will remain unchaste and impure. The existence of the conditioned soul can be purified only by the method of engaging mind and speech in the service of the Lord. The tridandi-sannyasi of the Vaisnava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the ekadandi-sannyasi takes the vow to become one with the Supreme. Since the Lord is the Absolute, there is no distinction between Him and His glories. The glories of the Lord as chanted by the Vaisnava sannyasi are as substantial as the Lord Himself, and thus while glorifying the Lord the devotee becomes one with Him in transcendental interest, although he remains eternally a transcendental servitor. This simultaneously one and different position of the devotee makes him eternally purified, and thus his life becomes a complete success.

TEXT 37

TEXT

ekanta-labham vacaso nu pumsam
susloka-mauler guna-vadam ahuh
srutes ca vidvadbhir upakrtayam
katha-sudhayam upasamprayogam

SYNONYMS

eka-anta--the one which has no comparison; labham--gain; vacasah--by discussions; nu pumsam--after the Supreme Person; susloka--pious; mauleh-activities; guna-vadam--glorification; ahuh--it is so said; sruteh--of the ear; ca--also; vidvadbhir--by the learned; upakrtayam--being so edited; katha-sudhayam--in the nectar of such a transcendental message; upasamprayogam--serves the real purpose, being nearer to.

TRANSLATION

The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.

PURPORT

The impersonalists are very much afraid of hearing the activities of the Lord because they think that the happiness derived from the transcendental situation of Brahman is the ultimate goal of life; they think that anyone's activity, even that of the Personality of Godhead, is mundane. But the idea of happiness indicated in this verse is different

because it relates to the activities of the Supreme Personality, who has transcendental qualities. The word guna-vadam is significant because the qualities of the Lord and His activities and pastimes are the subject matter for the discussions of devotees. A rsi like Maitreya is certainly not interested in discussing anything pertaining to mundane qualities, yet he says that the highest perfectional stage of transcendental realization is to discuss the Lord's activities. Srila Jiva Gosvami, therefore, concludes that topics regarding the transcendental activities of the Lord are far beyond the transcendental realization of kaivalya happiness. These transcendental activities of the Lord are so arranged in writing by the great sages that simply by hearing of those narrations one becomes perfectly self-realized, and the proper use of the ear and the tongue is also achieved. Srimad-Bhagavatam is one of such great literatures, and the highest perfectional state of life is attained simply by hearing and reciting its contents.

TEXT 38

TEXT

atmano 'vasito vatsa
mahima kavinadina
samvatsara-sahasrante
dhiya yoga-vipakkaya

SYNONYMS

atmanah--of the Supreme Soul; avasitah--known; vatsa--O my dear son; mahima--glories; kavina--by the poet Brahma; adina--original; samvatsara--celestial years; sahasra-ante--at the end of one thousand; dhiya--by intelligence; yoga-vipakkaya--by matured meditation.

TRANSLATION

O my son, the original poet, Brahma, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.

PURPORT

There are some froggish philosophers who want to know the Supreme Soul by means of philosophy and mental speculation. And when the devotees, who are to some extent in knowledge of the Supreme Lord, admit that the glories of the Lord are inestimable or inconceivable, the froggish philosophers adversely criticize them. These philosophers, like the frog in the well who tried to estimate the measurement of the Pacific Ocean, like to take trouble over fruitless mental speculation instead of taking instructions from devotees like the original poet, namely, Brahma. Lord Brahma underwent a severe type of meditation for one thousand celestial years, yet he said that the glories of the Lord are inconceivable. Therefore what can the froggish philosophers hope to gain from their mental speculations?

It is said in the Brahma-samhita that the mental speculator may fly through the sky of speculation with the velocity of the mind or the wind for thousands of millions of years, and still he will find it inconceivable. The devotees, however, do not waste time in such vain searching after knowledge of the Supreme, but they submissively hear the glories of the Lord from bona fide devotees. Thus they transcendently

enjoy the process of hearing and chanting. The Lord approves of the devotional activities of the devotees or mahatmas, and He says:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

(Bg. 9.13-14)

The pure devotees of the Lord take shelter of the para prakrti, the internal potency of the Lord called Laksmidevi, Sitadevi, Srimati Radharani or Srimati Rukminidevi, and thus they become actual mahatmas, or great souls. Mahatma are not fond of indulging in mental speculations, but they actually take to the devotional service of the Lord, without the slightest deviation. Devotional service is manifested by the primary process of hearing and chanting about the activities of the Lord. This transcendental method practiced by the mahatmas gives them sufficient knowledge of the Lord because if the Lord can at all be known to some extent, it is only through the means of devotional service and no other way. One may go on speculating and waste the valuable time of his human life, but that will not help anyone to enter into the precincts of the Lord. The mahatmas, however, are not concerned with knowing the Lord by mental speculation because they enjoy hearing about His glorious activities in His transcendental dealings with His devotees or with the demons. The devotees take pleasure in both and are happy in this life and the life after.

TEXT 39

TEXT

ato bhagavato maya
mayinam api mohini
yat svayam catma-vartmatma
na veda kim utapare

SYNONYMS

atah--therefore; bhagavatah--godly; maya--potencies; mayinam--of the jugglers; api--even; mohini--enchanted; yat--that which; svayam--personally; ca--also; atma-vartma--self-sufficient; atma--self; na--does not; veda--know; kim--what; uta--to speak of; apare--others.

TRANSLATION

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

PURPORT

The froggish philosophers and mundane wranglers in science and mathematical calculation may not believe in the inconceivable potency of the Supreme Personality of Godhead, but they are sometimes puzzled by the wonderful jugglery of man and nature. Such jugglers and magicians of the mundane world are actually puzzled by the jugglery of the Lord in His transcendental activities, but they try to adjust their bewilderment by saying that it is all mythology. There is, however, nothing impossible or mythological in the Supreme Omnipotent Person. The most wonderful puzzle for the mundane wranglers is that while they remain calculating the length and breadth of the unlimited potency of the Supreme Person, His faithful devotees are set free from the bondage of material encagement simply by appreciating the wonderful jugglery of the Supreme in the practical field. The devotees of the Lord see the wonderful dexterity in everything with which they come in contact in all circumstances of eating, sleeping, working, etc. A small banyan fruit contains thousands of small seeds, and each seed holds the potency of another tree, which again holds the potency of many millions of such fruits as causes and effects. So the trees and seeds engage the devotees in meditation about the activities of the Lord, while the mundane wranglers waste time in dry speculation and mental concoction, which are fruitless in both this life and the next. In spite of their pride in speculation, they can never appreciate the simple potential activities of the banyan tree. Such speculators are poor souls destined to remain in matter perpetually.

TEXT 40

TEXT

yato 'prapya nyavartanta
vacas ca manasa saha
aham canya ime devas
tasmai bhagavate namah

SYNONYMS

yatah--from whom; aprapya--being unable to measure; nyavartanta--cease to try; vacah--words; ca--also; manasa--with the mind; saha--with; aham ca--also the ego; anye--other; ime--all these; devah--demigods; tasmai--unto Him; bhagavate--unto the Personality of Godhead; namah--offer obeisances.

TRANSLATION

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

PURPORT

The froggish calculator may raise the objection that if the Absolute is unknowable even by the controlling deities of speech, mind and ego, namely the Vedas, Brahma, Rudra and all the demigods headed by Brhaspati, then why should the devotees be so interested in this unknown object? The answer is that the transcendental ecstasy enjoyed by the devotees in delineating the pastimes of the Lord is certainly unknown to nondevotees and mental speculators. Unless one relishes transcendental joy, naturally one will come back from his speculations and concocted conclusions

because he will see them as neither factual nor enjoyable. The devotees can at least know that the Absolute Truth is the Supreme Personality of Godhead Visnu, as the Vedic hymns confirm: om tad visnoh paramam padam sada pasyanti surayah. Bhagavad-gita (15.15) also confirms this fact: vedais ca sarvair aham eva vedyah. By culture of Vedic knowledge one must know Lord Krsna and should not falsely speculate on the word aham, or "I." The only method for understanding the Supreme Truth is devotional service, as stated in Bhagavad-gita (18.55): bhaktya mam abhijanati yavan yas casmi tattvatah. Only by devotional service can one know that the ultimate truth is the Personality of Godhead and that Brahman and Paramatma are only His partial features. This is confirmed in this verse by the great sage Maitreya. With devotion he offers his sincere surrender, namah, to the Supreme Personality of Godhead, bhagavate. One has to follow in the footsteps of great sages and devotees like Maitreya and Vidura, Maharaja Pariksit and Sukadeva Gosvami, and engage in the transcendental devotional service of the Lord if one would know His ultimate feature, which is above Brahman and Paramatma. Thus end the Bhaktivedanta purports of the Third Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "Creation of the Universal Form."

Chapter Seven

Further Inquires by Vidura

TEXT 1

TEXT

sri-suka uvaca
evam bruvanam maitreyam
dvaipayana-suto budhah
prinayann iva bharatya
vidurah pratyabhasata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; bruvanam--speaking; maitreyam--unto the sage. Maitreya; dvaipayana-sutah--the son of Dvaipayana; budhah--learned; prinayan--in a pleasing manner; iva--as it was; bharatya--in the manner of a request; vidurah--Vidura; pratyabhasata--expressed.

TRANSLATION

Sri Sukadeva Gosvami said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipayana Vyasa, expressed a request in a pleasing manner by asking this question.

TEXT 2

TEXT

vidura uvaca
brahman katham bhagavatas
cin-matrasavyakarinah
lilaya capi yujyera
nirgunasya gunah kriyah

SYNONYMS

vidurah uvaca--Vidura said; brahman--O brahmana; katham--how; bhagavatah--of the Personality of Godhead; cit-matrasya--of the complete spiritual whole; avikarinah--of the unchangeable; lilaya--by His pastime; ca--either; api--even though it is so; yujyeran--take place; nirgunasya--who is without the modes of nature; gunah--modes of nature; kriyah--activities.

TRANSLATION

Sri Vidura said: O great brahmana, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?

PURPORT

As described in the previous chapter, the difference between the Supersoul, the Supreme Lord, and the living entities is that the activities of the Lord in creating the cosmic manifestation are performed by the Lord through the agency of His multifarious energies, but this manifestation is bewildering to the living entities. The Lord is therefore the master of the energies, whereas the living entities are subjugated by them. By asking various questions about transcendental activities, Vidura is clearing the misconception that when the Lord either descends on the earth in His incarnation or appears Himself with all His potencies, He too is subjected to the influence of maya, just like an ordinary living entity. This is generally the calculation of less intelligent philosophers who consider the position of the Lord and that of the living entities to be on the same level. Vidura is hearing the great sage Maitreya refute these arguments. The Lord is described in this verse as cin-matra, or completely spiritual. The Personality of Godhead has unlimited potencies to create and manifest many wonderful things, both temporary and permanent. Because this material world is the creation of His external energy, it thus appears to be temporary; it is manifested at certain intervals, maintained for some time, and again dissolved and conserved in His own energy. As described in Bhagavad-gita (8.19), bhutva bhutva praliyate. But the creation of His internal potency, the spiritual world, is not a temporary manifestation like the material world, but is eternal and full of transcendental knowledge, opulence, energy, strength, beauties and glories. Such manifestations of the Lord's potencies are eternal and are therefore called nirguna, or free from all tinges of the modes of material nature, even up to the mode of material goodness. The spiritual world is transcendental even to material goodness and thus is unchangeable. Since the Supreme Lord of such eternal and unchangeable qualities is never subjugated by anything like material influence, how can His activities and form be conceived to be under the influence of illusory maya, as is the case with the living entities?

A juggler or magician displays many wonders with his acts and arts. He can become a cow by his magical tactics, and yet he is not that cow; but at the same time, the cow displayed by the magician is not different from him. Similarly, the material potency is not different from the Lord because it is an emanation from Him, but at the same time, that manifestation of potency is not the Supreme Lord. The Lord's transcendental knowledge and potency always remain the same; they do not change, even when displayed in the material world. As stated in Bhagavad-gita, the Lord descends on the earth by His own internal potency, and therefore there is no question of His becoming materially contaminated,

changed or otherwise affected by the modes of material nature. The Lord is saguna by His own internal potency, but at the same time He is nirguna, since He is not in touch with the material energy. The restrictions of the prison house are applicable to prisoners who are condemned by the king's law, but the king is never affected by such implications, although he may visit the prison house out of his good will. In the Visnu Purana the six opulences of the Lord are stated to be nondifferent from Him. The opulences of transcendental knowledge, strength, opulence, potency, beauty and renunciation are all identical with the Personality of Godhead. When He personally displays such opulences in the material world, they have no connection with the modes of material nature. The very word cin-matratva is the guarantee that the Lord's activities are always transcendental, even when displayed in the material world. His activities are as good as the Supreme Personality Himself, otherwise liberated devotees like Sukadeva Gosvami would not have been attracted by them. Vidura inquired how the Lord's activities can be in the modes of material nature, as is sometimes miscalculated by persons with a poor fund of knowledge. The inebriety of the material qualities is due to the difference between the material body and the spirit soul. The conditioned soul's activities are displayed through the medium of the modes of material nature and are therefore perverted in appearance. However, the Lord's body and the Lord Himself are one and the same, and when the Lord's activities are displayed, they are certainly nondifferent from the Lord in all respects. The conclusion is that persons who consider the Lord's activities material are certainly mistaken.

TEXT 3

TEXT

kridayam udyamo 'rbhasya
kamas cikridisanyatah
svatas-trptasya ca katham
nivrttasya sadanyatah

SYNONYMS

kridayam--in the matter of playing; udyamah--enthusiasm; arbhasya--of the boys; kamah--desire; cikridisa--willingness to play; anyatah--with other boys; svatah-trptasya--for one who is self-satisfied; ca--also; katham--what for; nivrttasya--one who is detached; sada--at all times; anyatah--otherwise.

TRANSLATION

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times.

PURPORT

Since the Supreme Personality of Godhead is one without a second, there is no possibility that anything besides Him can exist. He expands Himself by His energies in multiforms of self-expansions and separated expansions as well, just as fire expands itself by heat and light. Since there is no other existence besides the Lord Himself, the Lord's

association with anything manifests His association with Himself. In Bhagavad-gita (9.4) the Lord says:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"The complete manifestation of the cosmic situation is an expansion of the Lord Himself in His impersonal feature. All things are situated in Him only, yet He is not in them." That is the opulence of the Lord's attachment and detachment. He is attached to everything, yet He is detached from all.

TEXT 4

TEXT

asraksid bhagavan visvam
guna-mayyatma-mayaya
taya samsthapayaty etad
bhuyah pratyapidhasyati

SYNONYMS

asraksit--caused to create; bhagavan--the Personality of Godhead; visvam--the universe; guna-mayya--endowed with three modes of material nature; atma--self; mayaya--by the potency; taya--by her; samsthapayati--maintains; etad--all these; bhuyah--then again; praty-apidhasyati--conversely dissolves also.

TRANSLATION

By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.

PURPORT

This cosmic universe is created by the Lord for those living entities who are carried away by the illusory thought of becoming one with Him by imitation. The three modes of material nature are for the further bewilderment of the conditioned souls. The conditioned living entity, bewildered by the illusory energy, considers himself a part of the material creation due to forgetfulness of his spiritual identity, and thus he becomes entangled in material activities life after life. This material world is not for the purpose of the Lord Himself, but is for the conditioned souls who wanted to be controllers due to misuse of their God-gifted minute independence. Thus the conditioned souls are subjected to repeated birth and death.

TEXT 5

TEXT

desatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma

sa yujyetajaya katham

SYNONYMS

desatah--circumstantial; kalatah--by the influence of time; yah--one who; asau--the living entity; avasthatah--by situation; svatah--by dream; anyatah--by others; avilupta--extinct; avabodha--consciousness; atma--pure self; sah--he; yujyeta--engaged; ajaya--with nescience; katham--how is it so.

TRANSLATION

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

PURPORT

The consciousness of the living being is always present and never changes under any circumstances, as above mentioned. When a living man moves from one place to another, he is conscious that he has changed his position. He is always present in the past, present and future, like electricity. One can remember incidents from his past and can conjecture about his future also on the basis of past experience. He never forgets his personal identity, even though he is placed in awkward circumstances. How then can the living entity become forgetful of his real identity as pure spirit soul and identify with matter unless influenced by something beyond himself? The conclusion is that the living entity is influenced by the avidya potency, as confirmed in both the Visnu Purana and the beginning of Srimad-Bhagavatam. The living entity is mentioned in Bhagavad-gita (7.5) as para prakrti, and in the Visnu Purana he is mentioned as the para sakti. He is part and parcel of the Supreme Lord as potency and not as the potent. The potent can exhibit many potencies, but the potency cannot equal the potent at any stage. One potency may be overcome by another potency, but to the potent, all potencies are under control. The jiva potency, or the ksetrajna-sakti of the Lord, has the tendency to be overpowered by the external potency, avidya-karma-samjna, and in this way he is placed in the awkward circumstances of material existence. The living entity cannot be forgetful of his real identity unless influenced by the avidya potency. Because the living entity is prone to the influence of the avidya potency, he can never equal the supreme potent.

TEXT 6

TEXT

bhagavan eka evaisa
sarva-ksetresv avasthitah
amusya durbhagatvam va
kleso va karmabhih kutah

SYNONYMS

bhagavan--the Supreme Personality of Godhead; ekah--alone; eva esah--all these; sarva--all; ksetresu--in the living entities; avasthitah--situated; amusya--of the living entities; durbhagatvam--misfortune; va--

either; klesah--miseries; va--or; karmabhih--by activities; kutah--what for.

TRANSLATION

The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

PURPORT

The next question put forward by Vidura to Maitreya is, "Why are the living entities subjected to so many miseries and misfortunes in spite of the Lord's presence in their hearts as the Supersoul?" The body is considered a fruitful tree, and the living entity and the Lord as Supersoul are like two birds seated in that tree. The individual soul is eating the fruit of the tree, but the Supersoul, the Lord, is witnessing the activities of the other bird. A citizen of the state may be in miseries for want of sufficient supervision by the state authority, but how can it be possible that a citizen suffers from other citizens while the chief of the state is personally present? From another point of view, it is understood that the jiva living entity is qualitatively one with the Lord, and thus his knowledge in the pure state of life cannot be covered by nescience, especially in the presence of the Supreme Lord. How then does the living entity become subjected to ignorance and covered by the influence of maya? The Lord is the father and protector of every living entity, and He is known as the bhuta-bhrt, or the maintainer of the living entities. Why then should the living entity be subjected to so many sufferings and misfortunes? It should not be so, but actually we see that it happens everywhere. This question is therefore put forward by Vidura for solution.

TEXT 7

TEXT

etasmin me mano vidvan
khidyate 'jnana-sankate
tan nah paranuda vibho
kasmalam manasam mahat

SYNONYMS

etasmin--in this; me--my; manah--mind; vidvan--O learned one; khidyate--is troubling; ajnana--nescience; sankate--in distress; tat--therefore; nah--my; paranuda--clear up; vibho--O great one; kasmalam--illusion; manasam--relating to the mind; mahat--great.

TRANSLATION

O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.

PURPORT

Such mental bewilderment as represented here by Vidura takes place for some living entities, but not for everyone, for if everyone were

bewildered there would be no possibility of a solution by higher personalities.

TEXT 8

TEXT

sri-suka uvaca
sa ittham coditah ksattrah
tattva-jijnasuna munih
pratyaha bhagavac-cittah
smayann iva gata-smayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sah--he (Maitreya Muni); ittham--in this way; coditah--being agitated; ksattrah--by Vidura; tattva-jijnasuna--by one who was anxious to inquire to know the truth; munih--the great sage; pratyaha--replied; bhagavat-cittah--God conscious; smayan--wondering; iva--as if; gata-smayah--without hesitation.

TRANSLATION

Sri Sukadeva Gosvami said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed astonished, but then he replied to him without hesitation, since he was fully God conscious.

PURPORT

Since the great sage Maitreya was filled with God consciousness, he had no reason to be astonished at such contradictory questions by Vidura. Therefore, although as a devotee he externally expressed surprise, as if he did not know how to reply to those questions, he immediately became perfectly settled and properly replied to Vidura. Yasmin vijnate sarvam evam vijnatam bhavati. Anyone who is a devotee of the Lord knows about the Lord to some extent, and devotional service to the Lord makes him able to know everything by the grace of the Lord. Although a devotee may apparently express himself to be ignorant, he is full of knowledge in every intricate matter.

TEXT 9

TEXT

maitreya uvaca
seyam bhagavato maya
yan nayena virudhyate
isvarasya vimuktasya
karpanyam uta bandhanam

SYNONYMS

maitreyah uvaca--Maitreya said; sa iyam--such a statement; bhagavatah--of the Personality of Godhead; maya--illusion; yat--that which; nayena--by logic; virudhyate--becomes contradictory; isvarasya--of the Supreme Personality of Godhead; vimuktasya--of the ever liberated; karpanyam--insufficiency; uta--as also, what to speak of; bandhanam--bondage.

TRANSLATION

Sri Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic.

PURPORT

Sometimes it appears that the Supreme Personality of Godhead, who is one hundred percent spiritual, cannot be the cause of the illusory potency which covers the knowledge of the individual soul. But factually there is no doubt that the illusory, external energy is also part and parcel of the Supreme Lord. When Vyasadeva realized the Supreme Personality of Godhead, he saw the Lord along with His external potency, which covers the pure knowledge of the individual living entities. Why the external energy acts in this way may be considered as follows, as analyzed by great commentators like Visvanatha Cakravarti Thakura and Srila Jiva Gosvami. Although the material, illusory energy is distinct from the spiritual energy, it is one of the many energies of the Lord, and thus the material modes of nature (the mode of goodness, etc.) are surely qualities of the Lord. The energy and the energetic Personality of Godhead are not different, and although such energy is one with the Lord, He is never overpowered by it. Although the living entities are also parts and parcels of the Lord, they are overcome by the material energy. The inconceivable yogam aisvaram of the Lord, as mentioned in Bhagavad-gita (9.5), is misunderstood by the froggish philosophers. In order to support a theory that Narayana (the Lord Himself) becomes a daridra-narayana, a poor man, they propose that the material energy overcomes the Supreme Lord. Srila Jiva Gosvami and Srila Visvanatha Cakravarti Thakura, however, offer a very nice example in explanation. They say that although the sun is all light, the clouds, darkness and snowfall are all part and parcel of the sun. Without the sun there is no possibility of the sky's being overcast with clouds or darkness, nor can there be snowfall on the earth. Although life is sustained by the sun, life is also disturbed by darkness and snowfall produced by the sun. But it is also a fact that the sun itself is never overcome by darkness, clouds or snowfall; the sun is far, far away from such disturbances. Only those who have a poor fund of knowledge say that the sun is covered by a cloud or by darkness. Similarly, the Supreme Brahman, or the Parabrahman, the Personality of Godhead, is always unaffected by the influence of the material energy, although it is one of His energies (parasya saktir vividhaiva sruyate).

There is no reason to assert that the Supreme Brahman is overpowered by the illusory energy. The clouds, darkness and snowfall can cover only a very insignificant portion of the sun's rays. Similarly, the modes of material nature may react upon the raylike living entities. It is the misfortune of the living entity, certainly not without reason, that the influence of the material energy acts on his pure consciousness and eternal bliss. This covering up of pure consciousness and eternal bliss is due to avidya-karma-samjna, the energy which acts on the infinitesimal living entities who misuse their minute independence. According to Visnu Purana, Bhagavad-gita and all other Vedic literatures, the living entities are generated from the tatastha energy of the Lord, and thus they are always the energy of the Lord and are not the energetic. The living entities are like the sun's rays. Although, as explained above, there is no qualitative difference between the sun and its rays, the sun's rays are sometimes overpowered by another energy of the sun, namely by clouds or by snowfall. Similarly, although the living entities are

qualitatively one with the superior energy of the Lord, they have the tendency to be overpowered by the inferior, material energy. In the Vedic hymns it is said that the living entities are like the sparks of a fire. The sparks of fire also are fire, but the burning potency of the sparks is different from that of the original fire. When the sparks fly out of touch with the original fire, they come under the influence of a nonfiery atmosphere; thus they maintain the potency to be again one with the fire as sparks, but not as the original fire. The sparks can everlastingly remain within the original fire as its parts and parcels, but the moment the sparks become separated from the original fire, their misfortunes and miseries begin. The clear conclusion is that the Supreme Lord, who is the original fire, is never overpowered, but the infinitesimal sparks of the fire can become overpowered by the illusory effect of maya. It is a most ludicrous argument to say that the Supreme Lord is overpowered by His own material energy. The Lord is the master of the material energy, but the living entities are in the conditioned state, controlled by the material energy. That is the version of Bhagavad-gita. The froggish philosophers who put forward the argument that the Supreme Lord is overpowered by the material mode of goodness are themselves illusioned by the same material energy, although they think of themselves as liberated souls. They support their arguments by a false and laborious jugglery of words, which is a gift of the same illusory energy of the Lord. But the poor froggish philosophers, due to a false sense of knowledge, cannot understand the situation.

In the Sixth Canto, Ninth Chapter, thirty-fourth verse, of the Srimad-Bhagavatam it is stated:

duravabodha iva tavayam vihara-yogo yad asarano 'sarira idam
anaveksitasmāt-samavaya atmanāivavikriyamanena sagunam agunah srjasi pasi
harasi.

Thus the demigods prayed to the Supreme Lord that although His activities are very difficult to understand, they can still be understood to some extent by those who sincerely engage in the transcendental loving service of the Lord. The demigods admitted that although the Lord is apart from the material influence or creation, He nevertheless creates, maintains and annihilates the complete cosmic manifestation by the agency of the demigods.

TEXT 10

TEXT

yad arthena vinamusya
pumsa atma-viparyayah
pratiyata upadrastuh
sva-siras chedanadikah

SYNONYMS

yat--thus; arthena--a purpose or meaning; vina--without; amusya--of such a one; pumsah--of the living entity; atma-viparyayah--upset about self-identification; pratiyate--so appear; upadrastuh--of the superficial onlooker; sva-sirah--own head; chedana-adikah--cutting off.

TRANSLATION

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

PURPORT

A teacher in school once threatened his pupil that he would cut off the pupil's head and hang it on the wall so that the child could see how his head had been cut off. The child became frightened and stopped his mischief. Similarly, the miseries of the pure soul and the disruption of his self-identification are managed by the external energy of the Lord, which controls those mischievous living entities who want to go against the will of the Lord. Actually there is no bondage or misery for the living entity, nor does he ever lose his pure knowledge. In his pure consciousness, when he thinks a little seriously about his position, he can understand that he is eternally subordinate to the mercy of the Supreme and that his attempt to become one with the Supreme Lord is a false illusion. Life after life the living entity falsely tries to lord it over material nature and become the lord of the material world, but there is no tangible result. At last, when frustrated, he gives up his material activities and tries to become one with the Lord and speculate with much jugglery of words, but without success.

These activities are performed under the dictation of the illusory energy. The experience is compared to the experience of one's having his head cut off in a dream. The man whose head has been cut off also sees that his head has been cut off. If a person's head is severed he loses his power to see. Therefore if a man sees that his head has been cut off, it means that he thinks like that in hallucination. Similarly a living entity is eternally subordinate to the Supreme Lord, and he has this knowledge with him, but, artificially, he thinks that he is God himself and that although he is God he has lost his knowledge due to maya. This conception has no meaning, just as there is no meaning to seeing one's head being cut off. This is the process by which knowledge is covered. And because this artificial rebellious condition of the living entity gives him all troubles, it is to be understood that he should take to his normal life as a devotee of the Lord and be relieved from the misconception of being God. The so-called liberation of thinking oneself God is that last reaction of avidya by which the living entity is entrapped. The conclusion is that a living entity deprived of eternal transcendental service to the Lord becomes illusioned in many ways. Even in his conditional life he is the eternal servant of the Lord. His servitude under the spell of illusory maya is also a manifestation of his eternal condition of service. Because he has rebelled against the service of the Lord, he is therefore put in the service of the maya. He is still serving, but in a perverted manner. When he wants to get out of service under material bondage, he next desires to become one with the Lord. This is another illusion. The best course, therefore, is to surrender unto the Lord and thus get rid of the illusory maya for good, as confirmed in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

TEXT 11

TEXT

yatha jale candramasah
kampadis tat-krto gunah
drsyate 'sann api drastur
atmano 'natmano gunah

SYNONYMS

yatha--as; jale--in the water; candramasah--of the moon; kampa-adih--quivering, etc.; tat-krtah--done by the water; gunah--quality; drsyate--it is so seen; asan api--without existence; drastuh--of the seer; atmanah--of the self; anatmanah--of other than the self; gunah--quality.

TRANSLATION

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

PURPORT

The Supreme Soul, the Personality of Godhead, is compared to the moon in the sky, and the living entities are compared to the reflection of the moon on water. The moon in the sky is fixed and does not appear to quiver like the moon on the water. Actually, like the original moon in the sky, the moon reflected on the water should also not quiver, but because of being associated with water, the reflection appears to be quivering, although in actual fact the moon is fixed. The water moves, but the moon does not move. Similarly, the living entities appear to be tainted by material qualities like illusion, lamentation and miseries, although in the pure soul such qualities are completely absent. The word pratyate, which means "apparently" and "not actually" (like the experience of having one's head cut off in a dream), is significant here. The reflection of the moon on the water is the separated rays of the moon and not the actual moon. The separated parts and parcels of the Lord entangled in the water of material existence have the quivering quality, whereas the Lord is like the actual moon in the sky, which is not at all in touch with water. The light of the sun and moon reflected on matter makes the matter bright and praiseworthy. The living symptoms are compared to the light of the sun and the moon illuminating material manifestations like trees and mountains. The reflection of the sun or moon is accepted as the real sun or moon by less intelligent men, and the pure monistic philosophy develops from these ideas. In fact, the light of the sun and the moon are actually different from the sun and moon themselves, although they are always connected. The light of the moon spread throughout the sky appears to be impersonal, but the moon planet, as it is, is personal, and the living entities on the moon planet are also personal. In the rays of the moon, different material entities appear to be comparatively more or less important. The light of the moon on the Taj Mahal appears to be more beautiful than the same light in the wilderness. Although the light of the moon is the same everywhere, due to being differently appreciated it appears different. Similarly, the light of the Lord is equally distributed everywhere, but due to being differently received, it appears to be different. One should not, therefore, accept the reflection of the moon on the water as actual and misunderstand the whole situation through monistic philosophy. The quivering quality of the moon is also variable. When the water is standing still, there is no quivering. A more settled conditioned soul

quivers less, but due to material connection the quivering quality is more or less present everywhere.

TEXT 12

TEXT

sa vai nivrtti-dharmena
vasudevanukampaya
bhagavad-bhakti-yogena
tirodhatte sanair iha

SYNONYMS

sah--that; vai--also; nivrtti--detachment; dharmena--by engagement; vasudeva--the Supreme Personality of Godhead; anukampaya--by the mercy of; bhagavat--in relation with the Personality of Godhead; bhakti-yogena--by linking up; tirodhatte--diminishes; sanaih--gradually; iha--in this existence.

TRANSLATION

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vasudeva, through the process of devotional service to the Lord in the mode of detachment.

PURPORT

The quivering quality of material existence, which comes from identification with matter or from thinking oneself, under the material influence of philosophical speculation, to be God, can be eradicated by devotional service to the Lord, by the mercy of the Personality of Godhead, Vasudeva. As discussed in the First Canto, because the application of devotional service to Lord Vasudeva invites pure knowledge, it quickly detaches one from the material conception of life and thus revives one's normal condition of spiritual existence, even in this life, and frees one from the material winds which cause one to quiver. Only knowledge in devotional service can elevate one towards the path of liberation. The development of knowledge for the purpose of knowing everything, without rendering devotional service, is considered fruitless labor, and one cannot get the desired result by such labor of love. Lord Vasudeva is pleased by devotional service only, and thus His mercy is realized by association with pure devotees of the Lord. Pure devotees of the Lord are transcendental to all material desires, including the desire for the results of fruitive activities and philosophical speculation. If one wants to acquire the mercy of the Lord, he has to associate with pure devotees. Such association alone can, by degrees, release one from the quivering elements.

TEXT 13

TEXT

yadendriyoparamo 'tha
drastratmani pare harau
viliyante tada klesah
samsuptasyeva krtsnasah

SYNONYMS

yada--when; indriya--senses; upamah--satiated; atha--thus; drastr-atmani--unto the seer, the Supersoul; pare--in the Transcendence; harau--unto the Supreme Personality of Godhead; vilijante--become merged in; tada--at that time; klesah--misereries; samsuptasya--one who has enjoyed sound sleep; iva--like; krtsnasah--completely.

TRANSLATION

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all misereries are completely vanquished, as after a sound sleep.

PURPORT

The quivering of the living entity as described above is due to the senses. Since the entire material existence is meant for sense gratification, the senses are the medium of material activities, and they cause the quivering of the steady soul. Therefore, these senses are to be detached from all such material activities. According to the impersonalists the senses are stopped from work by merging the soul in the Supersoul Brahman. The devotees, however, do not stop the material senses from acting, but they engage their transcendental senses in the service of the Transcendence, the Supreme Personality of Godhead. In either case, the activities of the senses in the material field are to be stopped by cultivation of knowledge, and, if possible, they can be engaged in the service of the Lord. The senses are transcendental in nature, but their activities become polluted when contaminated by matter. We have to treat the senses to cure them of the material disease, not stop them from acting, as suggested by the impersonalist. In Bhagavad-gita (2.59) it is said that one ceases all material activities only when satisfied by contact with a better engagement. Consciousness is active by nature and cannot be stopped from working. Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can be stopped only by better engagement in relation with the Supreme Personality of Godhead. When the eyes are engaged in seeing the beautiful form of the Lord, the tongue engaged in tasting prasada, or remnants of foodstuff offered to the Lord, the ears are engaged in hearing His glories, the hands engaged in cleaning the temple of the Lord, the legs engaged in visiting His temples--or when all the senses are engaged in transcendental variegatedness--then only can the transcendental senses become satiated and eternally free from material engagement. The Lord, as the Supersoul residing in everyone's heart and as the Supreme Personality of Godhead in the transcendental world far beyond the material creation, is the seer of all our activities. Our activities must be so transcendently saturated that the Lord will be kind enough to look upon us favorably and engage us in His transcendental service; then only can the senses be satisfied completely and be no longer troubled by material attraction.

TEXT 14

TEXT

asesa-sanklesa-samam vidhatte

gunanuvada-sravanam murareh
kim va punas tac-caranaravinda-
paraga-seva-ratir atma-labdha

SYNONYMS

asesa--unlimited; sanklesa--miserable conditions; samam--cessation; vidhatte--can perform; guna-anuvada--of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc.; sravanam--hearing and chanting; murareh--of Murari (Sri Krsna), the Personality of Godhead; kim va--what to speak of; punah--again; tat--His; carana-aravinda--lotus feet; paraga-seva--to the service of the flavorful dust; ratih--attraction; atma-labdha--those who have gained such self-achievement.

TRANSLATION

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Sri Krsna, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?

PURPORT

Two different methods for controlling the material senses are recommended in the Vedic scriptural wisdom. One of them is the process of jnana, or the path of philosophical understanding of the Supreme--Brahma, Paramatma and Bhagavan. The other is that of direct engagement in the transcendental loving devotional service of the Lord. Of these two most popular methods, the path of devotional service is recommended here as the best because one on the path of devotional service does not have to wait for the attainment of the fruitive results of pious activities or for the results of knowledge. The two stages of executing devotional service are, first, the stage of practicing devotional service with our present senses under the regulations of the recognized scriptures and, second, attaining sincere attachment for serving the particles of the dust of the lotus feet of the Lord. The first stage is called sadhana-bhakti, or devotional service for the neophyte, which is rendered under the direction of a pure devotee, and the second stage is called raga-bhakti, in which the mature devotee automatically takes to the various services of the Lord out of sincere attachment. The great sage Maitreya now gives the final answer to all the questions of Vidura: devotional service to the Lord is the ultimate means to mitigate all the miserable conditions of material existence. The path of knowledge or that of mystic gymnastics may be adopted as a means for the purpose, but unless mixed with bhakti, or devotional service, they are unable to award the desired result. By practicing sadhana-bhakti one may gradually rise to the point of raga-bhakti, and by performing raga-bhakti in loving transcendental service one can even control the Supreme Powerful Lord.

TEXT 15

TEXT

vidura uvaca
sanchinnah samsayo mahyam
tava suktasina vibho
ubhayatrapi bhagavan

mano me sampradhavati

SYNONYMS

vidurah uvaca--Vidura said; sanchinnah--cut off; samsayah--doubts; mahyam--unto me; tava--your; sukta-asina--by the weapon of convincing words; vibho--O my lord; ubhayatra api--both in God and in the living entity; bhagavan--O powerful one; manah--mind; me--my; sampradhavati--perfectly entering.

TRANSLATION

Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.

PURPORT

The science of Krsna, or the science of God and the living entities, is so subtle that even a personality like Vidura has to consult persons like the sage Maitreya. Doubts about the eternal relationship of the Lord and the living entity are created by mental speculators in different ways, but the conclusive fact is that the relationship of God and the living entity is one of the predominator and the predominated. The Lord is the eternal predominator, and the living entities are eternally predominated. Real knowledge of this relationship entails reviving the lost consciousness to this standard, and the process for such revival is devotional service to the Lord. By clearly understanding from authorities like the sage Maitreya, one can become situated in real knowledge, and the disturbed mind can thus be fixed on the progressive path.

TEXT 16

TEXT

sadhv etad vyahrtam vidvan
natma-mayayanam hareh
abhaty apartham nirmulam
visva-mulam na yad bahih

SYNONYMS

sadhu--as good as it should be; etad--all these explanations; vyahrtam--thus spoken; vidvan--O learned one; na--not; atma--the self; maya--energy; ayanam--movement; hareh--of the Personality of Godhead; abhati--appears; apartham--without meaning; nirmulam--without basis; visva-mulam--the origin is the Supreme; na--not; yat--which; bahih--outside.

TRANSLATION

O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

PURPORT

A living entity's unlawful desire to become one with the Lord in every respect is the root cause of the entire material manifestation, for otherwise the Lord has no need to create such a manifestation, even for His pastimes. The conditioned soul, under the spell of the external energy of the Lord, falsely suffers many unfortunate incidents in material life. The Lord is the predominator of the external energy, maya, whereas the living entity is predominated by the same maya under the predominating post of the Lord is the cause of his material bondage, and the conditioned soul's attempt to become one with the Lord is the last snare of maya.

TEXT 17

TEXT

yas ca mudhatamo loke
yas ca buddheh param gatah
tav ubhau sukham edhete
klisyaty antarito janah

SYNONYMS

yah--one who is; ca--also; mudha--tamah--the lowest of the fools; loke--in the world; yah ca--and one who is; buddheh--of intelligence; param--transcendental; gatah--gone; tau--of them; ubhau--both; sukham--happiness; edhete--enjoy; klisyati--suffer; antaritah--situated between; janah--persons.

TRANSLATION

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs.

PURPORT

The lowest of fools do not understand material miseries; they pass their lives merrily and do not inquire into the miseries of life. Such persons are almost on the level of the animals, who, although in the eyes of superiors are always miserable in life, are unaware of material distresses. A hog's life is degraded in its standard of happiness, which entails living in a filthy place, engaging in sex enjoyment at every opportune moment, and laboring hard in a struggle for existence, but this is unknown to the hog. Similarly, human beings who are unaware of the miseries of material existence and are happy in sex life and hard labor are the lowest of fools. Yet because they have no sense of miseries, they supposedly enjoy so-called happiness. The other class of men, those who are liberated and are situated in the transcendental position above intelligence, are really happy and are called paramahamsas. But persons who are neither like hogs and dogs nor on the level of the paramahamsas feel the material pangs, and for them inquiry about the Supreme Truth is necessary. The Vedanta-sutra states, athato brahma jijnasa: "Now one should inquire about Brahman." This inquiry is necessary for those who are between the paramahamsas and the fools who have forgotten the question of self-realization in the midst of life in sense gratification.

TEXT 18

TEXT

arthabhavam viniscitya
pratitasyapi natmanah
tam capi yusmac-carana-
sevayaham paranude

SYNONYMS

artha-abhavam--without substance; viniscitya--being ascertained;
pratitasya--of the apparent values; api--also; na--never; atmanah--of the
self; tam--that; ca--also; api--thus; yusmat--your; carana--feet; sevaya-
-by service; aham--myself; paranude--shall be able to give up.

TRANSLATION

But, my dear sir, I am obliged to you because now I can understand
that this material manifestation is without substance, although it
appears real. I am confident that by serving your feet it will be
possible for me to give up the false idea.

PURPORT

The sufferings of the conditioned soul are superficial and have no
intrinsic value, like the cutting off of one's head in a dream. Yet
although this statement is theoretically very true, it is very difficult
for the common man or the neophyte on the transcendental path to realize
practically. However, by serving the feet of great transcendentalists
like Maitreya Muni and by constantly associating with them, one is
enabled to give up the false idea that the soul suffers from material
pangs.

TEXT 19

TEXT

yat-sevaya bhagavatah
kuta-sthasya madhu-dvisah
rati-raso bhavet tivrah
padayor vyasanardanah

SYNONYMS

yat--to whom; sevaya--by service; bhagavatah--of the Personality of
Godhead; kuta-sthasya--of the unchangeable; madhu-dvisah--the enemy of
the Madhu asura; rati-rasah--attachment in different relationships;
bhavet--develops; tivrah--highly ecstatic; padayoh--of the feet; vyasana-
-distresses; ardanah--vanquishing.

TRANSLATION

By serving the feet of the spiritual master, one is enabled to develop
transcendental ecstasy in the service of the Personality of Godhead, who
is the unchangeable enemy of the Madhu demon and whose service vanquishes
one's material distresses.

PURPORT

The association of a bona fide spiritual master like the sage Maitreya can be of absolute help in achieving transcendental attachment for the direct service of the Lord. The Lord is the enemy of the Madhu demon, or in other words He is the enemy of the suffering of His pure devotee. The word rati-rasah is significant in this verse. Service to the Lord is rendered in different transcendental mellows (relationships): neutral, active, friendly, parental and nuptial. A living entity in the liberated position of transcendental service to the Lord becomes attracted to one of the above-mentioned mellows, and when one is engaged in transcendental loving service to the Lord, one's service attachment in the material world is automatically vanquished. As stated in Bhagavad-gita (2.59), rasa-varjam raso 'py asya param drstva nivartate.

TEXT 20

TEXT

durapa hy alpa-tapasah
seva vaikuntha-vartmasu
yatropagiyate nityam
deva-devo janardanah

SYNONYMS

durapa--rarely obtainable; hi--certainly; alpa-tapasah--of one whose austerity is meager; seva--service; vaikuntha--the transcendental kingdom of God; vartmasu--on the path of; yatra--wherein; upagiyate--is glorified; nityam--always; deva--of the demigods; devah--the Lord; janardanah--the controller of the living entities.

TRANSLATION

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

PURPORT

The path of liberation, as recommended by all authorities, is to serve the mahatma transcendentalists. As far as Bhagavad-gita is concerned, the mahatmas are the pure devotees who are on the path to Vaikuntha, the kingdom of God, and who always chant and hear the glories of the Lord rather than talk of dry, profitless philosophy. This system of association has been recommended since time immemorial, but in this age of quarrel and hypocrisy it is especially recommended by Lord Sri Caitanya Mahaprabhu. Even if one has no assets of favorable austerity, if he nevertheless takes shelter of the mahatmas, who are engaged in chanting and hearing the glories of the Lord, he is sure to make progress on the path back home, back to Godhead.

TEXT 21

TEXT

srstvagre mahad-adini

sa-vikarany anukramat
tebhyo virajam uddhrtya
tam anu pravisad vibhuh

SYNONYMS

srstva--after creating; agre--in the beginning; mahat-adini--the total material energy; sa-vikarani--along with the sense organs; anukramat--by a gradual process of differentiation; tebhyah--out of that; virajam--the gigantic universal form; uddhrtya--manifesting; tam--unto that; anu--later; pravisat--entered; vibhuh--the Supreme.

TRANSLATION

After creating the total material energy, the mahat-tattva, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.

PURPORT

Fully satisfied by the answers of the sage Maitreya, Vidura wanted to understand the remaining portions of the creative function of the Lord, and he took the clue from the previous topics.

TEXT 22

TEXT

yam ahur adyam purusam
sahasranghry-uru-bahukam
yatra visva ime lokah
sa-vikasam ta asate

SYNONYMS

yam--who; ahuh--is called; adyam--original; purusam--incarnation for cosmic manifestation; sahasra--thousand; anghri--legs; uru--thighs; bahukam--hands; yatra--wherein; visvah--the universe; ime--all these; lokah--planets; sa-vikasam--with respective developments; te--all of them; asate--living.

TRANSLATION

The purusa incarnation lying on the Causal Ocean is called the original purusa in the material creations, and in His virat form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.

PURPORT

The first purusa is Karanodakasayi Visnu, the second purusa is Garbhodakasayi Visnu, and the third purusa is Ksirodakasayi Visnu, in whom is contemplated the virat-purusa, the gigantic form in which all the planets with their different developments and inhabitants are floating.

TEXT 23

TEXT

yasmin dasa-vidhah pranah
sendriyarthendriyas tri-vrt
tvayerito yato varnas
tad-vibhutih vadasva nah

SYNONYMS

yasmin--in which; dasa-vidhah--ten kinds of; pranah--air of life; sa--with; indriya--senses; artha--interest; indriyah--of the senses; tri-vrt--three kinds of life vigor; tvaya--by you; iritah--explained; yatah--wherefrom; varnah--four specific divisions; tat-vibhutih--prowess; vadasva--please describe; nah--unto me.

TRANSLATION

O great brahmana, you have told me that the gigantic virat form and His senses, sense objects and ten kinds of life air exist with three kinds of life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.

TEXT 24

TEXT

yatra putrais ca pautrais ca
naptrbhih saha gotrajaih
praja vicitrakrtaya
asan yabhir idam tatam

SYNONYMS

yatra--wherein; putraih--along with sons; ca--and; pautraih--along with grandsons; ca--also; naptrbhih--with grandsons from daughters; saha--along with; gotra-jaih--of the same family; prajah--generations; vicitra--of different kinds; akrtayah--so done; asan--exist; yabhih--by whom; idam--all these planets; tatam--spread.

TRANSLATION

O my lord, I think that the process manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.

TEXT 25

TEXT

prajapatinam sa patis
caklpe kan prajapatin
sargams caivanusargams ca
manun manvantaradhipan

SYNONYMS

praja-patinam--of the demigods like Brahma and others; sah--he; patih--leader; caklpe--decided; kan--whomsoever; prajapatin--fathers of the living entities; sargan--generations; ca--also; eva--certainly;

anusargan--later generations; ca--and; manun--the Manus; manvantara-
adhipan--and the changes of such.

TRANSLATION

O learned brahmana, please describe how the leader of all the demigods, namely Prajapati, Brahma, decided to establish the various Manus, the heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.

PURPORT

The human race, or manusya-sara, descends from the Manus, sons and grandsons of the Prajapati, Brahma. The descendants of Manu reside in all the different planets and rule all the universe.

TEXT 26

TEXT

upary adhas ca ye loka
bhumer mitratmajasate
tesam samstham pramanam ca
bhur-lokasya ca varnaya

SYNONYMS

upari--on the head; adhah--underneath; ca--also; ye--which; lokah--planets; bhumer--of the earth; mitra-atmaja--O son of Mitra (Maitreya Muni); asate--do exist; tesam--their; samstham--situation; pramanam ca--also their measurement; bhur-lokasya--of the earthly planets; ca--also; varnaya--please describe.

TRANSLATION

O son of Mitra, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.

PURPORT

Yasmin vijnate sarvam evam vijnatam bhavati. This Vedic hymn declares emphatically that the devotee of the Lord knows everything material and spiritual in relationship with the Lord. Devotees are not simply emotional, as is ill conceived by certain less intelligent men. Their direction is practical. They know everything that is and all the details of the Lord's domination over the different creations.

TEXT 27

TEXT

tiryan-manusa-devanam
sarisrpa-patattrinam
vada nah sarga-samvyuham
garbha-sveda-dvijodbhidam

SYNONYMS

tiryak--subhuman; manusa--human beings; devanam--of the superhuman beings, or demigods; sarisrpa--reptiles; patattrinam--of the birds; vada--kindly describe; nah--unto me; sarga--generation; samvyuham--specific divisions; garbha--embryonic; sveda--perspiration; dvija--twice-born; udbhidam--of the planets, etc.

TRANSLATION

Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice-born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.

TEXT 28

TEXT

gunavatarair visvasya
sarga-sthity-apyayasrayam
srjatah srinivasasya
vyacaksvodara-vikramam

SYNONYMS

guna--modes of material nature; avataraih--of the incarnations; visvasya--of the universe; sarga--creation; sthiti--maintenance; apyaya--destruction; asrayam--and ultimate rest; srjatah--of the one who creates; srinivasasya--of the Personality of Godhead; vyacaksva--kindly describe; udara--magnanimous; vikramam--specific activities.

TRANSLATION

Please also describe the incarnations of the material modes of nature--Brahma, Visnu and Mahesvara--and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.

PURPORT

Although Brahma, Visnu and Mahesvara, the three incarnations of the material modes of nature, are the principal deities for the creation, maintenance and destruction of the cosmic manifestation, they are not the final authority. The Supreme Personality of Godhead Lord Krsna is the ultimate goal, the cause of all causes. He is the asraya, or the final rest of everything.

TEXT 29

TEXT

varnasrama-vibhagams ca
rupa-sila-svabhavatah
rsinam janma-karmani
vedasya ca vikarsanam

SYNONYMS

varna-asrama--the four divisions of social statuses and orders of spiritual culture; vibhagan--respective divisions; ca--also; rupa--personal features; sila-svabhavatah--personal character; rsinam--of the sages; janma--birth; karmani--activities; vedasya--of the Vedas; ca--and; vikarsanam--categorical divisions.

TRANSLATION

O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.

PURPORT

The four statuses and orders of human society-- brahmanas, ksatriyas, vaisyas and sudras, as well as brahmacaris, grhasthas, vanaprasthas and sannyasis--are all divisions of quality, education, culture and spiritual advancement attained by practicing control of the mind and the senses. All these divisions are based on the particular nature of each individual person, not on the principle of birth. Birth is not mentioned in this verse because birth is immaterial. Vidura is famous in history as born of a sudrani mother, yet he is more than a brahmana by qualification because he is seen here to be the disciple of a great sage, Maitreya Muni. Unless one achieves at least the brahminical qualifications, one cannot understand the Vedic hymns. Mahabharata is also a division of the Vedas, but it is meant for women, sudras and dvija-bandhus, the worthless children of the higher section. The less intelligent section of society can avail themselves of the Vedic instructions simply by studying the Mahabharata.

TEXT 30

TEXT

yajnasya ca vitanani
yogasya ca pathah prabho
naiskarmyasya ca sankhyasya
tantram va bhagavat-smrtam

SYNONYMS

yajnasya--of sacrifices; ca--also; vitanani--expansions; yogasya--of the mystic powers; ca--also; pathah--ways; prabho--O my lord; naiskarmyasya--of knowledge; ca--and; sankhyasya--of analytical studies; tantram--the path of devotional service; va--as well as; bhagavat--in relation with the Personality of Godhead; smrtam--regulative principles.

TRANSLATION

Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.

PURPORT

The word tantram is significant herein. Sometimes tantram is misunderstood to be the black spiritual science of materialistic persons

engaged in sense gratification, but here tantram means the science of devotional service compiled by Srila Narada Muni. One can take advantage of such regulative explanations of the path of devotional service and make progressive advancement in the devotional service of the Lord. Sankhya philosophy is the basic principle of acquiring knowledge, as will be explained by the sage Maitreya. The Sankhya philosophy enunciated by Kapiladeva, the son of Devahuti, is the real source of knowledge about the Supreme Truth. Knowledge not based on the Sankhya philosophy is mental speculation and can yield no tangible profit.

TEXT 31

TEXT

pasanda-patha-vaisamyam
pratiloma-nivesanam
jivasya gatayo yas ca
yavatir guna-karmajah

SYNONYMS

pasanda-patha--the path of the faithless; vaisamyam--imperfection by contradiction; pratiloma--crossbreeding; nivesanam--situation; jivasya--of the living entities; gatayah--movements; yah--as they are; ca--also; yavatir--as many as; guna--modes of material nature; karma-jah--generated by different work.

TRANSLATION

Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.

PURPORT

The combination of living entities in different modes of material nature is called crossbreeding. The faithless atheists do not believe in the existence of God, and thus their paths of philosophy are contradictory. Atheistic philosophies never agree with one another. Different species of life are evidence of varieties of mixtures of the modes of material nature.

TEXT 32

TEXT

dharmartha-kama-moksanam
nimittany avirodhatah
vartaya danda-nites ca
srutasya ca vidhim prthak

SYNONYMS

dharma--religiosity; artha--economic development; kama--sense gratification; moksanam--salvation; nimittani--causes; avirodhatah--without being contradictory; vartayah--on the principles of the means of

livelihood; danda-niteh--of law and order; ca--also; srutasya--of the codes of scriptures; ca--also; vidhim--regulations; prthak--different.

TRANSLATION

You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.

TEXT 33

TEXT

sraddhasya ca vidhim brahman
pitrnām sargam eva ca
graha-nakṣatra-taranam
kalavayava-samsthitim

SYNONYMS

sraddhasya--of the periodical offerings of respects; ca--also; vidhim--regulations; brahman--O brahmana; pitrnām--of the forefathers; sargam--creation; eva--as; ca--also; graha--planetary system; nakṣatra--the stars; taranam--luminaries; kala--time; avayava--duration; samsthitim--situations.

TRANSLATION

Please also explain the regulations for offering respects to the forefathers, the creation of the Pitrloka, the time schedule in the planets, stars and luminaries, and their respective situations.

PURPORT

The time durations of day and night as well as months and years are different in the different planets, stars and luminaries. The higher planets like the moon and Venus have time measurements different from those of the earth. It is said that six months of this planet earth equal one day of the higher planets. In Bhagavad-gita the duration of one day in years multiplied by 1,000. And the month and year in Brahmaloḳa are calculated in that measure.

TEXT 34

TEXT

danasya tapaso vapi
yac cesta-purtayoh phalam
pravasa-sthasya yo dharmo
yas ca pumsa utapadi

SYNONYMS

danasya--of charity; tapasah--of penance; vapi--lake; yat--that which; ca--and; ista--endeavor; purtayoh--of reservoirs of water; phalam--fruitive result; pravasa-sthasya--one who is away from home; yah--that

which; dharmah--duty; yah ca--and which; pumsah--of man; uta--described; apadi--in danger.

TRANSLATION

Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.

PURPORT

The digging of reservoirs of water for public use is a great work of charity, and retiring from family life after fifty years of age is a great act of penance performed by the sober human being.

TEXT 35

TEXT

yena va bhagavams tusyed
dharma-yonir janardanah
samprasidati va yesam
etat akhyahi me 'nagha

SYNONYMS

yena--by which; va--either; bhagavan--the Personality of Godhead; tusyet--is satisfied; dharma-yonih--the father of all religion; janardanah--the controller of all living being; samprasidati--completely satisfied; va--either, or; yesam--of those; etat--all these; akhyahi--kindly describe; me--unto me; anagha--O sinless one.

TRANSLATION

O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.

PURPORT

All religious activities are meant ultimately to satisfy the Supreme Personality of Godhead. The Lord is the father of all religious principles. As stated in Bhagavad-gita (7.16), four kinds of pious men--the needy, the distressed, the enlightened and the inquisitive--approach the Lord in devotional service, and their devotion is mixed with material affection. But above them are the pure devotees, whose devotion is not tainted by any material tinges of fruitive work or speculative knowledge. Those who are only miscreants throughout their lives are compared to demons (Bg. 7.15). They are bereft of all knowledge, in spite of any academic educational career they may pursue. Such miscreants are never candidates for satisfying the Lord.

TEXT 36

TEXT

anuvratanam sisyanam

putranam ca dvijottama
anaprstam api bruyur
guravo dina-vatsalah

SYNONYMS

anuvratanam--the followers; sisyanam--of the disciples; putranam--of the sons; ca--also; dvija-uttama--O best amongst the brahmanas; anaprstam--that which is not asked for; api--in spite of; bruyuh--please describe; guravah--the spiritual masters; dina-vatsalah--who are kind to the needy.

TRANSLATION

O best among the brahmanas, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.

PURPORT

There are many subjects to be known from the bona fide spiritual master. The followers, disciples and sons are all on one level for the bona fide spiritual master, and he is always kind to them and always speaks to them on transcendental subjects, even though he is not asked by them. That is the nature of the bona fide spiritual master. Vidura appealed to Maitreya Muni to speak on subjects about which he might not have asked.

TEXT 37

TEXT

tattvanam bhagavams tesam
katidha pratisankramah
tatremam ka upasiran
ka u svid anuserate

SYNONYMS

tattvanam--of the elements of nature; bhagavan--O great sage; tesam--of them; katidha--how many; pratisankramah--dissolutions; tatra--thereupon; imam--unto the Supreme Lord; ke--who are they; upasiran--being saved; ke--who are they; u--who; svid--may; anuserate--serve the Lord while He sleeps.

TRANSLATION

Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.

PURPORT

In the Brahma-samhita (5.47-48) it is said that all the material manifestations with innumerable universes appear and disappear with the breathing of Maha-Visnu lying in yoga-nidra, or mystic sleep.

yah karanarnava-jale bhajati sma yoga-
nidram ananta-jagad-anda-saroma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

"Govinda, the ultimate and Supreme Personality of Godhead [Lord Krsna], lies sleeping unlimitedly on the Causal Ocean in order to create unlimited numbers of universes during that sleep. He lies on the water by His own internal potency, and I worship that original Supreme Godhead.

"Due to His breathing, innumerable universes come into existence, and when He withdraws His breath there occurs the dissolution of all the lords of the universes. That plenary portion of the Supreme Lord is called Maha-Visnu, and He is a part of the part of Lord Krsna. I worship Govinda, the original Lord."

After the dissolution of the material manifestations, the Lord and His kingdom beyond the Causal Ocean do not disappear, nor do the inhabitants, the Lord's associates. The associates of the Lord are far more numerous than the living entities who have forgotten the Lord due to material association. The impersonalist's explanation of the word aham in the four verses of the original Bhagavatam--aham evasam evagre etc.--is refuted here. The Lord and His eternal associates remain after the dissolution. Vidura's inquiry about such persons is a clear indication of the existence of all the paraphernalia of the Lord. This is also confirmed in the Kasi-khanda, as quoted by both Jiva Gosvami and Srila Visvanatha Cakravarti, who follow in the footsteps of Srila Sridhara Svami.

na cyavante hi yad-bhakta
mahatyam pralayapadi
ato 'cyuto 'khile loke
sa ekah sarva-go 'vyayah

"The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, in both the material and spiritual worlds."

TEXT 38

TEXT

purusasya ca samsthanam
svarupam va parasya ca
jnanam ca naigamam yat tad
guru-sisya-prayojanam

SYNONYMS

purusasya--of the living entity; ca--also; samsthanam--existence; svarupam--identity; va--either, or; parasya--of the Supreme; ca--also; jnanam--knowledge; ca--also; naigamam--in the matter of the Upanisads; yat--that; tat--the same; guru--spiritual master; sisya--disciple; prayojanam--necessity.

TRANSLATION

What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?

PURPORT

The living entities are constitutionally servitors of the Lord, who can accept all kinds of service from everyone. It is clearly declared (Bg. 5.29) that the Lord is the supreme enjoyer of the benefits of all sacrifices and penances, the proprietor of all that is manifested and the friend of all living entities. That is His real identity. Therefore, when the living entity accepts this supreme proprietorship of the Lord and acts in that attitude, he resumes his real identity. In order to elevate the living entity to this standard of knowledge, there is the necessity of spiritual association. The bona fide spiritual master desires that his disciples know the process of rendering transcendental service to the Lord, and the disciples also know that they have to learn about the eternal relationship between God and the living entity from a self-realized soul. To disseminate transcendental knowledge one must retire from mundane activities on the strength of enlightenment in knowledge in terms of Vedic wisdom. That is the sum and substance of all the questions in this verse.

TEXT 39

TEXT

nimittani ca tasyeha
proktany anagha-suribhih
svato jnanam kutah pumsam
bhaktir vairagyam eva va

SYNONYMS

nimittani--the source of knowledge; ca--also; tasya--of such knowledge; iha--in this world; proktani--mentioned; anagha--spotless; suribhih--by devotees; svatah--self-sufficient; jnanam--knowledge; kutah--how; pumsam--of the living entity; bhaktih--devotional service; vairagyam--detachment; eva--certainly; va--also.

TRANSLATION

Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

PURPORT

There are many inexperienced persons who advocate self-realization without the help of a spiritual master. They decry the necessity of the spiritual master and try themselves to take his place by propagating the theory that a spiritual master is not necessary. Srimad-Bhagavatam, however, does not approve this viewpoint. Even the great transcendental scholar Vyasa-deva had need of a spiritual master, and under the instruction of his spiritual master, Narada, he prepared this sublime

literature, Srimad-Bhagavatam. Even Lord Caitanya, although He is Krsna Himself, accepted a spiritual master; even Lord Krsna accepted a spiritual master, Sandipani Muni, in order to be enlightened; and all the acaryas and saints of the world had spiritual masters. In Bhagavad-gita Arjuna accepted Lord Krsna as his spiritual master, although there was no necessity of such a formal declaration. So, in all cases, there is no question about the necessity of accepting a spiritual master. The only stipulation is that the spiritual master should be bona fide; i.e., the spiritual master must be in the proper chain of disciplic succession, called the parampara system.

Suris are great scholars, but they may not always be anagha, or spotless. The anagha-suri is one who is a pure devotee of the Lord. Those who are not pure devotees of the Lord, or who want to be on an equal level with Him, are not anagha-suri. Pure devotees have prepared many books of knowledge on the basis of authorized scriptures. Srila Rupa Gosvami and his assistants, under the instructions of Lord Sri Caitanya Mahaprabhu, have all written various literatures for the guidance of prospective devotees, and anyone who is very serious about raising himself to the standard of a pure devotee of the Lord must take advantage of those literatures.

TEXT 40

TEXT

etan me prcchatah prasnan
hareh karma-vivitsaya
bruhi me 'jnasya mitratvad
ajaya nasta-caksusah

SYNONYMS

etan--all these; me--my; prcchatah--of one who inquires; prasnan--questions; hareh--of the Supreme Lord; karma--pastimes; vivitsaya--desiring to know; bruhi--kindly describe; me--unto me; ajnasya--of one who is ignorant; mitratvat--because of friendship; ajaya--by the external energy; nasta-caksusah--those who have lost their vision.

TRANSLATION

My dear sage, I have put all these questions before you with a view to knowing the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

PURPORT

Vidura put forward many varieties of questions with a view to understanding the principles of transcendental loving service to the Lord. As stated in Bhagavad-gita (2.41), devotional service to the Lord is one, and the mind of the devotee is not diverted to the many branches of uncertainties. Vidura's purpose was to be situated in that service to the Lord, wherein one merges undivertedly. He claimed the friendship of Maitreya Muni, not because he was Maitreya's son but because Maitreya was actually the friend of all who have lost their spiritual vision due to material influence.

TEXT 41

TEXT

sarve vedas ca yajnas ca
tapo danani canagha
jivabhaya-pradanasya
na kurviran kalam api

SYNONYMS

sarve--all kinds of; vedah--divisions of the Vedas; ca--also; yajnah--sacrifices; ca--also; tapah--penances; danani--charities; ca--and; anagha--O spotless one; jiva--the living entity; abhaya--immunity from material pangs; pradanasya--of one who gives such assurance; na--not; kurviran--can he equalized; kalam--even partially; api--certainly.

TRANSLATION

O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

PURPORT

The highest perfectional work of charity is to give people in general immunity from the anxieties of material existence. This can be done only by performing activities in devotional service to the Lord. Such knowledge is incomparable. Cultivation of the knowledge in the Vedas, performance of sacrifice, and distribution of munificent charities all together cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service. The charity of Maitreya not only will help Vidura, but, due to its universal nature, will deliver all others in all times. Thus Maitreya is immortal.

TEXT 42

TEXT

sri-suka uvaca
sa ittham aprsta-purana-kalpah
kuru-pradhanena muni-pradhanah
pravrdha-harso bhagavat-kathayam
sancoditas tam prahasann ivaha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sah--he; ittham--thus; aprsta--being questioned; purana-kalpah--one who knows how to explain the supplements of the Vedas (the Puranas); kuru-pradhanena--by the chief of the Kurus; muni-pradhanah--the chief amongst the sages; pravrdha--sufficiently enriched; harsah--satisfaction; bhagavat--the Personality of Godhead; kathayam--in the topics of; sancoditah--being so infused; tam--unto Vidura; prahasann--with smiles; iva--like that; aha--replied.

TRANSLATION

Sri Sukadeva Gosvami said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of

Godhead, began to narrate the descriptive explanation of the Puranas, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

PURPORT

Great learned sages like Maitreya Muni are always very enthusiastic about describing the transcendental activities of the Lord. Maitreya Muni, being thus invited by Vidura to speak, appeared to be smiling because he actually felt transcendental bliss. Thus end the Bhaktivedanta purports of the Third Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "Further Inquiries by Vidura."

Chapter Eight

Manifestation of Brahma from Garbhodakasayi Visnu

TEXT 1

TEXT

maitreya uvaca
sat-sevaniyo bata puru-vamso
yal loka-palo bhagavat-pradhanah
babhuvitkehajita-kirti-malam
pade pade nutanayasy abhiksnam

SYNONYMS

maitreyah uvaca--Sri Maitreya Muni said; sat-sevaniyah--worthy to serve the pure devotees; bata--oh, certainly; puru-vamsah--the descendants of King Puru; yat--because; loka-palah--the kings are; bhagavat-pradhanah--chiefly devoted to the Personality of Godhead; babhuvitha--you are also born; iha--in this; ajita--the Lord, who is unconquerable; kirti-malam--chain of transcendental activities; pade pade--step by step; nutanayasi--becoming newer and newer; abhiksnam--always.

TRANSLATION

The great sage Maitreya Muni said to Vidura: The royal dynasty of King Puru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

PURPORT

The great sage Maitreya thanked Vidura and praised him by reference to his family glories. The Puru dynasty was full of devotees of the Personality of Godhead and was therefore glorious. Because they were not attached to impersonal Brahman or to the localized Paramatma but were directly attached to Bhagavan, the Personality of Godhead, they were worthy to render service to the Lord and His pure devotees. Because Vidura was one of the descendants of that family, naturally he engaged in spreading wide the ever-new glories of the Lord. Maitreya felt happy to have such glorious company as Vidura. He considered the company of Vidura most desirable because such association can accelerate one's dormant propensities for devotional service.

TEXT 2

TEXT

so 'ham nram ksulla-sukhaya dukkham
mahad gatanam viramaya tasya
pravartaye bhagavatam puranam
yad aha saksad bhagavan rsibhyah

SYNONYMS

sah--that; aham--I; nram--of the human being; ksulla--very little; sukhaya--for happiness; dukkham--distress; mahat--great; gatanam--entered into; viramaya--for mitigation; tasya--his; pravartaye--in beginning; bhagavatam--Srimad-Bhagavatam; puranam--Vedic supplement; yat--which; aha--said; saksat--directly; bhagavan--the Personality of Godhead; rsibhyah--unto the sages.

TRANSLATION

Let me now begin speaking on the Bhagavata Purana, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

PURPORT

The sage Maitreya proposed to speak on Srimad-Bhagavatam because it was especially compiled, and traditionally comes down in the disciplic succession, for the solution of all the problems of human society. Only one who is fortunate can have the opportunity to hear Srimad-Bhagavatam in the association of pure devotees of the Lord. Under the spell of material energy, the living entities are entrapped in the bondage of many difficulties simply for the sake of a little bit of material happiness. They engage in fruitive activities, not knowing the implications. Under the false impression that the body is the self, the living entities foolishly relate to so many false attachments. They think that they can engage with materialistic paraphernalia forever. This gross misconception of life is so strong that a person suffers continually, life after life, under the external energy of the Lord. If one comes in contact with the book Bhagavatam as well as with the devotee bhagavata, who knows what the Bhagavatam is, then such a fortunate man gets out of the material entanglement. Therefore Sri Maitreya Muni, out of compassion for the suffering men in the world, proposes to speak on the Srimad-Bhagavatam first and last.

TEXT 3

TEXT

asinam urvyam bhagavantam adyam
sankarsanam devam akuntha-sattvam
vivitsavas tattvam atah parasya
kumara-mukhya munayo 'nvaprcchan

SYNONYMS

asinam--seated; urvyam--in the bottom of the universe; bhagavantam--unto the Lord; adyam--the original; sankarsanam--Sankarsana; devam--the Personality of Godhead; akuntha-sattvam--undeterred knowledge; vivitsavah--being inquisitive to know; tattvam atah--truth like this; parasya--regarding the Supreme Personality of Godhead; kumara--the boy-saint; mukhyah--headed by; munayah--great sages; anvaprcchan--inquired like this.

TRANSLATION

Some time ago, being inquisitive to know, Sanat-kumara, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vasudeva, the Supreme, from Lord Sankarsana, who is seated at the bottom of the universe.

PURPORT

This is in clarification of the statement that the Lord spoke directly on the Srimad-Bhagavatam. When and unto whom the Bhagavatam was spoken is explained herewith. Questions similar to those put forward by Vidura were asked by great sages like Sanat-kumara, and Lord Sankarsana, the plenary expansion of the Supreme Lord Vasudeva, answered them.

TEXT 4

TEXT

svam eva dhisnyam bahu manayantam
yad vasudevabhidham amananti
pratyag-dhrtaksambuja-kosam isad
unmilayantam vibudhodayaya

SYNONYMS

svam--Himself; eva--thus; dhisnyam--situated; bahu--greatly; manayantam--esteemed; yat--that which; vasudeva--Lord Vasudeva; abhidham--by the name; amananti--acknowledge; pratyak-dhrta-aksa--eyes settled for introspection; ambuja-kosam--lotuslike eye; isat--slightly; unmilayantam--opened; vibudha--of the greatly learned sages; udayaya--for the sake of advancement.

TRANSLATION

At that time Lord Sankarsana was meditating upon His Supreme Lord, whom the learned esteem as Lord Vasudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotus like eyes and began to speak.

TEXT 5

TEXT

svardhuny-udardraih sva-jata-kalapair
upasprantas caranopadhanam
padmam yad arcanty ahi-raja-kanyah
sa-prema nana-balibhir vararthah

SYNONYMS

svardhuni-uda--by the water of the Ganges; ardraih--being moistened; sva-jata--bunch of hairs; kalapaih--situated on the head; upasprantah--by so touching; carana-upadhanam--the shelter of His feet; padmam--the lotus shelter; yat--that which; arcanti--worships; ahi-raja--the serpent-king; kanyah--daughters; sa-prema--with great devotion; nana--various; balibhih--paraphernalia; vara-arthah--being desirous of husbands.

TRANSLATION

The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent-king when they desire good husbands.

PURPORT

The Ganges water flows directly from the lotus feet of Visnu, and its course runs from the highest planet of the universe down to the lowest. The sages came down from Satyaloka by taking advantage of the flowing water, a process of transportation made possible by the power of mystic yoga. If a river flows thousands and thousands of miles, a perfect yogi can at once transport himself from one place to another simply by dipping in its water. The Ganges is the only celestial river which flows throughout the universe, and great sages travel all over the universe via this sacred river. The statement that their hair was wet indicates that it was directly moistened by the water originating from the lotus feet of Visnu (the Ganges). Whoever touches the water of the Ganges to his head surely touches the lotus feet of the Lord directly and can become free from all effects of sinful acts. If after taking a bath in the Ganges or being washed of all sins, a man guards himself against committing further sinful acts, then certainly he is delivered. But if he again takes up sinful activities, his bath in the Ganges is as good as that of the elephant, who nicely takes his bath in a river but later spoils the whole thing by covering himself with dust on the land.

TEXT 6

TEXT

muhur grnanto vacasanuraga-
skhalat-padenasya krtani taj-jnah
kirita-sahasra-mani-praveka-
pradyotitoddama-phana-sahasram

SYNONYMS

muhuh--again and again; grnantah--glorifying; vacasa--by words; anuraga--with great affection; skhalat-padena--with symmetrical rhythm; asya--of the Lord; krtani--activities; tat-jnah--those who know the pastimes; kirita--helmets; sahasra--thousands; mani-praveka--glowing effulgence of the valuable stones; pradyotita--emanating from; uddama--raised; phana--hoods; sahasram--thousands.

TRANSLATION

The four Kumaras, headed by Sanat-kumara, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Sankarsana, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

PURPORT

The Lord is sometimes addressed as uttamasloka, which means "one who is worshiped with selected words by devotees." A profusion of such selected words comes from a devotee who is fully absorbed in affection and love for the devotional service of the Lord. There are many instances in which even a small boy who was a great devotee of the Lord could offer excellent prayers in the choicest words for glorification of the pastimes of the Lord. In other words, without the development of fine affection and love, one cannot offer prayers to the Lord very suitably.

TEXT 7

TEXT

proktam kilaitad bhagavattamena
nivr̥tti-dharmabhirataya tena
sanat-kumaraya sa caha pr̥stah
sankhyayanayanga dhr̥ta-vrataya

SYNONYMS

proktam--was said; kila--certainly; etat--this; bhagavattamena--by Lord Sankarsana; nivr̥tti--renunciation; dharmabhirataya--unto one who has taken this religious vow; tena--by Him; sanat-kumaraya--unto Sanat-kumara; sa--he; ca--also; aha--said; pr̥stah--when inquired of; sankhyayanaya--unto the great sage Sankhyayana; anga--my dear Vidura; dhr̥ta-vrataya--unto one who has taken such a vow.

TRANSLATION

Lord Sankarsana thus spoke the purport of Srimad-Bhagavatam to the great sage Sanat-kumara, who had already taken the vow of renunciation. Sanat-kumara also, in his turn, when inquired of by Sankhyayana Muni, explained Srimad-Bhagavatam as he had heard it from Sankarsana.

PURPORT

This is the way of the parampara system. Although Sanat-kumara, the well-known great saintly Kumara, was in the perfect stage of life, still he heard the message of Srimad-Bhagavatam from Lord Sankarsana. Similarly, when he was questioned by Sankhyayana Rsi, he spoke to him the same message he had heard from Lord Sankarsana. In other words, unless one hears from the proper authority one cannot become a preacher. In devotional service, therefore, two items out of the nine, namely hearing and chanting, are most important. Without hearing nicely, one cannot preach the message of Vedic knowledge.

TEXT 8

TEXT

sankhyayanah paramahamsya-mukhyo
vivaksamano bhagavad-vibhutih
jagada so 'smad-gurave 'nvitaya
parasarayatha brhaspates ca

SYNONYMS

sankhyayanah--the great sage Sankhyayana; paramahamsya-mukhyah--the chief of all transcendentalists; vivaksamanah--while reciting; bhagavat-vibhutih--the glories of the Lord; jagada--explained; sah--he; asmat--of me; gurave--unto the spiritual master; anvitaya--followed; parasaraya--unto the sage Parasara; atha brhaspateh ca--also to Brhaspati.

TRANSLATION

The great sage Sankhyayana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Srimad-Bhagavatam, it so happened that my spiritual master, Parasara, and Brhaspati both heard him.

TEXT 9

TEXT

provaca mahyam sa dayalur ukto
munih pulastyena puranam adyam
so 'ham tavaitat kathayami vatsa
sraddhalave nityam anuvrataya

SYNONYMS

provaca--said; mahyam--unto me; sah--he; dayaluh--kindhearted; uktah--aforementioned; munih--sage; pulastyena--by the sage Pulastya; puranam adyam--the foremost of all the Puranas; sah aham--that also I; tava--unto you; etat--this; kathayami--shall speak; vatsa--my dear son; sraddhalave--unto one who is faithful; nityam--always; anuvrataya--unto one who is a follower.

TRANSLATION

The great sage Parasara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Puranas [Bhagavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

PURPORT

The great sage of the name Pulastya is the father of all demoniac descendants. Once upon a time Parasara began a sacrifice in which all the demons were to be burnt to death because his father had been killed and devoured by one of them. The great sage Vasistha Muni arrived at the sacrifice and requested Parasara to stop the deadly action, and because of Vasistha's position and respect in the community of sages, Parasara could not deny the request. Parasara having stopped the sacrifice, Pulastya, the father of the demons, appreciated his brahminical temperament and gave the blessing that in the future he would be a great speaker on the Vedic literatures called the Puranas, the supplements of the Vedas. Parasara's action was appreciated by Pulastya because Parasara

had forgiven the demons out of his brahminical power of forgiveness. Parasara was able to demolish all the demons in the sacrifice, but he considered, "Demons are so made that they devour living creatures, men and animals, but why on that account should I withdraw my brahminical qualification of forgiveness?" As the great speaker of the Puranas, Parasara first of all spoke on the Srimad-Bhagavata Purana because it is the foremost of all the Puranas. Maitreya Muni desired to narrate the same Bhagavatam he had heard from Parasara, and Vidura was qualified to hear it because of his faithfulness and his following the instructions received from superiors. So Srimad-Bhagavatam was being narrated from time immemorial by the disciplic succession, even before the time of Vyasadeva. The so-called historians calculate the Puranas to be only a few hundred years old, but factually the Puranas existed from time immemorial, before all historical calculations by the mundaners and speculative philosophers.

TEXT 10

TEXT

udaplutam visvam idam tadasid
yan nidrayamilita-drn nyamilayat
ahindra-talpe 'dhisayana ekah
krta-ksanah svatma-ratau nirihah

SYNONYMS

uda--water; aputam--submerged in; visvam--the three worlds; idam--this; tada--at that time; asit--it so remained; yat--in which; nidraya--in slumber; amilita--closed; drk--eyes; nyamilayat--not completely closed; ahi-indra--the great snake Ananta; talpe--on the bed of; adhisayanah--lying on; ekah--alone; krta-ksanah--being engaged; sva-atma-ratau--enjoying in His internal potency; nirihah--without any part of external energy.

TRANSLATION

At that time when the three worlds were submerged in water, Garbhodakasayi Visnu was alone, lying on His bedstead, the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

PURPORT

The Lord is eternally enjoying transcendental bliss by His internal potency, whereas the external potency is suspended during the time of the dissolution of the cosmic manifestation.

TEXT 11

TEXT

so 'ntah sarire 'rpita-bhuta-suksmah
kalatmikam saktim udirayanah
uvasa tasmin salile pade sve
yathanalo daruni ruddha-viryah

SYNONYMS

sah--the Supreme Lord; antah--within; sarire--in the transcendental body; arpita--kept; bhuta--material elements; suksmah--subtle; kala-atmikam--the form of time; saktim--energy; udirayanah--invigorating; uvasa--resided; tasmin--therein; salile--in the water; pade--in the place; sve--His own; yatha--as much as; analah--fire; daruni--in the fuel wood; ruddha-viryah--submerged strength.

TRANSLATION

Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called kala.

PURPORT

After the three worlds--the upper, lower and middle planetary systems--merged into the water of dissolution, the living entities of all the three worlds remained in their subtle bodies by dint of the energy called kala. In this dissolution, the gross bodies became unmanifest, but the subtle bodies existed, just like the water of the material creation. Thus the material energy was not completely wound up, as is the case in the full dissolution of the material world.

TEXT 12

TEXT

catur-yuganam ca sahasram apsu
svapan svayodiritaya sva-saktya
kalakhyayasadita-karma-tantro
lokan apitan dadrse sva-dehe

SYNONYMS

catuh--four; yuganam--of the millenniums; ca--also; sahasram--one thousand; apsu--in the water; svapan--dreaming in sleep; svaya--with His internal potency; udiritaya--for further development; sva-saktya--by His own energy; kala-akhyaya--by the name kala; asadita--being so engaged; karma-tantrah--in the matter of fruitive activities; lokan--the total living entities; apitan--bluish; dadrse--saw it so; sva-dehe--in His own body.

TRANSLATION

The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called kala-sakti, He saw His transcendental body as bluish.

PURPORT

In the Visnu Purana, kala-sakti is mentioned as avidya. The symptom of the influence of the kala-sakti is that one has to work in the material world for fruitive results. The fruitive workers are described in Bhagavad-gita as mudhas, or foolish. Such foolish living entities are

very enthusiastic to work for some temporary benefit within perpetual bondage. One thinks himself very clever throughout his life if he is able to leave behind him a great asset of wealth for his children, and to achieve this temporary benefit he takes the risk of all sinful activities, without knowledge that such activities will keep him perpetually bound by the shackles of material bondage. Due to this polluted mentality and due to material sins, the aggregate combination of living entities appeared to be bluish. Such an impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, kala.

TEXT 13

TEXT

tasyartha-suksmabhinivista-drster
antar-gato 'rtho rajasa taniyan
gunena kalanugatena viddhah
susyams tadabhidyata nabhi-desat

SYNONYMS

tasya--His; artha--subject; suksma--subtle; abhinivista-drsteh--of one whose attention was fixed; antah-gatah--internal; arthah--purpose; rajasa--by the mode of passion of material nature; taniyan--very subtle; gunena--by the qualities; kala-anugatena--in due course of time; viddhah--agitated; susyan--generating; tada--then; abhidhyata--pierced through; nabhi-desat--from the abdomen.

TRANSLATION

The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

TEXT 14

TEXT

sa padma-kosah sahasodatisthat
kalena karma-pratibodhanena
sva-rocisa tat salilam visalam
vidyotayann arka ivatma-yonih

SYNONYMS

sah--that; padma-kosah--bud of a lotus flower; sahasa--suddenly; udatisthat--appeared; kalena--by time; karma--fruitive activities; pratibodhanena--awakening; sva-rocisa--by its own effulgence; tat--that; salilam--water of devastation; visalam--vast; vidyotayan--illuminating; arkah--the sun; iva--like; atma-yonih--generating from the Personality of Visnu.

TRANSLATION

Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated

from the Personality of Visnu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

TEXT 15

TEXT

tal loka-padmam sa u eva visnuh
pravivisat sarva-gunavabhasam
tasmin svayam vedamayo vidhata
svayambhavam yam sma vadanti so 'bhut

SYNONYMS

tat--that; loka--universal; padmam--lotus flower; sah--He; u--
certainly; eva--factually; visnuh--the Lord; pravivisat--entered into;
sarva--all; guna-avabhasam--reservoir of all modes of nature; tasmin--in
which; svayam--in person; veda-mayah--the personality of Vedic wisdom;
vidhata--controller of the universe; svayam-bhavam--self-born; yam--whom;
sma--in the past; vadanti--do say; sah--he; abhut--generated.

TRANSLATION

Into that universal lotus flower Lord Visnu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

PURPORT

This lotus flower is the universal virat form, or the gigantic form of the Lord in the material world. It becomes amalgamated in the Personality of Godhead Visnu, in His abdomen, at the time of dissolution, and it becomes manifest at the time of creation. This is due to Garbhodakasayi Visnu, who enters into each of the universes. In this form is the sum total of all the fruitive activities of the living entities conditioned by material nature, and the first of them, namely Brahma, or the controller of the universe, is generated from this lotus flower. This first-born living being, unlike all the others, has no material father, and thus he is called self-born, or svayambhu. He goes to sleep with Narayana at the time of devastation, and when there is another creation, he is born in this way. From this description we have the conception of three--the gross virat form, the subtle Hiranyagarbha and the material creative force, Brahma.

TEXT 16

TEXT

tasyam sa cambho-ruha-karnikayam
avasthito lokam apasyamanah
parikraman vyomni vivrtta-netras
catvari lebhe 'nudisam mukhani

SYNONYMS

tasyam--in that; sah--Brahma; ca--and; ambhah--water; ruha-karnikayam--
whorl of the lotus; avasthita--being situated; lokam--the world;

apasyamanah--without being able to see; parikraman--circumambulating;
vyomni--in space; vivrtta-netrah--while moving the eyes; catvari--four;
lebhe--achieved; anudisam--in terms of direction; mukhani--heads.

TRANSLATION

Brahma, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

TEXT 17

TEXT

tasmad yuganta-svasanavaghurna-
jalormi-cakrat salilad virudham
upasritah kanjam u loka-tattvam
natmanam addhavidad adi-devah

SYNONYMS

tasmat--from there; yuga-anta--at the end of the millennium; svasana--the air of devastation; avaghurna--because of movement; jala--water; urmi-cakrat--out of the circle of waves; salilat--from the water; virudham--situated on them; upasritah--having the shelter of; kanjam--lotus flower; u--in astonishment; loka-tattvam--the mystery of creation; na--not; atmanam--himself; addha--perfectly; avidat--could understand; adi-devah--the first demigod.

TRANSLATION

Lord Brahma, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

PURPORT

Lord Brahma was perplexed about his creation, the lotus and the world, even though he tried to understand them for one millennium, which is beyond calculation in the solar years of human beings. No one, therefore, can know the mystery of the creation and cosmic manifestation simply by mental speculation. The human being is so limited in his capacity that without the help of the Supreme he can hardly understand the mystery of the will of the Lord in terms of creation, continuance and destruction.

TEXT 18

TEXT

ka esa yo 'sav aham abja-prstha
etat kuto vabjam anyad apsu
asti hy adhastad iha kincañaitad
adhithitam yatra sata nu bhavyam

SYNONYMS

kah--who; esah--this; yah asau aham--that I am; abja-prsthe--on top of the lotus; etat--this; kutah--wherefrom; va--either; abjam--lotus flower; ananyat--otherwise; apsu--in the water; asti--there is; hi--certainly; adhastat--from below; iha--in this; kincana--anything; etat--this; adhithitam--situated; yatra--wherein; sata--automatically; nu--or not; bhavyam--must be.

TRANSLATION

Lord Brahma, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

PURPORT

The subject matter of the speculations of Brahma in the beginning regarding the creation of the cosmic manifestation is still a subject matter for mental speculators. The most intelligent man is he who tries to find the cause of his personal existence and that of the whole cosmic creation and thus tries to find the ultimate cause. If his attempt is properly executed with penances and perseverance, it is sure to be crowned with success.

TEXT 19

TEXT

sa ittham udviksya tad-abja-nala-
nadibhir antar-jalam avivesa
narvag-gatas tat-khara-nala-nala-
nabhim vicinvams tad avindatajah

SYNONYMS

sah--he (Brahma); ittham--in this way; udviksya--contemplating; tat--that; abja--lotus; nala--stem; nadibhir--by the pipe; antah-jalam--within the water; avivesa--entered into; na--not; arvak-gatah--in spite of going inside; tat-khara-nala--the stem of the lotus; nala--pipe; nabhim--of the navel; vicinvan--thinking much of it; tat--that; avindata--understood; ajah--the self-born.

TRANSLATION

Lord Brahma, thus contemplating, entered the water through the channel of the stem of the lotus. But in spite of entering the stem and going nearer to the navel of Visnu, he could not trace out the root.

PURPORT

By dint of one's personal endeavor one may go nearer to the Lord, but without the Lord's mercy one cannot reach the ultimate point. Such understanding of the Lord is possible only by devotional service, as confirmed in Bhagavad-gita (18.55): bhaktya mam abhijanati yavan yas casmi tattvatah.

TEXT 20

TEXT

tamasy apare viduratma-sargam
vicinvato 'bhut sumahams tri-nemih
yo deha-bhajam bhayam irayanah
pariksinoty ayur ajasya hetih

SYNONYMS

tamasi apare--because of an ignorant way of searching; vidura--O Vidura; atma-sargam--the cause of his creation; vicinvatah--while contemplating; abhut--it so became; su-mahan--very great; tri-nemih--time of three dimensions; yah--which; deha-bhajam--of the embodied; bhayam--fearfulness; irayanah--generating; pariksinoti--diminishing the one hundred years; ayuh--duration of life; ajasya--of the self-born; hetih--the wheel of eternal time.

TRANSLATION

O Vidura, while searching in that way about his existence, Brahma reached his ultimate time, which is the eternal wheel in the hand of Visnu and which generates fear in the mind of the living entity like the fear of death.

TEXT 21

TEXT

tato nivrtto 'pratilabdha-kamah
sva-dhisnyam asadya punah sa devah
sanair jita-svasa-nivrtta-citto
nyasidad arudha-samadhi-yogah

SYNONYMS

tatah--thereafter; nivrttah--retired from that endeavor; apratilabdha-kamah--without achievement of the desired destination; sva-dhisnyam--own seat; asadya--reaching; punah--again; sah--he; devah--the demigod; sanaih--without delay; jita-svasa--controlling the breathing; nivrtta--retired; cittah--intelligence; nyasidat--sat down; arudha--in confidence; samadhi-yogah--in meditation on the Lord.

TRANSLATION

Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

PURPORT

Samadhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in

devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

TEXT 22

TEXT

kalena so 'jah purusayusabhi-
pravrtta-yogena virudha-bodhah
svayam tad antar-hrdaye 'vabhatam
apasyatapasyata yan na purvam

SYNONYMS

kalena--in due course of time; sah--he; ajah--the self-born Brahma;
purusa-ayusa--by the duration of his age; abhipravrtta--being engaged;
yogena--in meditation; virudha--developed; bodhah--intelligence; svayam--
automatically; tat antah-hrdaye--in the heart; avabhatam--manifested;
apasyata--saw; apasyata--did see; yat--which; na--not; purvam--before.

TRANSLATION

At the end of Brahma's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his head the Supreme within himself, whom he could not see before with the greatest endeavor.

PURPORT

The Supreme Lord can be experienced only through the process of devotional service and not by one's personal endeavor in mental speculation. The age of Brahma is calculated in terms of divya years, which are distinct from the solar years of human beings. The divya years are calculated in Bhagavad-gita (8.17): sahasra-yuga-paryantam ahar yad brahmano viduh. Brahma's one day is equal to one thousand times the aggregate of the four yugas (calculated to be 4,300,000 years). On that basis, Brahma meditated for one hundred years before he could understand the supreme cause of all causes, and then he wrote the Brahma-samhita, which is approved and recognized by Lord Caitanya and in which he sings, govindam adi-purusam tam aham bhajami. One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.

TEXT 23

TEXT

mrnala-gaurayata-sesa-bhoga-
paryanka ekam purusam sayanam
phanatapatrayuta-murdha-ratna-
dyubhir hata-dhvanta-yuganta-toye

SYNONYMS

mrnala--lotus flower; gaura--white all over; ayata--gigantic; sesa-
bhoga--body of Sesa-naga; paryanke--on the bed; ekam--alone; purusam--the
Supreme Person; sayanam--was lying; phana-atapatra--umbrella of a serpent
hood; ayuta--bedecked with; murdha--head; ratna--jewels; dyubhih--by the

rays; hata-dhvanta--darkness dissipated; yuga-anta--devastation; toye--in the water.

TRANSLATION

Brahma could see that on the water there was a gigantic lotuslike white bedstead, the body of Sesa-naga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Sesa-naga, and that illumination dissipated all the darkness of those regions.

TEXT 24

TEXT

preksam ksipantam haritopaladreh
sandhyabhra-niver uru-rukma-murdhnah
ratnodadharausadhi-saumanasya
vana-srajo venu-bhujanghripanghreh

SYNONYMS

preksam--the panorama; ksipantam--deriding; harita--green; upala--coral; adreh--of the hell; sandhya-abhra-niveh--of the dress of the evening sky; uru--great; rukma--gold; murdhnah--on the summit; ratna--jewels; udadhara--waterfalls; ausadhi--herbs; saumanasya--of the scenery; vana-srajah--flower garland; venu--dress; bhujanghri--hands; anghripa--trees; anghreh--legs.

TRANSLATION

The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain.

PURPORT

The panoramic beauty of nature, which strikes one with wonder, may be taken as a perverted reflection of the transcendental body of the Lord. One who is therefore attracted by the beauty of the Lord is no longer attracted by the beauty of material nature, although he does not minimize its beauty. In Bhagavad-gita (2.59) it is described that one who is attracted by param, the Supreme, is no longer attracted by anything inferior.

TEXT 25

TEXT

ayamato vistaratah sva-manadehena
loka-traya-sangrahehena
vicitra-divyabharanam sukhanam
krta-sriyapasrita-vesa-deham

SYNONYMS

ayamatah--by length; vistaratah--by breadth; sva-mana--by His own measurement; dehena--by the transcendental body; loka-traya--the three (upper, middle and lower) planetary systems; sangrahena--by total absorption; vicitra--variegated; divya--transcendental; abharana-amsukanam--rays of the ornaments; krta-sriya apasrita--beauty created by those dresses and ornaments; vesa--dressed; deham--transcendental body.

TRANSLATION

His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

PURPORT

The length and breadth of the transcendental body of the Supreme Personality of Godhead could only be measured by His own measurement because He is all-pervading throughout the complete cosmic manifestation. The beauty of material nature is due to His personal beauty, yet He is always magnificently dressed and ornamented to prove His transcendental variegatedness, which is so important in the advancement of spiritual knowledge.

TEXT 26

TEXT

pumsam sva-kamaya vivikta-margair
abhyarcataṁ kama-dughanḥri-padmaṁ
pradarsayantaṁ kṛpaya nakhendu-
mayukha-bhinnanguli-caru-patram

SYNONYMS

pumsam--of the human being; sva-kamaya--according to the desire; vivikta-margaih--by the path of devotional service; abhyarcataṁ--worshiped; kama-dugha-anḥri-padmaṁ--the lotus feet of the Lord, which can award all desired fruits; pradarsayantaṁ--while showing them; kṛpaya--by causeless mercy; nakha--nails; indu--moonlike; mayukha--rays; bhinna--divided; anguli--figures; caru-patram--very beautiful.

TRANSLATION

The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

PURPORT

The Lord fulfills the desires of everyone just as one desires. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent from Him. Therefore, the Lord is the only

desire of the pure devotees, and devotional service is the only spotless process for achieving His favor. Srila Rupa Gosvami says in his Bhakti-rasamrta-sindhu (1.1.11) that pure devotional service is jnana-karmady-anavrtam: pure devotional service is without any tinge of speculative knowledge and fruitive activities. Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Krsna. According to the Gopala-tapani Upanisad, the Lord showed one of the many thousands of petals of His lotus feet. It is said: brahmano'sav anavaratam me dhyatah stutah parardhante so 'budhyata gopa-veso me purastat avirbabhuva. After penetrating for millions of years, Lord Brahma could understand the transcendental form of the Lord as Sri Krsna, in the dress of a cowherd boy, and thus he recorded his experience in the Brahma-samhita in the famous prayer, govindam adi-purusam tam aham bhajami.

TEXT 27

TEXT

mukhena lokarti-hara-smitena
parisphurat-kundala-manditena
sonayitenadhara-bimba-bhasa
pratyarhayantam sunasena subhrva

SYNONYMS

mukhena--by a gesture of the face; loka-arti-hara--vanquisher of the distress of the devotees; smitena--by smiling; parisphurat--dazzling; kundala--earrings; manditena--decorated with; sonayitena--acknowledging; adhara--of His lips; bimba--reflection; bhasa--rays; pratyarhayantam--reciprocating; su-nasena--by His pleasing nose; su-bhrva--and pleasing eyebrows.

TRANSLATION

He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.

PURPORT

Devotional service to the Lord is very much obliging to Him. There are many transcendentalists in different fields of spiritual activities, but devotional service to the Lord is unique. Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees, although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay the devotees, service with His ever-enchanted smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgment.

TEXT 28

TEXT

kadamba-kinjalka--pisanga-vasasa
svalankrtam mekhalaya nitambe
harena cananta-dhanena vatsa
srivatsa-vaksah-sthala-vallabhena

SYNONYMS

kadamba-kinjalka--saffron dust of the kadamba flower; pisanga--dress of the color; vasasa--by clothing; su-alankrtam--well decorated; mekhalaya--by the belt; nitambe--on the waist; harena--by the garland; ca--also; ananta--highly; dhanena--valuable; vatsa--my dear Vidura; srivatsa--of the transcendental marking; vaksah-sthala--on the chest; vallabhena--very pleasing.

TRANSLATION

O my dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the srivatsa marking and a necklace of unlimited value.

TEXT 29

TEXT

parardhya-keyura-mani-praveka-
paryasta-dordanda-sahasra-sakham
avyakta-mulam bhuvananghripendram
ahindra-bhogair adhivita-valsam

SYNONYMS

parardhya--very valuable; keyura--ornaments; mani-praveka--highly valuable jewels; paryasta--disseminating; dordanda--arms; sahasra-sakham--with thousands of branches; avyakta-mulam--self-situated; bhuvana--universal; anghripa--trees; indram--the Lord; ahi-indra--Anantadeva; bhogaih--by hoods; adhivita--surrounded; valsam--shoulders.

TRANSLATION

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

PURPORT

The word avyakta-mulam is significant here. Generally, no one can see the roots of a tree. But as far as the Lord is concerned, He is the root of Himself because there is no other separate cause of His standing but He Himself. In the Vedas it is said that the Lord is svasrayasraya; He is His own support, and there is no other support for Him. Therefore, avyakta means the Supreme Lord Himself and no one else.

TEXT 30

TEXT

caracarauko bhagavan-mahidhram
ahindra-bandhum salilopagudham
kirita-sahasra-hiranya-srngam
avirbhavat kaustubha-ratna-garbham

SYNONYMS

cara--moving animals; acara--nonmoving trees; okah--the place or situation; bhagavat--the Personality of Godhead; mahidhram--the mountain; ahi-indra--Sri Anantadeva; bandhum--friend; salila--water; upagudham--submerged; kirita--helmets; sahasra--thousands; hiranya--gold; srngam--peaks; avirbhavat--manifested; kaustubha--the Kaustubha jewel; ratna-garbham--ocean.

TRANSLATION

Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peas, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-naga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

TEXT 31

TEXT

nivitam amnaya-madhu-vrata-sriya
sva-kirti-mayya vana-malaya harim
suryendu-vayv-agny-agamam tri-dhamabhih
parikramat-pradhanikair durasadam

SYNONYMS

nivitam--so being enclosed; amnaya--Vedic wisdom; madhu-vrata-sriya--sweet sound in beauty; sva-kirti-mayya--by His own glories; vana-malaya--flower garland; harim--unto the Lord; surya--the sun; indu--the moon; vayu--the air; agni--the fire; agamam--unapproachable; tri-dhamabhih--by the three planetary systems; parikramat--circumambulating; pradhanikaih--for fighting; durasadam--very difficult to reach.

TRANSLATION

Lord Brahma, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet songs and looked very beautiful. He was protected by the Sudarsana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

TEXT 32

TEXT

tarhy eva tan-nabhi-sarah-sarojam
atmanam ambhah svasanam viyac ca
dadarsa devo jagato vidhata
natah param loka-visarga-drstih

SYNONYMS

tarhi--therefore; eva--certainly; tat--His; nabhi--navel; sarah--lake; sarojam--lotus flower; atmanam--Brahma; ambhah--the devastating water; svasanam--the drying air; viyat--the sky; ca--also; dadarsa--looked upon; devah--demigod; jagatah--of the universe; vidhata--maker of the destination; na--not; atah param--beyond; loka-visarga--creation of the cosmic manifestation; drstih--glance.

TRANSLATION

When Lord Brahma, the maker of the universal destination, thus saw the Lord, he simultaneously glanced over creation. Lord Brahma saw the lake in Lord Visnu's navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to him.

TEXT 33

TEXT

sa karma-bijam rajasoparaktah
prajah sirsksann iyad eva drstva
astaud visargabhimukhas tam idyam
avyakta-vartmany abhivesitatma

SYNONYMS

sah--he (Brahma); karma-bijam--seed of worldly activities; rajasa uparaktah--initiated by the mode of passion; prajah--living entities; sirsksan--willing to create progeny; iyat--all the five causes of creation; eva--thus; drstva--looking on; astaut--prayed for; visarga--creation after the creation by the Lord; abhimukhah--towards; tam--that; idyam--worshipable; avyakta--transcendental; vartmani--on the path of; abhivesita--fixed; atma--mind.

TRANSLATION

Lord Brahma, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

PURPORT

Even if one is in the material mode of passion, to create something in the world he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt. Thus end the Bhaktivedanta purports of the Third Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "Manifestation of Brahma from Garbhodakasayi Visnu."

Chapter Nine
Brahma's Prayers for Creative Energy

TEXT 1

TEXT

brahmovaca
jnato 'si me 'dya suciran nanu deha-bhajam
na jnayate bhagavato gatih ity avadyam
nanyat tvad asti bhagavann api tan na suddham
maya-guna-vyaticarad yad urur vibhasi

SYNONYMS

brahma uvaca--Lord Brahma said; jnatah--known; asi--You are; me--by me; adya--today; sucirat--after a long time; nanu--but; deha-bhajam--of one who has a material body; na--not; jnayate--is known; bhagavatah--of the Personality of Godhead; gatih--course; iti--so it is; avadyam--great offense; na anyat--none beyond; tvat--You; asti--there is; bhagavan--O my Lord; api--even though there is; tat--anything that may be; na--never; suddham--absolute; maya--material energy; guna-vyaticarat--because of the mixture of the modes of; yat--to which; uruh--transcendental; vibhasi--You are.

TRANSLATION

Lord Brahma said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

PURPORT

The highest peak of the ignorance of the living entities who are conditioned by material bodies is that they are unaware of the supreme cause of the cosmic manifestation. Different people have different theories regarding the supreme cause, but none of them are genuine. The only supreme cause is Visnu, and the intervening impediment is the illusory energy of the Lord. The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioned by the same energy, are thus unable to know the supreme cause. The most stalwart scientists and philosophers, therefore, cannot be accepted as wonderful. They only appear wonderful because they are instruments in the hands of the illusory energy of the Lord. Under illusion, the general mass of people deny the existence of the Supreme Lord and accept the foolish products of illusory energy as supreme.

One can know the supreme cause, the Personality of Godhead, by the causeless mercy of the Lord, which is bestowed upon the Lord's pure devotees like Brahma and those in his disciplic succession. By acts of penance only was Lord Brahma able to see the Garbhodakasayi Visnu, and by realization only could he understand the Lord as He is. Brahma was extremely satisfied upon observing the magnificent beauty and opulence of the Lord, and he admitted that nothing can be comparable to Him. Only by penance can one appreciate the beauty and opulence of the Lord, and when one is acquainted with that beauty and opulence, he is no longer attracted by any other. This is confirmed in Bhagavad-gita (2.59): param drstva nivartate.

Foolish human beings who do not endeavor to investigate the supreme beauty and opulence of the Lord are here condemned by Brahma. It is imperative that every human being try for such knowledge, and if anyone does not do so, his life is spoiled. Anything that is beautiful and opulent in the material sense is enjoyed by those living entities who are like crows. Crows always engage in picking at rejected garbage, whereas the white ducks do not mix with the crows. Rather, they take pleasure in transparent lakes with lotus flowers, surrounded by beautiful orchards. Both crows and ducks are undoubtedly birds by birth, but they are not of the same feather.

TEXT 2

TEXT

rupam yat etad avabodha-rasodayena
sasvan-nivrtta-tamasah sad-anugrahaya
adau grhitam avatara-sataika-bijam
yan-nabhi-padma-bhavanad aham avirasam

SYNONYMS

rupam--form; yat--which; etad--that; avabodha-rasa--of Your internal potency; udayena--with the manifestation; sasvat--forever; nivrtta--freed from; tamasah--material contamination; sat-anugrahaya--for the sake of the devotees; adau--original in the creative energy of matter; grhitam--accepted; avatara--of incarnations; sata-eka-bijam--the root cause of hundreds; yat--that which; nabhi-padma--the navel lotus flower; bhavanat--from the home; aham--myself; avirasam--generated.

TRANSLATION

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

PURPORT

The three deities Brahma, Visnu and Mahesvara (Siva), the executive heads of the three modes of material nature (passion, goodness and ignorance), are all generated from Garbhodakasayi Visnu, who is described herein by Brahma. From the Ksirodakasayi Visnu, many Visnu incarnations expand at different ages in the duration of the cosmic manifestation. They are expanded only for the transcendental happiness of the pure devotees. The incarnations of Visnu, who appear at different ages and times, are never to be compared to the conditioned souls. The visnu-tattvas are not to be compared to deities like Brahma and Siva, nor are they on the same level. Anyone who compares them is called a pasandi, or infidel. Tamasah, mentioned herein, is the material nature, and the spiritual nature has a completely separate existence from tamah. Therefore, spiritual nature is called avabodha-rasa, or avarodha-rasa. Avarodha means "that which completely nullifies." In the Transcendence there is no chance of material contact by any means. Brahma is the first living being, and therefore he mentions his birth from the lotus flower generated from the abdomen of Garbhodakasayi Visnu.

TEXT 3

TEXT

natah param parama yad bhavatah svarupam
ananda-matram avikalpam aviddha-varcah
pasyami visva-srjam ekam avisvam atman
bhutendriyatmaka-madas ta upasrito 'smi

SYNONYMS

na--do not; atah param--hereafter; parama--O Supreme; yat--that which; bhavatah--of Your Lordship; svarupam--eternal form; ananda-matram--impersonal Brahman effulgence; avikalpam--without changes; aviddha-varcah--without deterioration of potency; pasyami--do I see; visva-srjam--creator of the cosmic manifestation; ekam--one without a second; avisvam--and yet not of matter; atman--O Supreme Cause; bhuta--body; indriya--senses; atmaka--on such identification; madah--pride; te--unto You; upasritah--surrendered; asmi--I am.

TRANSLATION

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

PURPORT

As stated in Bhagavad-gita (18.55), bhaktya mam abhijanati yavan yas casmi tattvatah: the Supreme Personality of Godhead can only be partially known, and only by the process of devotional service to the Lord. Lord Brahma became aware that the Supreme Lord Krsna has many, many eternal, blissful forms of knowledge. He has described such expansions of the Supreme Lord, Govinda, in his Brahma-samhita (5.33), as follows:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is nondual and infallible. He is the original cause of all causes, even though He expands in many, many forms. Although He is the oldest personality, He is ever youthful, unaffected by old age. The Supreme Personality of Godhead cannot be known by the academic wisdom of the Vedas; one has to approach the devotee of the Lord to understand Him."

The only way to understand the Lord as He is, is by devotional service to the Lord, or by approaching the devotee of the Lord who always has the Lord in his heart. By devotional perfection one can understand that the impersonal brahmajyoti is only a partial representation of the Supreme Personality of Godhead, Lord Krsna, and that the three purusa expansions in the material creation are His plenary portions. In the spiritual sky of the brahmajyoti there is no change of various kalpas or millenniums, and there are no creative activities in the Vaikuntha worlds. The influence of time is conspicuous by its absence. The rays of the

transcendental body of the Lord, the unlimited brahmajyoti, are undeterred by the influence of material energy. In the material world also, the initial creator is the Lord Himself. He brings about the creation of Brahma, who becomes the subsequent creator, empowered by the Lord.

TEXT 4

TEXT

tad va idam bhuvana-mangala mangalaya
dhyane sma no darsitam ta upasakanam
tasmai namo bhagavate 'nuvidhema tubhyam
yo 'nadrto naraka-bhagbhir asat-prasangaih

SYNONYMS

tat--the Supreme Personality of Godhead, Sri Krsna; va--or; idam--this present form; bhuvana-mangala--O You who are all-auspicious for all the universes; mangalaya--for the sake of all prosperity; dhyane--in meditation; sma--as it were; nah--unto us; darsitam--manifested; te--Your; upasakanam--of the devotees; tasmai--unto Him; namah--my respectful obeisances; bhagavate--unto the Personality of Godhead; anuvidhema--I perform; tubhyam--unto You; yah--which; anadrta--is neglected; naraka-bhagbhir--by persons destined for hell; asat-prasangaih--by material topics.

TRANSLATION

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

PURPORT

Regarding the personal and impersonal features of the Supreme Absolute Truth, the personal forms exhibited by the Lord in His different plenary expansions are all for the benediction of all the universes. The personal form of the Lord is also worshiped in meditation as Supersoul, Paramatma, but the impersonal brahmajyoti is not worshiped. Persons who are addicted to the impersonal feature of the Lord, whether in meditation or otherwise, are all pilgrims to hell because, as stated in Bhagavad-gita (12.5), impersonalists simply waste their time in mundane mental speculation because they are addicted more to false arguments than to reality. Therefore, the association of the impersonalists is condemned herewith by Brahma.

All the plenary expansions of the Personality of Godhead are equally potent, as confirmed in the Brahma-samhita (5.46):

diparcir eva hi dasantaram abhyupetya
dipayate vivrta-hetu-samana-dharma
yas tadrg eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami

The Lord expands Himself as the flames of a fire expand one after another. Although the original flame, or Sri Krsna, is accepted as Govinda, the Supreme Person, all other expansions, such as Rama, Nrsimha and Varaha, are as potent as the original Lord. All such expanded forms are transcendental. In the beginning of Srimad-Bhagavatam it is made clear that the Supreme Truth is eternally uncontaminated by material touch. There is no jugglery of words and activities in the transcendental kingdom of the Lord. All the Lord's forms are transcendental, and such manifestations are ever identical. The particular form of the Lord exhibited to a devotee is not mundane, even though the devotee may retain material desire, nor is it manifest under the influence of material energy, as is foolishly considered by the impersonalists. Impersonalists who consider the transcendental forms of the Lord to be products of the material world are surely destined for hell.

TEXT 5

TEXT

ye tu tvadiya-caranambuja-kosa-gandham
jighranti karna-vivaraih sruti-vata-nitam
bhaktya grhita-caranah paraya ca tesam
napaisi natha hrdayamburuhat sva-pumsam

SYNONYMS

ye--those who; tu--but; tvadiya--Your; carana-ambuja--lotus feet; kosa--inside; gandham--flavor; jighranti--smell; karna-vivaraih--through the channel of the ears; sruti-vata-nitam--carried by the air of Vedic sound; bhaktya--by devotional service; grhita-caranah--accepting the lotus feet; paraya--transcendental; ca--also; tesam--for them; na--never; apaisi--separate; natha--O my Lord; hrdaya--heart; ambu-ruhat--from the lotus of; sva-pumsam--of Your own devotees.

TRANSLATION

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

PURPORT

For the pure devotee of the Lord there is nothing beyond the lotus feet of the Lord, and the Lord knows that such devotees do not wish anything more than that. The word tu specifically establishes this fact. The Lord also does not wish to be separated from the lotus hearts of those pure devotees. That is the transcendental relationship between the pure devotees and the Personality of Godhead. Because the Lord does not wish to separate Himself from the hearts of such pure devotees, it is understood that they are specifically dearer than the impersonalists. The relationship of the pure devotees with the Lord develops because of devotional service to the Lord on the authentic basis of Vedic authority. Such pure devotees are not mundane sentimentalists, but are factually realists because their activities are supported by the Vedic authorities who have given aural reception to the facts mentioned in the Vedic literatures.

The word paraya is very significant. para bhakti, or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, quality, etc.) from authentic sources like Bhagavad-gita and Srimad-Bhagavatam, recited by pure, unalloyed devotees of the Lord.

TEXT 6

TEXT

tavad bhayam dravina-deha-suhrn-nimittam
sokah sprha paribhavo vipulas ca lobhah
tavan mamety asad-avagraha arti-mulam
yavan na te 'nghrim abhayam pravrnita lokah

SYNONYMS

tavat--until then; bhayam--fear; dravina--wealth; deha--body; suhrt--relatives; nimittam--for the matter of; sokah--lamentation; sprha--desire; paribhavah--paraphernalia; vipulah--very great; ca--also; lobhah--avarice; tavat--up to that time; mama--mine; iti--thus; asat--perishable; avagrahah--undertaking; arti-mulam--full of anxieties; yavat--as long as; na--do not; te--Your; anghrim abhayam--safe lotus feet; pravrnita--take shelter; lokah--the people of the world.

TRANSLATION

O my Lord, the people of the world are embarrassed by all material anxieties--they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine." As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

PURPORT

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs. Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc. Thus he is always in fear and lamentation, trying to keep up with the status quo. In answer to this question, this verse spoken by Brahma is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated

in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

TEXT 7

TEXT

daivena te hata-dhiyo bhavatah prasangat
sarvasubhopasamanad vimukhendriya ye
kurvanti kama-sukha-lesa-lavaya dina
lobhabhibhuta-manaso 'kusalani sasvat

SYNONYMS

daivena--by fate of misfortune; te--they; hata-dhiyah--bereft of memory; bhavatah--of You; prasangat--from the topics; sarva--all; asubha--inauspiciousness; upasamanat--curbing down; vimukha--turned against; indriyah--senses; ye--those; kurvanti--act; kama--sense gratification; sukha--happiness; lesa--brief; lavaya--for a moment only; dinah--poor fellows; lobha-abhibhuta--overwhelmed by greed; manasah--of one whose mind; akusalani--inauspicious activities; sasvat--always.

TRANSLATION

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

PURPORT

The next question is why people are against such auspicious activities as chanting and hearing the glories and pastimes of the Lord, which can bring total freedom from the cares and anxieties of material existence. The only answer to this question is that they are unfortunate because of supernatural control due to their offensive activities performed simply for the sake of sense gratification. The Lord's pure devotees, however, take compassion upon such unfortunate persons and, in a missionary spirit, try to persuade them into the line of devotional service. Only by the grace of pure devotees can such unfortunate men be elevated to the position of transcendental service.

TEXT 8

TEXT

ksut-trt-tridhatubhir ima muhur ardyamanah
sitosna-vata-varasair itaretarac ca
kamagninacyuta-rusa ca sudurbharena
sampasyato mana urukrama sidate me

SYNONYMS

ksut--hunger; trt--thirst; tri-dhatubhih--three humors, namely mucus, bile and wind; imah--all of them; muhuh--always; ardyamanah--perplexed; sita--winter; usna--summer; vata--wind; varasaih--by rains; itara-itarat-

-and many other disturbances; ca--also; kama-agnina--by strong sex urges; acyuta-rusa--indefatigable anger; ca--also; sudurbharena--most unbearable; sampasyatah--so observing; manah--mind; urukrama--O great actor; sidate--becomes despondent; me--my.

TRANSLATION

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

PURPORT

A pure devotee of the Lord like Brahma and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature, and to many other such material disadvantages. Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership. This is like a blind man's leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures. The devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahma.

TEXT 9

TEXT

yavat prthaktvam idam atmana indriyārtha-
maya-balam bhagavato jana isa pasyet
tavan na samsrtir asau pratisankrameta
vyarthapi dukkha-nivaham vahati kriyārtha

SYNONYMS

yavat--as long as; prthaktvam--separatism; idam--this; atmanah--of the body; indriya-ārtha--for sense gratification; maya-balam--influence of external energy; bhagavatah--of the Personality of Godhead; janah--a person; isa--O my Lord; pasyet--sees; tavat--so long; na--not; samsrtih--the influence of material existence; asau--that man; pratisankrameta--can overcome; vyārtha api--although without meaning; dukkha-nivaham--multiple miseries; vahati--bringing; kriya-ārtha--for fruitive activities.

TRANSLATION

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

PURPORT

The whole trouble of the living entity in material existence is that he has an independent conception of life. He is always dependent on the rules of the Supreme Lord, in both the conditioned and liberated states, but by the influence of the external energy the conditioned soul thinks himself independent of the supremacy of the Personality of Godhead. His constitutional position is to dovetail himself with the desire of the supreme will, but as long as he does not do so, he is sure to drag on in the shackles of material bondage. As stated in Bhagavad-gita (2.55), prajahati yada kaman sarvan partha mano-gatan: he has to give up all sorts of plans manufactured by mental concoction. The living entity has to dovetail himself with the supreme will. That will help him to get out of the entanglement of material existence.

TEXT 10

TEXT

ahny aprtarta-karana nisi nihsayana
nana-manoratha-dhiya ksana-bhagna-nidrah
daivahatartha-racana rsayo 'pi deva
yusmat-prasanga-vimukha iha samsaranti

SYNONYMS

ahni--during the daytime; aprta--engaged; arta--distressing engagement; karanah--senses; nisi--at night; nihsayanah--insomnia; nana--various; manoratha--mental speculations; dhiya--by intelligence; ksana--constantly; bhagna--broken; nidrah--sleep; daiva--superhuman; ahata-
artha--frustrated; racanah--plans; rsayah--great sages; api--also; deva--O my Lord; yusmat--Your Lordship's; prasanga--topic; vimukhah--turned against; iha--in this (material world); samsaranti--do rotate.

TRANSLATION

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

PURPORT

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements. Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise. The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements. "Factory" is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Because they suffer from insomnia sometimes they feel sleepy in the morning for lack of sufficient rest. By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth. A great

scientist may make discoveries in atomic energy for the quick destruction of the world and may be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature. All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also, there were many sages who tried to invent their own systems of religion without reference to devotional service to the Supreme Lord, but there cannot be any religious principle without devotional service to the Lord. The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him. Even the Lord's impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead. Therefore, there cannot be any religion or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal brahmajyoti, but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence. This is confirmed as follows:

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

"Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the brahmajyoti, but because of their impure consciousness and for want of shelter in the Vaikunthalokas, such so-called liberated persons again fall down into material existence." (Bhag. 10.2.32)

Therefore, no one can manufacture any system of religion without the principle of devotional service to the Lord. As we find in the Sixth Canto of Srimad-Bhagavatam, the initiator of religious principles is the Lord Himself. In Bhagavad-gita also we find that the Lord condemns all forms of religion other than that which entails the process of surrendering unto the Supreme. Any system which leads one to the devotional service of the Lord, and nothing else, is actually religion or philosophy. In the Sixth Canto we find the following statements of Yamaraja, the controller of all unfaithful living entities:

dharmam tu saksad bhagavat-pranitam
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kuto nu vidyadhara-caranadayah

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

dvadasaite vijanimo
dharmam bhagavatam bhatah

guhyam visuddham durbodham
yam jnatvamrtam asnute

"The principles of religion are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of religion, what to speak of others--the so-called mystics, demons, human beings, Vidyadharas and Caranas living in the lower planets? Twelve personalities--Brahma, Narada, Lord Siva, Kumara, Kapila, Manu, Prahlada Maharaja, Janaka Maharaja, Bhisma, Bali, Sukadeva Gosvami and Yamaraja--are agents of the Lord authorized to speak and propagate the principles of religion."
(Bhag. 6.3.19-21)

The principles of religion are not open to any ordinary living entity. They are just to bring the human being onto the platform of morality. Nonviolence, etc., are necessary for misguided persons because unless one is moral and nonviolent one cannot understand the principles of religion. To understand what is actually religion is very difficult even if one is situated in the principles of morality and nonviolence. It is very confidential because as soon as one is conversant with the real principles of religion, he is at once liberated to the eternal life of bliss and knowledge. Therefore, one who is not situated in the principles of devotional service to the Lord should not pose himself as a religious leader of the innocent public. The Isopanisad emphatically forbids this nonsense in the following mantra:

andham tamah pravisanti
ye 'sambhutim upasate
tato bhuya iva te tamo
ya u sambhutyam ratah

(Isopanisad 12)

A person in ignorance of the principles of religion who therefore does nothing in the matter of religion is far better than a person who misguides others in the name of religion without reference to the factual religious principles of devotional service. Such so-called leaders of religion are sure to be condemned by Brahma and other great authorities.

TEXT 11

TEXT

tvam bhakti-yoga-paribhavita-hrt-saroja
asse sruteksita-patho nanu natha pumsam
yad-yad-dhiya ta urugaya vibhavayanti
tat-tad-vapuh pranayase sad-anugrahaya

SYNONYMS

tvam--unto You; bhakti-yoga--in devotional service; paribhavita--being one hundred percent engaged; hrt--of the heart; saroje--on the lotus; asse--You reside; sruta-iksita--seen through the ear; pathah--the path; nanu--now; natha--O my Lord; pumsam--of the devotees; yat-yat--whichever; dhiya--by meditating; te--Your; urugaya--O multiglourious; vibhavayanti--they specifically think of; tat-tat--the very same; vapuh--transcendental form; pranayase--do You manifest; sat-anugrahaya--to show Your causeless mercy.

TRANSLATION

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

PURPORT

The statement here that the Lord manifests Himself before the devotee in the form in which the devotee likes to worship Him indicates that the Lord becomes subordinate to the desire of the devotee--so much so that He manifests His particular form as the devotee demands. This demand of the devotee is satisfied by the Lord because He is pliable in terms of the transcendental loving service of the devotee. This is also confirmed in Bhagavad-gita (4.11): ye yatha mam prapadyante tams tathaiva bhajamy aham. We should note, however, that the Lord is never the order supplier of the devotee. Here in this verse it is particularly mentioned: tvam bhakti-yoga-paribhavita. This indicates the efficiency achieved through execution of matured devotional service, or prema, love of Godhead. This state of prema is achieved by the gradual process of development from faith to love. On faith one associates with bona fide devotees, and by such association one can become engaged in bona fide devotional service, which includes proper initiation and the execution of the primary devotional duties prescribed in the revealed scriptures. This is clearly indicated herein by the word sruteksita. The sruteksita path is to hear from bona fide devotees who are conversant with Vedic wisdom, free from mundane sentiment. By this bona fide hearing process, the neophyte devotee becomes cleansed of all material rubbish, and thus he becomes attached to one of the many transcendental forms of the Lord, as described in the Vedas.

This attachment of the devotee to a particular form of the Lord is due to natural inclination. Each and every living entity is originally attached to a particular type of transcendental service because he is eternally the servitor of the Lord. Lord Caitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead, Sri Krsna. Therefore, every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called svarupa-siddhi. The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee, as confirmed in the previous verse. The Lord, however, does not disclose Himself to a casual or unauthentic worshiper to be exploited. This is confirmed in Bhagavad-gita (7.25): naham prakasah sarvasya yoga-maya-samavrtah. Rather, by yoga-maya, the Lord remains concealed to the nondevotees or casual devotees who are serving their sense gratification. The Lord is never visible to the pseudodevotees who worship the demigods in charge of universal affairs. The conclusion is that the Lord cannot become the order supplier of a pseudodevotee, but He is always prepared to respond to the desires of a pure, unconditional devotee, who is free from all tinges of material infection.

TEXT

natiprasidati tathopacitopacarair
aradhitah sura-ganair hrdi baddha-kamaih
yat sarva-bhuta-dayayasad-alabhyayaiko
nana-janesv avahitah suhrd antar-atma

SYNONYMS

na--never; ati--very much; prasidati--become satisfied; tatha--as much as; upacita--by pompous arrangement; upacaraih--with much worshipable paraphernalia; aradhitah--being worshiped; sura-ganaih--by the celestial demigods; hrdi baddha-kamaih--with hearts full of all sorts of material desires; yat--that which; sarva--all; bhuta--living entities; dayaya--to show them causeless mercy; asat--nondevotee; alabhyaya--not being achieved; ekah--one without a second; nana--various; janesu--in living entities; avahitah--perceived; suhrt--well-wishing friend; antah--within; atma--Supersoul.

TRANSLATION

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

PURPORT

The demigods in the celestial heavenly planets, who are appointed administrators of the material affairs, are also devotees of the Lord. But, at the same time, they have desires for material opulence and sense gratification. The Lord is so kind that He awards them all sorts of material happiness, more than they can desire, but He is not satisfied with them because they are not pure devotees. The Lord does not want any one of His innumerable sons (the living entities) to remain in the material world of threefold miseries to perpetually suffer the material pangs of birth, death, old age and disease. The demigods in the heavenly planets, and many devotees on this planet also, want to remain in the material world as devotees of the Lord and take advantage of material happiness. They do so at a risk of falling down to the lower status of existence, and this makes the Lord dissatisfied with them.

Pure devotees are not desirous of any material enjoyment, nor are they averse to it. They completely dovetail their desires with the desires of the Lord and perform nothing on their personal account. Arjuna is a good example. On his own sentiment, due to family affection, Arjuna did not want to fight, but finally, after hearing Srimad Bhagavad-gita, he agreed to fight in the interests of the Lord. Therefore, the Lord is very much satisfied with pure devotees because they do not act for sense gratification but only in terms of the Lord's desire. As Paramatma, or Supersoul, He is situated in everyone's heart, always giving everyone the chance of good counsel. Thus everyone should take the opportunity and render transcendental loving service to Him wholly and solely.

The nondevotees, however, are neither like the demigods nor like the pure devotees, but are averse to the transcendental relationship with the

Lord. They have revolted against the Lord and must perpetually undergo the reactions of their own activities.

Bhagavad-gita (4.11) states: ye yatha mam prapadyante tams tathaiva bhajamy aham. "Although the Lord is equally kind to every living being, the living beings, for their own part, are able to please the Lord to either a greater or lesser extent." The demigods are called sakama devotees, or devotees with material desires in mind, while the pure devotees are called niskama devotees because they have no desires for their personal interests. The sakama devotees are self-interested because they do not think of others, and therefore they are not able to satisfy the Lord perfectly, whereas the pure devotees take the missionary responsibility of turning nondevotees into devotees, and they are therefore able to satisfy the Lord more than the demigods. The Lord is unmindful of the nondevotees, although He is sitting within everyone's heart as well-wisher and Supersoul. However, He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the nondevotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit for missionary success, although He could do the work personally. This is the sign of His satisfaction with His pure, niskama devotees, compared to the sakama devotees. By such transcendental activities the Lord simultaneously becomes free from the charge of partiality and exhibits His pleasure with the devotees.

Now a question arises: If the Lord is sitting in the hearts of nondevotees, why are they not moved to become devotees? It may be answered that the stubborn nondevotees are like the barren land or alkaline field, where no agricultural activities can be successful. As part and parcel of the Lord, every individual living entity has a minute quantity of independence, and by misuse of this minute independence, the nondevotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result of such acts, they become as barren as an alkaline field, where there is no strength to produce.

TEXT 13

TEXT

pumsam ato vividha-karmabhir adhvaradyair
danena cogra-tapasa paricaryaya ca
aradhanam bhagavatas tava sat-kriyartho
dharmo 'rpitah karhicid mriyate na yatra

SYNONYMS

pumsam--of the people; atah--therefore; vividha-karmabhih--by various fruitive activities; adhvara-adyaih--by performance of Vedic rituals; danena--by charities; ca--and; ugra--very hard; tapasa--austerity; paricaryaya--by transcendental service; ca--also; aradhanam--worship; bhagavatah--of the Personality of Godhead; tava--Your; sat-kriya-arthah--simply for pleasing Your Lordship; dharmah--religion; arpitah--so offered; karhicit--at any time; mriyate--vanquishes; na--never; yatra--there.

TRANSLATION

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

PURPORT

Absolute devotional service, conducted in nine different spiritual activities--hearing, chanting, remembering, worshiping, praying, etc.--does not always appeal to people with a pompous nature; they are more attracted by the Vedic superficial rituals and other costly performances of social religious shows. But the process according to the Vedic injunctions is that the fruits of all pious activities should be offered to the Supreme Lord. In Bhagavad-gita (9.27), the Lord demands that whatever one may do in one's daily activities, such as worship, sacrifice, and offering charity, all the results should be offered to Him only. This offering of the results of pious acts unto the Supreme Lord is a sign of devotional service to the Lord and is of permanent value, whereas enjoying the same results for oneself is only temporary. Anything done on account of the Lord is a permanent asset and accumulates in the form of unseen piety for gradual promotion to the unalloyed devotional service of the Lord. These undetected pious activities will one day result in full-fledged devotional service by the grace of the Supreme Lord. Therefore, any pious act done on account of the Supreme Lord is also recommended here for those who are not pure devotees.

TEXT 14

TEXT

sasvat svarupa-mahasaiva nipita-bheda-
mohaya bodha-dhisanaya namah parasmai
visvodbhava-sthiti-layesu nimitta-lila-
rasaya te nama idam cakrmesvaraya

SYNONYMS

sasvat--eternally; svarupa--transcendental form; mahasa--by the glories; eva--certainly; nipita--distinguished; bheda--differentiation; mohaya--unto the illusory conception; bodha--self-knowledge; dhisanaya--intelligence; namah--obeisances; parasmai--unto the Transcendence; visva-udbhava--creation of the cosmic manifestation; sthiti--maintenance; layesu--also destruction; nimitta--for the matter of; lila--by such pastimes; rasaya--for enjoyment; te--unto You; namah--obeisances; idam--this; cakrma--do I perform; isvaraya--unto the Supreme.

TRANSLATION

Let me offer my obeisances unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.

PURPORT

The Supreme Lord is eternally distinguished from the living entities by His internal potency, although He is also understood in His impersonal

feature by self-realized intelligence. Devotees of the Lord, therefore, offer all respectful obeisances unto the impersonal feature of the Lord. The word rasa is significant herein. The rasa dance is performed by Lord Krsna in the company of the cowherd damsels at Vrndavana, and the Personality of Godhead Garbhodakasayi Visnu is also engaged in rasa enjoyment with His external potency, by which He creates, maintains and dissolves the entire material manifestation. Indirectly, Lord Brahma offers his respectful obeisances unto Lord Sri Krsna, who is factually ever engaged in rasa enjoyment with the gopis, as confirmed in the Gopala-tapani Upanisad in the following words: parardhante so 'budhyata gopa-veso me purusah purastad avirbabhuva. The distinction between the Lord and the living entity is definitely experienced when there is sufficient intelligence to understand His internal potency, as distinguished from the external potency by which He makes possible the material manifestation.

TEXT 15

TEXT

yasyavatara-guna-karma-vidambanani
 namani ye 'su-vigame vivasa grnanti
 te 'naika-janma-samalam sahasaiva hitva
 samyanty apavrtamrtam tam ajam prapadye

SYNONYMS

yasya--whose; avatara--incarnations; guna--transcendental qualities; karma--activities; vidambanani--all mysterious; namani--transcendental names; ye--those; asu-vigame--while quitting this life; vivasah--automatically; grnanti--invoke; te--they; anaika--many; janma--births; samalam--accumulated sins; sahasa--immediately; eva--certainly; hitva--giving up; samyanti--obtain; apavrtam--open; amrtam--immortality; tam--Him; ajam--the unborn; prapadye--I take shelter.

TRANSLATION

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

PURPORT

The activities of the incarnations of the Supreme Personality of Godhead are a kind of imitation of the activities going on in the material world. He is just like an actor on a stage. An actor imitates the activities of a king on stage, although actually he is not the king. Similarly, when the Lord incarnates, He imitates parts with which He has nothing to do. In Bhagavad-gita (4.14), it is said that the Lord has nothing to do with the activities in which He is supposedly engaged: na mam karmani limpanti na me karma-phale sprha. The Lord is omnipotent; simply by His will He can perform anything and everything. When the Lord appeared as Lord Krsna, He played the part of the son of Yasoda and Nanda, and He lifted the Govardhana Hill, although lifting a hill is not His concern. He can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the

ordinary living entity by this lifting, and at the same time He exhibits His supernatural power. Thus His name is chanted as the lifter of Govardhana Hill, or Sri Govardhana-dhari. Therefore, His acts in His incarnations and His partiality to the devotees are all imitations only, just like the stage makeup of an expert dramatical player. His acts in that capacity, however, are all omnipotent, and the remembrance of such activities of the incarnations of the Supreme Personality of Godhead is as powerful as the Lord Himself. Ajamila remembered the holy name of the Lord, Narayana, by merely calling the name of his son Narayana, and that gave him a complete opportunity to achieve the highest perfection of life.

TEXT 16

TEXT

yo va aham ca girisas ca vibhuh svayam ca
sthity-udbhava-pralaya-hetava atma-mulam
bhittva tri-pad vavrdha eka uru-prarohas
tasmai namo bhagavate bhuvana-drumaya

SYNONYMS

yah--one who; vai--certainly; aham ca--also I; girisah ca--also Siva; vibhuh--the Almighty; svayam--personality (as Visnu); ca--and; sthiti--maintenance; udbhava--creation; pralaya--dissolution; hetavah--the causes; atma-mulam--self-rooted; bhittva--having penetrated; tri-pat--three trunks; vavrdhe--grew; ekah--one without a second; uru--many; prarohah--branches; tasmai--unto Him; namah--obeisances; bhagavate--unto the Personality of Godhead; bhuvana-drumaya--unto the tree of the planetary system.

TRANSLATION

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks--as me, Siva and You, the Almighty--for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

PURPORT

The cosmic manifestation is grossly divided into three worlds, the upper, lower and middle planetary systems, and then it broadens into the cosmos of fourteen planetary systems, with the manifestation of the Supreme Personality of Godhead as the supreme root. Material nature, which appears to be the cause of the cosmic manifestation, is only the agency or energy of the Lord. This is confirmed in Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sa-caracaram. "Only under the superintendence of the Supreme Lord does material nature appear to be the cause of all creation, maintenance and dissolution." The Lord expands Himself into three--Visnu, Brahma and Siva--for maintenance, creation and destruction respectively. Of the three principal agents controlling the three modes of material nature, Visnu is the Almighty; even though He is within material nature for the purpose of maintenance, He is not controlled by the laws of material nature. The other two, Brahma and Siva, although almost as greatly powerful as Visnu, are within the control of the material energy of the Supreme Lord. The conception of

many gods controlling the many departments of material nature is ill conceived of by the foolish pantheist. God is one without a second, and He is the primal cause of all causes. As there are many departmental heads of governmental affairs, so there are many heads of management of the universal affairs.

Due to a poor fund of knowledge, the impersonalist does not believe in the personal management of things as they are. But in this verse it is clearly explained that everything is personal and nothing is impersonal. We have already discussed this point in the Introduction, and it is confirmed here in this verse. The tree of the material manifestation is described in the Fifteenth Chapter of Bhagavad-gita as an asvattha tree whose root is upward. We have actual experience of such a tree when we see the shadow of a tree on the bank of a reservoir of water. The reflection of the tree on the water appears to hang down from its upward roots. The tree of creation described here is only a shadow of the reality which is Parabrahman, Visnu. In the internal potential manifestation of the Vaikunthalokas, the actual tree exists, and the tree reflected in the material nature is only the shadow of this actual tree. The impersonalists, theory that Brahman is void of all variegatedness is false because the shadow-tree described in Bhagavad-gita cannot exist without being the reflection of a real tree. The real tree is situated in the eternal existence of spiritual nature, full of transcendental varieties, and Lord Visnu is the root of that tree also. The root is the same--the Lord--both for the real tree and the false, but the false tree is only the perverted reflection of the real tree. The Lord, being the real tree, is here offered obeisances by Brahma on his own behalf and also on behalf of Lord Siva.

TEXT 17

TEXT

loko vikarma-niratah kusale pramattah
karmany ayam tvad-udite bhavad-arcane sve
yas tavad asya balavan iha jivitasam
sadyas chinatty animisaya namo 'stu tasmai

SYNONYMS

loka--people in general; vikarma--work without sense; niratah--engaged in; kusale--in beneficial activity; pramattah--negligent; karmani--in activity; ayam--this; tvad--by You; udite--enunciated; bhavat--of You; arcane--in worship; sve--their own; yah--who; tavat--as long as; asya--of the people in general; balavan--very strong; iha--this; jivita-asam--struggle for existence; sadyah--directly; chinatti--is cut to pieces; animisaya--by the eternal time; namah--my obeisances; astu--let there be; tasmai--unto Him.

TRANSLATION

People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

PURPORT

People in general are all engaged in senseless work. They are systematically unmindful of the real beneficial work, which is the devotional service of the Lord, technically called the arcana regulations. The arcana regulations are directly instructed by the Lord in the Narada-pancaratra and are strictly followed by the intelligent men, who know well that the highest perfectional goal of life is to reach Lord Visnu, who is the root of the tree called the cosmic manifestation. Also, in the Bhagavatam and in Bhagavad-gita such regulative activities are clearly mentioned. Foolish people do not know that their self-interest is in realization of Visnu. The Bhagavatam (7.5.30-32) says:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah punas carvita-carvananam

na te viduh svartha-gatim hi visnum
durasaya ye bahir-artha-maninah
andha yathandhair upaniyamanas
te 'pisa-tantryam uru-damni baddhah

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

"Persons who are determined to totally rot in false, material happiness cannot become Krsna-minded either by instructions from teachers, by self-realization or by parliamentary discussions. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.'

"Because of their foolish activities, they are unaware that the ultimate goal of human life is to achieve Visnu, the Lord of the cosmic manifestation, and so their struggle for existence is in the wrong direction of material civilization, which is under the external energy. They are led by similar foolish persons, just as one blind man is led by another blind man and both fall in the ditch.

"Such foolish men cannot be attracted towards the activities of the Supreme Powerful, who is actually the neutralizing measure for their foolish activities, unless and until they have the good sense to be guided by the great souls who are completely freed from material attachment."

In Bhagavad-gita the Lord asks everyone to give up all other occupational duties and absolutely engage in arcana activities, or in pleasing the Lord. But almost no one is attracted to such arcana activity. Everyone is more or less attracted by activities which are conditions of rebellion against the Supreme Lord. The systems of jnana and yoga are also indirectly rebellious acts against the Lord. There is no auspicious activity except arcana of the Lord. Jnana and yoga are sometimes accepted within the purview of arcana when the ultimate aim is Visnu, and not otherwise. The conclusion is that only the devotees of the Lord are bona fide human beings eligible for salvation. Others are vainly struggling for existence without any actual benefit.

TEXT 18

TEXT

yasmad bibhemy aham api dviparardha-dhisnyam
adhyasitah sakala-loka-namaskrtam yat
tepe tapo bahu-savo 'varurutsamanas
tasmai namo bhagavate 'dhimakhaya tubhyam

SYNONYMS

yasmat--from whom; bibhemi--fear; aham--I; api--also; dvi-para-ardha--up to the limit of 4,300,000,000 x 2 x 30 x 12 x 100 solar years; dhisnyam--place; adhyasitah--situated in; sakala-loka--all other planets; namaskrtam--honored by; yat--that; tepe--underwent; tapah--penances; bahu-savah--many, many years; avarurutsamanah--desiring to obtain You; tasmai--unto Him; namah--I do offer my obeisances; bhagavate--unto the Supreme Personality of Godhead; adhimakhaya--unto Him who is the enjoyer of all sacrifices; tubhyam--unto Your Lordship.

TRANSLATION

Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parardhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

PURPORT

Brahma is the greatest personality in the universe because he has the longest duration of life. He is the most respectable personality because of his penance, influence, prestige, etc., and still he has to offer his respectful obeisances unto the Lord. Therefore, it is incumbent upon all others, who are far, far below the standard of Brahma, to do as he did and offer respects as a matter of duty.

TEXT 19

TEXT

tirymanusya-vibudhadisu jiva-yonisv
atmecchayatma-krtasetu-paripsaya yah
reme nirasta-visayo 'py avaruddha-dehas
tasmai namo bhagavate purusottamaya

SYNONYMS

tiryak--animals lower than human beings; manusya--human beings, etc.; vibudha-adisu--amongst the demigods; jiva-yonisu--in different species of life; atma--self; icchaya--by the will; atma-krtasetu--self-created; setu--obligations; paripsaya--desiring to preserve; yah--who; reme--performing transcendental pastimes; nirasta--not being affected; visayah--material contamination; api--certainly; avaruddha--manifested; dehas--transcendental body; tasmai--unto Him; namah--my obeisances; bhagavate--unto the Personality of Godhead; purusottamaya--the primeval Lord.

TRANSLATION

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among

the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

PURPORT

The Lord's incarnations in different species of life are all transcendental. He appears as a human being in His incarnations of Krsna, Rama, etc., but He is not a human being. Anyone who mistakes Him for an ordinary human being is certainly not very intelligent, as confirmed in Bhagavad-gita (9.11): avajananti mam mudha manusim tanum asritam. The same principle is applicable when He appears as the hog or fish incarnations. They are transcendental forms of the Lord and are manifested under certain necessities of His own pleasure and pastimes. Such manifestations of the transcendental forms of the Lord are accepted by Him mostly to enliven His devotees. All His incarnations are manifested whenever there is a need to deliver His devotees and maintain His own principles.

TEXT 20

TEXT

yo 'vidyayanupahato 'pi dasardha-vrttya
nidram uvaha jathari-krta-loka-yatrah
antar-jale 'hi-kasipu-sparsanukulam
bhimormi-malini janasya sukham vivrnvan

SYNONYMS

yah--one; avidyaya--influenced by nescience; anupahatah--without being affected; api--in spite of; dasa-ardha--five; vrttya--interaction; nidram--sleep; uvaha--accepted; jathari--within the abdomen; krta--doing so; loka-yatrah--maintenance of the different entities; antah-jale--within the water of devastation; ahi-kasipu--on the snake bed; sparsa-anukulam--happy for the touch; bhima-urmi--violent waves; malini--chain of; janasya--of the intelligent person; sukham--happiness; vivrnvan--showing.

TRANSLATION

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

PURPORT

Persons who cannot think of anything beyond the limit of their own power are like frogs in a well who cannot imagine the length and breadth of the great Pacific Ocean. Such people take it as legendary when they hear that the Supreme Lord is lying on His bed within the great ocean of the universe. They are surprised that one can lie down within water and sleep very happily. But a little intelligence can mitigate this foolish astonishment. There are many living entities within the bed of the ocean

who also enjoy the material bodily activities of eating, sleeping, defending and mating. If such insignificant living entities can enjoy life within the water, why can't the Supreme Lord, who is all-powerful, sleep on the cool body of a serpent and enjoy in the turmoil of violent ocean waves? The distinction of the Lord is that His activities are all transcendental, and He is able to do anything and everything without being deterred by limitations of time and space. He can enjoy His transcendental happiness regardless of material considerations.

TEXT 21

TEXT

yan-nabhi-padma-bhavanad aham asam idya
loka-trayopakarano yad-anugrahena
tasmai namas ta udara-stha-bhavaya yoga-
nidravasana-vikasan-nalineksanaya

SYNONYMS

yat--whose; nabhi--navel; padma--lotus; bhavanat--from the house of; aham--I; asam--became manifested; idya--O worshipable one; loka-traya--the three worlds; upakaranah--helping in the creation of; yat--whose; anugrahena--by the mercy; tasmai--unto Him; namah--my obeisances; te--unto You; udara-stha--situated within the abdomen; bhavaya--having the universe; yoga-nidra-avasana--after the end of that transcendental sleep; vikasat--blossoming; nalina-iksanaya--unto Him whose opening eyes are like lotuses.

TRANSLATION

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are open like blossoming lotuses in the morning.

PURPORT

Brahma is teaching us the beginning of arcana regulations from morning (four o'clock) to night (ten o'clock). Early in the morning, the devotee has to rise from his bed and pray to the Lord, and there are other regulative principles for offering mangala-arati early in the morning. Foolish nondevotees, not understanding the importance of arcana, criticize the regulative principles, but they have no eyes to see that the Lord also sleeps, by His own will. The impersonal conception of the Supreme is so detrimental to the path of devotional service that it is very difficult to associate with the stubborn nondevotees, who always think in terms of material conceptions.

Impersonalists always think backwards. They think that because there is form in matter, spirit should be formless; because in matter there is sleep, in spirit there cannot be sleep; and because the sleeping of the Deity is accepted in arcana worship, the arcana is maya. All these thoughts are basically material. To think either positively or negatively is still thinking materially. Knowledge accepted from the superior source of the Vedas is standard. Here in these verses of the Srimad-Bhagavatam, we find that arcana is recommended. Before Brahma took up the task of creation, he found the Lord sleeping on the serpent bed in the waves of

the water of devastation. Therefore, sleeping exists in the internal potency of the Lord, and this is not denied by pure devotees of the Lord like Brahma and his disciplic succession. It is clearly said here that the Lord slept very happily within the violent waves of the water, manifesting thereby that He is able to do anything and everything by His transcendental will and not be hampered by any circumstances. The Mayavadi cannot think beyond this material experience, and thus he denies the Lord's ability to sleep within the water. His mistake is that he compares the Lord to himself--and that comparison is also a material thought. The whole philosophy of the Mayavada school, based on "not this, not that" (neti, neti), is basically material. Such thought cannot give one the chance to know the Supreme Personality of Godhead as He is.

TEXT 22

TEXT

so 'yam samasta-jagatam suhrd eka atma
sattvena yan mrdayate bhagavan bhagena
tenaiva me drsam anusprsatad yathaham
sraksyami purvavad idam pranata-priyo 'sau

SYNONYMS

sah--He; ayam--the Lord; samasta-jagatam--of all the universes; suhrt ekah--the one friend and philosopher; atma--the Supersoul; sattvena--by the mode of goodness; yat--one who; mrdayate--causes happiness; bhagavan--the Personality of Godhead; bhagena--with six opulences; tena--by Him; eva--certainly; me--to me; drsam--power of introspection; anusprsatat--let Him give; yatha--as; aham--I; sraksyami--will be able to create; purva-vat--as before; idam--this universe; pranata--surrendered; priyah--dear; asau--He (the Lord).

TRANSLATION

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

PURPORT

The Supreme Lord, Purusottama, or Sri Krsna, is the maintainer of all, in both the transcendental and material worlds. He is the life and friend of all because there is eternally natural affection and love between the living entities and the Lord. He is the one friend and well-wisher for all, and He is one without a second. The Lord maintains all the living entities everywhere by His six transcendental opulences, for which He is known as bhagavan, or the Supreme Personality of Godhead. Lord Brahma prayed for His mercy so that he might be able to create the universal affairs as he did before; only by the Lord's causeless mercy could he create both material and spiritual personalities like Marici and Narada respectively. Brahma prayed to the Lord because He is very much dear to the surrendered soul. The surrendered soul knows nothing but the Lord, and therefore the Lord is very affectionate towards him.

TEXT 23

TEXT

esa prapanna-varado ramayatma-saktya
yad yat karisyati grhita-gunavatarah
tasmin sva-vikramam idam srjato 'pi ceto
yunjita karma-samalam ca yatha vijahyam

SYNONYMS

esah--this; prapanna--one who is surrendered; vara-dah--benefactor; ramaya--enjoying always with the goddess of fortune (Laksmi); atma-saktya--with His internal potency; yat yat--whatever; karisyati--He may act; grhita--accepting; guna-avatah--incarnation of the mode of goodness; tasmin--unto Him; sva-vikramam--with omnipotency; idam--this cosmic manifestation; srjatah--creating; api--in spite of; cetah--heart; yunjita--be engaged; karma--work; samalam--material affection; ca--also; yatha--as much as; vijahyam--I can give up.

TRANSLATION

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

PURPORT

In the matter of material creation, maintenance and destruction, there are three incarnations of the material modes of nature--Brahma, Visnu and Mahesvara. But the Lord's incarnation as Visnu, in His internal potency, is the supreme energy for the total activities. Brahma, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator. That is the way of becoming dear to the Supreme Lord and receiving His benediction. Foolish men want to take credit for all creations made by them, but intelligent persons know very well that not a blade of grass can move without the will of the Lord; thus all the credit for wonderful creations must go to Him. By spiritual consciousness only can one be free from the contamination of material affection and receive the benedictions offered by the Lord.

TEXT 24

TEXT

nabhi-hradad iha sato 'mbhasi yasya pumso
vijñana-saktir aham asam ananta-sakteh
rupam vicitram idam asya vivrnvato me
ma ririsista nigamasya giram visargah

SYNONYMS

nabhi-hradat--from the navel lake; iha--in this millennium; satah--lying; ambhasi--in the water; yasya--one whose; pumsah--of the Personality of Godhead; vijnana--of the total universe; saktih--energy; aham--I; asam--was born; ananta--unlimited; sakteh--of the powerful; rupam--form; vicitram--variegated; idam--this; asya--His; vivrnvatah--manifesting; me--unto me; ma--may not; ririsista--vanish; nigamasya--of the Vedas; giram--of the sounds; visargah--vibration.

TRANSLATION

The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

PURPORT

Every person engaged in the transcendental loving service of the Lord in this material world is prone to so many material activities, and if one is not strong enough to protect himself against the onslaught of material affection, he may be diverted from the spiritual energy. In the material creation Brahma has to create all kinds of living entities with bodies suitable to their material conditions. Brahma wants to be protected by the Lord because he has to contact many, many vicious living entities. An ordinary brahmana may fall from the brahma-tejas, or the power of brahminical excellence, due to his association with many fallen, conditioned souls. Brahma, as the supermost brahmana, is afraid of such a falldown, and therefore he prays to the Lord for protection. This is a warning for one and all in the spiritual advancement of life. Unless one is sufficiently protected by the Lord, he may fall down from his spiritual position; therefore one has to pray constantly to the Lord for protection and the blessing to carry out one's duty. Lord Caitanya also entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection. The path of spiritual life is stated in the Vedas to be like the edge of a sharpened razor. A little inattentiveness may at once create havoc and bloodshed, but one who is a completely surrendered soul, always seeking protection from the Lord in the discharge of his entrusted duties, has no fear of falling into material contamination.

TEXT 25

TEXT

so 'sav adabhra-karuno bhagavan vivrddha-
prema-smitena nayanamburuham vijrmbhan
utthaya visva-vijayaya ca no visadam
madhvya girapanayatata purusah puranah

SYNONYMS

sah--He (the Lord); asau--that; adabhra--unlimited; karunah--merciful; bhagavan--the Personality of Godhead; vivrddha--excessive; prema--love; smitena--by smiling; nayana-amburuham--the lotus eyes; vijrmbhan--by opening; utthaya--for flourishing; visva-vijayaya--for glorifying the cosmic creation; ca--as also; nah--our; visadam--dejection; madhvya--by

sweet; gira--words; apanayat--let Him kindly remove; purusah--the Supreme; puranah--oldest.

TRANSLATION

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

PURPORT

The Lord is ever increasingly merciful upon the fallen souls of this material world. The whole cosmic manifestation is a chance for all to improve themselves in devotional service to the Lord, and everyone is meant for that purpose. The Lord expands Himself into many personalities who are either self-expansions or separated expansions. The personalities of the individual souls are His separated expansions, whereas the self-expansions are the Lord Himself. The self-expansions are predominators, and the separated expansions are predominated for reciprocation of transcendental bliss with the supreme form of bliss and knowledge. The liberated souls can join in this blissful reciprocation of predominator and predominated without materially concocted ideas. The typical example of such a transcendental exchange between the predominator and the predominated is the Lord's rasa-lila with the gopis. The gopis are predominated expansions of the internal potency, and therefore the Lord's participation in the rasa-lila dance is never to be considered like the mundane relationship of man and woman. It is, rather, the highest perfectional stage of the exchange of feelings between the Lord and the living entities. The Lord gives the fallen souls the chance for this highest perfection of life. Lord Brahma is entrusted with the management of the complete cosmic show, and therefore he prays that the Lord bestow His blessings upon him so that he may execute its purpose.

TEXT 26

TEXT

maitreya uvaca
sva-sambhavam nisamyaimam
tapo-vidya-samadhibhih
yavan mano-vacah stutva
virarama sa khinnavat

SYNONYMS

maitreya uvaca--the great sage Maitreya said; sva-sambhavam--the source of his appearance; nisamyaimam--by seeing; evam--thus; tapah--penance; vidya--knowledge; samadhibhih--as also by concentration of the mind; yavat--as far as possible; manah--mind; vacah--words; stutva--having prayed; virarama--became silent; sah--he (Brahma); khinna-vat--as if tired.

TRANSLATION

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahma prayed for His mercy as far as his mind and words would permit him. Thus having prayed,

he became silent, as if tired from his activities of penance, knowledge and mental concentration.

PURPORT

Brahma's enlightenment in knowledge was due to the Lord sitting within his heart. After being created, Brahma could not ascertain the source of his appearance, but after penance and mental concentration he could see the source of his birth, and thus he became enlightened through his heart. The spiritual master outside and the spiritual master within are both representations of the Lord. Unless one has contact with such bona fide representations, one cannot claim to be a spiritual master. Lord Brahma had no opportunity to take the help of a spiritual master from outside because at that time Brahma himself was the only creature in the universe. Therefore, on becoming satisfied by the prayers of Brahma, the Lord enlightened him about everything from within.

TEXTS 27-28

TEXT

athabhipretam anviksya
brahmano madhusudanah
visanna-cetasam tena
kalpa-vyatikarambhasa

loka-samsthana-vijnana
atmanah parikhidyatah
tam ahagadhaya vaca
kasmalam samayann iva

SYNONYMS

atha--thereupon; abhipretam--intention; anviksya--observing; brahmanah--of Brahma; madhusudanah--the killer of the Madhu demon; visanna--depressed; cetasam--of the heart; tena--by him; kalpa--millennium; vyatikara-ambhasa--devastating water; loka-samsthana--situation of the planetary system; vijnane--in the science; atmanah--of himself; parikhidyatah--sufficiently anxious; tam--unto him; aha--said; agadhaya--deeply thoughtful; vaca--by words; kasmalam--impurities; samayan--removing; iva--like that.

TRANSLATION

The Lord saw that Brahma was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahma, and thus He spoke in deep, thoughtful words, removing all the illusion that had arisen.

PURPORT

The devastating water was so fearful that even Brahma was perturbed at its appearance and became very anxious about how to situate the different planetary systems in outer space to accommodate the different kinds of living entities, such as the human beings, those lower than the human beings, and the superhuman beings. All the planets in the universe are situated according to the different grades of living entities under the

influence of the modes of material nature. There are three modes of material nature, and when they are mixed with one another they become nine. When the nine are mixed they become eighty-one, and the eighty-one also become mixed, and thus we ultimately do not know how the delusion increases and increases. Lord Brahma had to accommodate different places and situations for the requisite bodies of the conditioned souls. The task was meant only for Brahma, and no one in the universe can even understand how difficult it was. But by the grace of the Lord, Brahma was able to execute the tremendous task so perfectly that everyone is amazed to see the workmanship of the vidhata, or the regulator.

TEXT 29

TEXT

sri-bhagavan uvaca
ma veda-garbha gas tandrim
sarga udyamam avaha
tan mayapaditam hy agre
yan mam prarthayate bhavan

SYNONYMS

sri-bhagavan uvaca--the Lord, the Personality of Godhead, said; ma--do not; veda-garbha--O You who have the depth of all Vedic wisdom; gah tandrim--become dejected; sarge--for creation; udyamam--enterprises; avaha--you just undertake; tat--that (which you want); maya--by Me; apaditam--executed; hi--certainly; agre--previously; yat--which; mam--from Me; prarthayate--begging; bhavan--you.

TRANSLATION

The Supreme Personality of Godhead then said: O Brahma, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

PURPORT

Any person authorized by either the Lord or by His bona fide representative is already blessed, as is the work entrusted to him. Of course, the person entrusted with such a responsibility should always be aware of his incapability and must always look for the mercy of the Lord for the successful execution of his duty. One should not be puffed up because he is entrusted with certain executive work. Fortunate is he who is so entrusted, and if he is always fixed in the sense of being subordinate to the will of the Supreme, he is sure to come out successful in the discharge of his work. Arjuna was entrusted with the work of fighting on the Battlefield of Kuruksetra, and before he was so entrusted, the Lord had already arranged for his victory. But Arjuna was always conscious of his position as subordinate to the Lord, and thus he accepted Him as the supreme guide in his responsibility. Anyone who takes pride in doing responsible work but does not give credit to the Supreme Lord is certainly falsely proud and cannot execute anything nicely. Brahma and persons in the line of his disciplic succession who follow in his footsteps are always successful in the discharge of loving transcendental service to the Supreme Lord.

TEXT 30

TEXT

bhuyas tvam tapa atistha
vidyam caiva mad-asrayam
tabhyam antar-hrdi brahman
lokan draksyasy apavrtan

SYNONYMS

bhuyah--again; tvam--yourself; tapah--penance; atistha--be situated;
vidyam--in the knowledge; ca--also; eva--certainly; mat--My; asrayam--
under the protection; tabhyam--by those qualifications; antah--within;
hrdi--in the heart; brahman--O brahmana; lokan--all the worlds;
draksyasi--you will see; apavrtan--all disclosed.

TRANSLATION

O Brahma, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

PURPORT

The mercy the Lord bestows upon a particular person engaged in executing the responsible work entrusted unto him is beyond imagination. But His mercy is received due to our penance and perseverance in executing devotional service. Brahma was entrusted with the work of creating the planetary systems. The Lord instructed him that when he meditated he would very easily know where and how the planetary systems must be arranged. The directions were to come from within, and there was no necessity for anxiety in that task. Such instructions of buddhi-yoga are directly imparted by the Lord from within, as confirmed in Bhagavad-gita (10.10).

TEXT 31

TEXT

tata atmani loke ca
bhakti-yuktah samahitah
drastasi mam tatam brahman
mayi lokams tvam atmanah

SYNONYMS

tatah--thereafter; atmani--in yourself; loke--in the universe; ca--
also; bhakti-yuktah--being situated in devotional service; samahitah--
being completely absorbed; drasta asi--you shall see; mam--Me; tatam--
spread throughout; brahman--O Brahma; mayi--in Me; lokan--all the
universe; tvam--you; atmanah--the living entities.

TRANSLATION

O Brahma, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

PURPORT

It is cited herein by the Lord that during his daytime Brahma would see Him as Lord Sri Krsna. He would appreciate how the Lord expanded Himself into all the calves during His childhood at Vrndavana, he would know how Yasodamayi saw all the universes and planetary systems within the mouth of Krsna during His playful childhood pastimes, and he would also see that there are many millions of Brahmas during the appearance of Lord Krsna in Brahma's daytime. But all these manifestations of the Lord, appearing everywhere in His eternal, transcendental forms, cannot be understood by anyone but the pure devotees, who are always engaged in devotional service to the Lord and are fully absorbed in the Lord. The high qualifications of Brahma are also indicated herein.

TEXT 32

TEXT

yada tu sarva-bhutesu
darusv agnim iva sthitam
praticaksita mam loko
jahyat tarhy eva kasmalam

SYNONYMS

yada--when; tu--but; sarva--all; bhutesu--in the living entities; darusu--in wood; agnim--fire; iva--like; sthitam--situated; praticaksita--you shall see; mam--Me; lokah--and the universe; jahyat--can give up; tarhi--then at once; eva--certainly; kasmalam--illusion.

TRANSLATION

You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

PURPORT

Brahma prayed that he might not forget his eternal relationship with the Lord during the course of his material activities. In answer to that prayer, the Lord said that he should not think of existing without a relationship with His omnipotency. The example is given of the fire in wood. The fire kindled in wood is always the same, although the wood may be of different types. Similarly, the bodies within the material creation may be specifically different according to shape and quality, but the spirit souls within them are not different from one another. The quality of fire, warmth, is the same everywhere, and the spiritual spark, or part and parcel of the Supreme Spirit, is the same in every living being; thus the potency of the Lord is distributed all over His creation. This transcendental knowledge alone can save one from the contamination of material illusion. Since the Lord's potency is distributed everywhere, a pure soul, or devotee of the Lord, can see everything in relationship with the Lord, and therefore he has no affection for the outer coverings. That pure spiritual conception makes him immune to all contamination of material association. The pure devotee never forgets the touch of the Lord in all circumstances.

TEXT 33

TEXT

yada rahitam atmanam
bhutendriya-gunasayaih
svarupena mayopetam
pasyan svarajyam rcchati

SYNONYMS

yada--when; rahitam--freed from; atmanam--self; bhuta--material elements; indriya--material senses; guna-asayaih--under the influence of the material modes of nature; svarupena--in pure existence; maya--by Me; upetam--approaching; pasyan--by seeing; svarajyam--spiritual kingdom; rcchati--enjoy.

TRANSLATION

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

PURPORT

In the Bhakti-rasamrta-sindhu it is said that a person whose only desire is to render transcendental loving service to the Lord is a free person in any condition of material existence. That service attitude is the svarupa, or real form, of the living entity. Lord Sri Caitanya Mahaprabhu, in the Caitanya-caritamrta, also confirms this statement by declaring that the real, spiritual form of the living entity is eternal servitorship to the Supreme Lord. The Mayavada school shudders at the thought of a service attitude in the living entity, not knowing that in the transcendental world the service of the Lord is based on transcendental love. Transcendental loving service is never to be compared to the forced service of the material world. In the material world, even if one is under the conception that he is no one's servant, he is still the servant of his senses, under the dictation of the material modes. Factually no one is master here in the material world, and therefore the servants of the senses have a very bad experience of servitude. They shudder at the thought of service because they have no knowledge of the transcendental position. In transcendental loving service, the servitor is as free as the Lord. The Lord is svarat, or fully independent, and the servant is also fully independent, or svarat, in the spiritual atmosphere because there is no forced service. There the transcendental loving service is due to spontaneous love. A reflected glimpse of such service is experienced in the service of the mother unto the son, the friend's service unto the friend, or the wife's service unto the husband. These reflections of service by friends, parents or wives are not forced, but are due only to love. Here in this material world, however, the loving service is only a reflection. The real service, or service in svarupa, is present in the transcendental world, in association with the Lord. The very same service in transcendental love can be practiced in devotion here.

This verse is also applicable to the jnani school. The enlightened jnani, when free from all material contaminations, namely the gross and

subtle bodies together with the senses of the material modes of nature, is placed in the Supreme and is thus liberated from material bondage. The jnanis and the devotees are actually in agreement up to the point of liberation from material contamination. But whereas the jnanis remain pacified on the platform of simple understanding, the devotees develop further spiritual advancement in loving service. The devotees develop a spiritual individuality in their spontaneous service attitude, which is enhanced on and on, up to the point of madhurya-rasa, or transcendental loving service reciprocated between the lover and the beloved.

TEXT 34

TEXT

nana-karma-vitanena
praja bahvih sirsksatah
natmavasidaty asmims te
varsiyan mad-anugraha

SYNONYMS

nana-karma--varieties of service; vitanena--by expansion of; prajah--population; bahvih--innumerable; sirsksatah--desiring to increase; na--never; atma--self; avasidati--will be bereaved; asmin--in the matter; te--of you; varsiyan--always increasing; mat--My; anugraha--causeless mercy.

TRANSLATION

Since you have desired to increase the population innumerable and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

PURPORT

A pure devotee of the Lord, being cognizant of the facts of the particular time, object and circumstances, always desires to expand the number of devotees of the Lord in various ways. Such expansions of transcendental service may appear to be material to the materialist, but factually they are expansions of the causeless mercy of the Lord towards the devotee. Plans for such activities may appear to be material activities, but they are different in potency, being engaged in the satisfaction of the transcendental senses of the Supreme.

TEXT 35

TEXT

rsim adyam na badhnati
papiyams tvam rajo-gunah
yan mano mayi nirbadham
prajah samsrjato 'pi te

SYNONYMS

rsim--unto the great sage; adyam--the first of the kind; na--never; badhnati--encroaches; papiyans--vicious; tvam--you; rajah-gunah--the

material mode of passion; yat--because; manah--mind; mayi--in Me; nirbaddham--compact in; prajah--progeny; samsrjatah--generating; api--in spite of; te--your.

TRANSLATION

You are the original rsi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

PURPORT

The same assurance is given to Brahma in the Second Canto, Chapter Nine, verse 36. Being so favored by the Lord, Brahma's schemes and plans are all infallible. If sometimes Brahma is seen to be bewildered, as, in the Tenth Canto, he is bewildered by seeing the action of the internal potency, that is also for his further advancement in transcendental service. Arjuna is found to be similarly bewildered. All such bewilderment of the pure devotees of the Lord is specifically meant for their further advancement in knowledge of the Lord.

TEXT 36

TEXT

jnato 'ham bhavata tv adya
durvijneyo 'pi dehinam
yan mam tvam manyase 'yuktam
bhutendriya-gunatmabhih

SYNONYMS

jnatah--known; aham--Myself; bhavata--by you; tu--but; adya--today; duh--difficult; vijneyah--to be known; api--in spite of; dehinam--for the conditioned soul; yat--because; mam--Me; tvam--you; manyase--understand; ayuktam--without being made of; bhuta--material elements; indriya--material senses; guna--material modes; atmabhih--and false ego like the conditioned soul.

TRANSLATION

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

PURPORT

Knowledge of the Supreme Absolute Truth does not necessitate negation of the material manifestation but understanding of spiritual existence as it is. To think that because material existence is realized in forms therefore spiritual existence must be formless is only a negative material conception of spirit. The real spiritual conception is that spiritual form is not material form. Brahma appreciated the eternal form of the Lord in that way, and the Personality of Godhead approved of Brahma's spiritual conception. In Bhagavad-gita the Lord condemned the material conception of Krsna's body which arises because He is apparently present like a man. The Lord may appear in any of His many, many

spiritual forms, but He is not materially composed, nor has He any difference between body and self. That is the way of conceiving the spiritual form of the Lord.

TEXT 37

TEXT

tubhyam mad-vicikitsayam
atma me darsito 'bahih
nalena salile mulam
puskarasya vicinvatah

SYNONYMS

tubhyam--unto you; mat--Me; vicikitsayam--on your trying to know; atma--self; me--of Myself; darsitah--exhibited; abahih--from within; nalena--through the stem; salile--in the water; mulam--root; puskarasya--of the lotus, the primeval source; vicinvatah--contemplating.

TRANSLATION

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

PURPORT

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation or with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee. Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord, without a doubt. Brahma's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

TEXT 38

TEXT

yac cakarthanga mat-stotram
mat-kathabhyudayankitam
yad va tapasi te nistha
sa esa mad-anugraha

SYNONYMS

yat--that which; cakartha--performed; anga--O Brahma; mat-stotram--prayers for Me; mat-katha--words regarding My activities; abhyudaya-ankitam--enumerating My transcendental glories; yat--or that; va--either;

tapasi--in penance; te--your; nistha--faith; sah--that; esah--all these; mat--My; anugraha--causeless mercy.

TRANSLATION

O Brahma, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me--all these are to be considered My causeless mercy.

PURPORT

When a living entity desires to serve the Lord in transcendental loving service, the Lord helps the devotee in so many ways as the caitya-guru, or the spiritual master within, and thus the devotee can perform many wonderful activities beyond material estimation. By the mercy of the Lord even a layman can compose prayers of the highest spiritual perfection. Such spiritual perfection is not limited by material qualifications but is developed by dint of one's sincere endeavor to render transcendental service. Voluntary endeavor is the only qualification for spiritual perfection. Material acquisitions of wealth or education are not considered.

TEXT 39

TEXT

prito 'ham astu bhadram te
lokanam vijayecchaya
yad astausir gunamayam
nirgunam manuvarnayan

SYNONYMS

prita--pleased; aham--Myself; astu--let it be so; bhadram--all benediction; te--unto you; lokanam--of the planets; vijaya--for glorification; icchaya--by your desire; yat--that which; astausih--you prayed for; guna-mayam--describing all transcendental qualities; nirgunam--although I am free from all material qualities; ma--Me; anuvarnayan--nicely describing.

TRANSLATION

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

PURPORT

A pure devotee of the Lord like Brahma and those in his line of disciplic succession always desire that the Lord be known all over the universe by each and every one of the living entities. That desire of the devotee is always blessed by the Lord. The impersonalist sometimes prays for the mercy of the Personality of Godhead Narayana as the embodiment of material goodness, but such prayers do not satisfy the Lord because He is not thereby glorified in terms of His actual transcendental qualities. The pure devotees of the Lord are always most dear to Him, although He is

always kind and merciful to all living entities. Here the word gunamayam is significant because it indicates the Lord's possessing transcendental qualities.

TEXT 40

TEXT

ya etena puman nityam
stutva stotrena mam bhajet
tasyasu samprasideyam
sarva-kama-varesvarah

SYNONYMS

yah--anyone who; etena--by this; puman--human being; nityam--regularly; stutva--praying; stotrena--by the verses; mam--Me; bhajet--may worship; tasya--his; asu--very soon; samprasideyam--I shall fulfill; sarva--all; kama--desires; vara-isvarah--the Lord of all benediction.

TRANSLATION

Any human being who prays like Brahma, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

PURPORT

The prayers offered by Brahma cannot be chanted by anyone who desires to fulfill his own sense gratification. Such prayers can be selected only by a person who wants to satisfy the Lord in His service. The Lord certainly fulfills all desires in regard to transcendental loving service, but He cannot fulfill the whims of nondevotees, even when such casual devotees offer Him the best of prayers.

TEXT 41

TEXT

purtena tapasa yajnair
danair yoga-samadhina
raddham nihsreyasam pumsam
mat-pritis tattvavin-matam

SYNONYMS

purtena--by traditional good work; tapasa--by penances; yajnah--by sacrifices; danaih--by charities; yoga--by mysticism; samadhina--by trance; raddham--success; nihsreyasam--ultimately beneficial; pumsam--of the human being; mat--of Me; priti--satisfaction; tattva-vit--expert transcendentalist; matam--opinion.

TRANSLATION

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

PURPORT

There are many traditionally pious activities in human society, such as altruism, philanthropy, nationalism, internationalism, charity, sacrifice, penance, and even meditation in trance, and all of them can be fully beneficial only when they lead to the satisfaction of the Supreme Personality of Godhead. The perfection of any activity--social, political, religious or philanthropic--is to satisfy the Supreme Lord. This secret of success is known to the devotee of the Lord, as exemplified by Arjuna on the Battlefield of Kuruksetra. As a good, nonviolent man, Arjuna did not want to fight with his kinsmen, but when he understood that Krsna wanted the fight and had arranged it at Kuruksetra, he gave up his own satisfaction and fought for the satisfaction of the Lord. That is the right decision for all intelligent men. One's only concern should be to satisfy the Lord by one's activities. If the Lord is satisfied by an action, whatever it may be, then it is successful. Otherwise, it is simply a waste of time. That is the standard of all sacrifice, penance, austerity, mystic trance and other good and pious work.

TEXT 42

TEXT

aham atmatmanam dhatah
presthah san preyasam api
ato mayi ratim kuryad
dehadir yat-krte priyah

SYNONYMS

aham--I am; atma--the Supersoul; atmanam--of all other souls; dhatah--director; presthah--the dearest; san--being; preyasam--of all dear things; api--certainly; atah--therefore; mayi--unto Me; ratim--attachment; kuryat--one should do; deha-adih--the body and mind; yat-krte--on whose account; priyah--very dear.

TRANSLATION

I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

PURPORT

The Supreme Lord, the Personality of Godhead, is the dearest in both the conditioned and liberated states. When a person does not know that the Lord is the only dearest object, then he is in the conditioned state of life, and when one knows perfectly well that the Lord is the only dearest object, he is considered to be liberated. There are degrees of knowing one's relationship with the Lord, depending on the degree of realization as to why the Supreme Lord is the dearest object of every living being. The real reason is clearly stated in Bhagavad-gita (15.7). *Mamaivamso jiva-loke jiva-bhutah sanatana:* the living entities are eternally parts and parcels of the Supreme Lord. The living entity is called the atma, and the Lord is called the Paramatma. The living entity is called Brahman, and the Lord is called the Parabrahman, or the

Paramesvara. Isvarah paramah krsnah. The conditioned souls, who do not have self-realization, accept the material body as the dearest. The idea of the dearest is then spread all over the body, both concentrated and extended. The attachment for one's own body and its extensions like children and relatives is actually developed on the basis of the real living entity. As soon as the real living entity is out of the body, even the body of the most dear son is no longer attractive. Therefore the living spark, or eternal part of the Supreme, is the real basis of affection, and not the body. Because the living entities are also parts of the whole living entity, that supreme living entity is the factual basis of affection for all. One who has forgotten the basic principle of his love for everything has only flickering love because he is in maya. The more one is affected by the principle of maya, the more he is detached from the basic principle of love. One cannot factually love anything unless he is fully developed in the loving service of the Lord.

In the present verse, stress is given to focusing love upon the Supreme Personality of Godhead. The word kuryat is significant here. This means "one must have it." It is just to stress that we must have more and more attachment to the principle of love. The influence of maya is experienced by the part and parcel spiritual entity, but it cannot influence the Supersoul, the Paramatma. The Mayavadi philosophers, accepting the influence of maya on the living entity, want to become one with the Paramatma. But because they have no actual love for Paramatma, they remain ever entrapped by the influence of maya and are unable to approach the vicinity of Paramatma. This inability is due to their lack of affection for the Paramatma. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his miserly behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun's rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman because they lack affection. So many impersonal philosophers remain everlastingly under the influence of maya. Because, although they indulge in theoretical knowledge of Brahman, they do not develop affection for Brahman nor do they have any scope for development of affection because of their defective method. A devotee of the sun-god, even though devoid of eyesight, can see the sun-god as he is even from this planet, whereas one who is not a devotee of the sun cannot even bear the glaring sunlight. Similarly, by devotional service, even though one is not on the level of a jnani, one can see the Personality of Godhead within himself due to his development of pure love. In all circumstances one should try to develop love of Godhead, and that will solve all contending problems.

TEXT 43

TEXT

sarva-veda-mayenedam
 atmanatmatma-yonina
 prajah srja yatha-purvam
 yas ca mayy anuserate

SYNONYMS

sarva--all; veda-mayena--under complete Vedic wisdom; idam--this; atmana--by the body; atma--you; atma-yonina--directly born of the Lord; prajah--living entities; srja--generate; yatha-purvam--as it was hereinbefore; yah--which; ca--also; mayi--in Me; anuserate--lie.

TRANSLATION

By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.

"Srimad-Bhagavatam – Canto Three" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 44

TEXT

maitreya uvaca
tasma evam jagat-srastre
pradhana-purusesvarah
vyajyedam svena rupena
kanja-nabhas tirodadhe

SYNONYMS

maitreyah uvaca--the sage Maitreya said; tasmai--unto him; evam--thus; jagat-srastre--unto the creator of the universe; pradhana-purusa-isvarah--the primeval Lord, the Personality of Godhead; vyajya idam--after instructing this; svena--in His person; rupena--by the form; kanja-nabhah--the Personality of Godhead Narayana; tirodadhe--disappeared.

TRANSLATION

The sage Maitreya said: After instructing Brahma, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Narayana, disappeared.

PURPORT

Before his activity in creating the universe, Brahma saw the Lord. That is the explanation of the catuh-sloki Bhagavatam. When the creation awaited Brahma's activity, Brahma saw the Lord, and therefore the Lord existed in His personal form before the creation. His eternal form is not created by the attempt of Brahma, as imagined by less intelligent men. The Personality of Godhead appeared as He is before Brahma, and He disappeared from him in the same form, which is not materially tinged. Thus end the Bhaktivedanta purports of the Third Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "Brahma's prayers for Creative Energy."

Chapter Ten

Divisions of the Creation

TEXT 1

TEXT

vidura uvaca
antarhite bhagavati
brahma loka-pitamahah
prajah sasarja katidha
daihikir manasir vibhuh

SYNONYMS

vidurah uvaca--Sri Vidura said; antarhite--after the disappearance; bhagavati--of the Personality of Godhead; brahma--the first created living being; loka-pitamahah--the grandfather of all planetary inhabitants; prajah--generations; sasarja--created; katidhah--how many; daihiki--from his body; manasih--from his mind; vibhuh--the great.

TRANSLATION

Sri Vidura said: O great sage, please let me know how Brahma, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

TEXT 2

TEXT

ye ca me bhagavan prstas

tvayy artha bahuvittama
tan vadasvanupurvyena
chindhi nah sarva-samsayan

SYNONYMS

ye--all those; ca--also; me--by me; bhagavan--O powerful one; prstah--inquired; tvayi--unto you; arthah--purpose; bahu-vit-tama--O greatly learned one; tan--all of them; vadasva--kindly describe; anupurvyena--from beginning to end; chindhi--kindly eradicate; nah--my; sarva--all; samsayan--doubts.

TRANSLATION

O greatly learned one, kindly eradicate all my doubts, and let me know of all that I have inquired from you from the beginning to the end.

PURPORT

Vidura asked all relevant questions of Maitreya because he knew well that Maitreya was the right person to reply to all the points of his inquiries. One must be confident about the qualifications of his teacher; one should not approach a layman for replies to specific spiritual inquiries. Such inquiries, when replied to with imaginative answers by the teacher, are a program for wasting time.

TEXT 3

TEXT

suta uvaca
evam sancoditas tena
ksattra kausaravir munih
pritah pratyaha tan prasnan
hrdi-sthan atha bhargava

SYNONYMS

sutah uvaca--Sri Suta Gosvami said; evam--thus; sancoditah--being enlivened; tena--by him; ksattra--by Vidura; kausaravir--the son of Kusara; munih--great sage; pritah--being pleased; pratyaha--replied; tan--those; prasnan--questions; hrdi-sthan--from the core of his heart; atha--thus; bhargava--O son of Bhrgu.

TRANSLATION

Suta Gosvami said: O son of Bhrgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

PURPORT

The phrase suta uvaca ("Suta Gosvami said") appears to indicate a break in the discourse between Maharaja Pariksit and Sukadeva Gosvami. While Sukadeva Gosvami was speaking to Maharaja Pariksit, Suta Gosvami was only one member of a large audience. But Suta Gosvami was speaking to the sages of Naimisaranya, headed by the sage Saunaka, a descendant of

Sukadeva Gosvami. This, however, does not make any substantial difference in the topics under discussion.

TEXT 4

TEXT

maitreya uvaca
virinco 'pi tatha cakre
divyam varsa-satam tapah
atmany atmanam avesya
yathaha bhagavan ajah

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; virincah--Brahma; api--also; tatha--in that manner; cakre--performed; divyam--celestial; varsa-satam--one hundred years; tapah--penances; atmani--unto the Lord; atmanam--his own self; avesya--engaging; yatha aha--as it was spoken; bhagavan--the Personality of Godhead; ajah--the unborn.

TRANSLATION

The greatly learned sage Maitreya said: O Vidura, Brahma thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

PURPORT

That Brahma engaged himself for the Personality of Godhead, Narayana, means that he engaged himself in the service of the Lord; that is the highest penance one can perform for any number of years. There is no retirement from such service, which is eternal and ever encouraging.

TEXT 5

TEXT

tad vilokyabja-sambhuto
vayuna yad-adhisthitah
padmam ambhas ca tat-kala-
krta-viryena kampitam

SYNONYMS

tad vilokya--looking into that; abja-sambhuta--whose source of birth was a lotus; vayuna--by the air; yat--that; adhisthitah--on which he was situated; padmam--lotus; ambhas--water; ca--also; tat-kala-krta--which was effected by eternal time; viryena--by its inherent force; kampitam--trembling.

TRANSLATION

Thereafter Brahma saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

PURPORT

The material world is called illusory because it is a place of forgetfulness of the transcendental service of the Lord. Thus one engaged in the the Lord's devotional service in the material world may sometimes be very much disturbed by awkward circumstances. There is a declaration of war between the two parties, the illusory energy and the devotee, and sometimes the weak devotees fall victim to the onslaught of the powerful illusory energy. Lord Brahma, however, was sufficiently strong, by the causeless mercy of the Lord, and he could not be victimized by the material energy, although it gave him cause for anxiety when it managed to totter the existence of his position.

TEXT 6

TEXT

tapasa hy edhamanena
vidyaya catma-samsthaya
vivrddha-vijnana-balo
nyapad vayum sahambhasa

SYNONYMS

tapasa--by penance; hi--certainly; edhamanena--increasing; vidyaya--by transcendental knowledge; ca--also; atma--self; samsthaya--situated in the self; vivrddha--matured; vijnana--practical knowledge; balah--power; nyapat--drank; vayum--the wind; saha ambhasa--along with the water.

TRANSLATION

Long penance and transcendental knowledge of self-realization had matured Brahma in practical knowledge, and thus he drank the wind completely, along with the water.

PURPORT

Lord Brahma's struggle for existence is a personal example of the continued fight between the living entities in the material world and the illusory energy called maya. Beginning from Brahma down to this age, the living entities are struggling with the forces of material nature. By advanced knowledge in science and transcendental realization, one can try to control the material energy, which works against our endeavors, and in the modern age advanced material scientific knowledge and penance have played very wonderful roles in controlling the powers of the material energy. Such control of the material energy, however, can be most successfully carried out if one is a soul surrendered unto the Supreme Personality of Godhead and carries out His order in the spirit of loving transcendental service.

TEXT 7

TEXT

tad vilokya viyad-vyapi
puskaram yad-adhisthitam
anena lokan prag-linan
kalpitasmiti acintayat

SYNONYMS

tat vilokya--looking into that; viyat-vyapi--extensively widespread; puskaram--the lotus; yat--that which; adhisthitam--he was situated; anena--by this; lokan--all the planets; prak-linan--previously merged in dissolution; kalpita asmi--I shall create; iti--thus; acintayat--he thought.

TRANSLATION

Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

PURPORT

The seeds of all the planets in the universe were impregnated in the lotus on which Brahma was situated. All the planets were already generated by the Lord, and all the living entities were also born in Brahma. The material world and the living entities were all already generated in seedling forms by the Supreme Personality of Godhead, and Brahma was to disseminate the same seedlings all over the universe. The real creation is therefore called sarga, and, later on, the manifestation by Brahma is called visarga.

TEXT 8

TEXT

padma-kosam tadavisya
bhagavat-karma-coditah
ekam vyabhanksid urudha
tridha bhavyam dvi-saptadha

SYNONYMS

padma-kosam--the whorl of the lotus; tada--then; avisya--entering into; bhagavat--by the Supreme Personality of Godhead; karma--in activities; coditah--being encouraged by; ekam--one; vyabhanksit--divided into; urudha--great division; tridha--three divisions; bhavyam--capable of further creation; dvi-saptadha--fourteen divisions.

TRANSLATION

Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahma entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.

TEXT 9

TEXT

etavan jiva-lokasya
samstha-bhedah samahrtah
dharmasya hy animittasya
vipakah paramesthy asau

SYNONYMS

etavan--up to this; jiva-lokasya--of the planets inhabited by the living entities; samstha-bhedah--different situations of habitation; samahrtah--performed completely; dharmasya--of religion; hi--certainly; animittasya--of causelessness; vipakah--mature stage; paramesthi--the highest personality in the universe; asau--that.

TRANSLATION

Lord Brahma is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

PURPORT

The Supreme Lord is the reservoir of all the qualities of the living entities. The conditioned souls in the material world reflect only part of those qualities, and therefore they are sometimes called pratibimbas. These pratibimba living entities, as parts and parcels of the Supreme Lord, have inherited different proportions of His original qualities, and in terms of their inheritance of these qualities, they appear as different species of life and are accommodated in different planets according to the plan of Brahma. Brahma is the creator of the three worlds, namely the lower planets, called the Patalalokas, the middle planets, called the Bhurlokas, and the upper planets, called the Svarlokas. Still higher planets, such as Maharloka, Tapoloka, Satyaloka and Brahmaloaka, do not dissolve in the devastating water. This is because of the causeless devotional service rendered unto the Lord by their inhabitants, whose existence continues up to the end of dvi-parardha time, when they are generally liberated from the chain of birth and death in the material world.

TEXT 10

TEXT

vidura uvaca
yathattha bahu-rupasya
harer adbhuta-karmanah
kalakhyam laksanam brahman
yatha varnaya nah prabho

SYNONYMS

vidurah uvaca--Vidura said; yatha--as; attha--you have said; bahu-rupasya--having varieties of forms; hareh--of the Lord; adbhuta--wonderful; karmanah--of the actor; kala--time; akhyam--of the name; laksanam--symptoms; brahman--O learned brahmana; yatha--as it is; varnaya--please describe; nah--unto us; prabho--O lord.

TRANSLATION

Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord,

the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

PURPORT

The complete universe is a manifestation of varieties of entities, beginning from the atoms up to the gigantic universe itself, and all is under the control of the Supreme Lord in His form of kala, or eternal time. The controlling time has different dimensions in relation to particular physical embodiments. There is a time for atomic dissolution and a time for the universal dissolution. There is a time for the annihilation of the body of the human being, and there is a time for the annihilation of the universal body. Also, growth, development and resultant actions all depend on the time factor. Vidura wanted to know in detail the different physical manifestations and their times of annihilation.

TEXT 11

TEXT

maitreya uvaca
guna-vyatikarakaro
nirviseso 'pratisthitah
purusas tad-upadanam
atmanam lilayasrjat

SYNONYMS

maitreya uvaca--Maitreya said; guna-vyatikara--of the interactions of the modes of material nature; akarah--source; nirvisesah--without diversity; apratisthitah--unlimited; purusah--of the Supreme Person; tat--that; upadanam--instrument; atmanam--the material creation; lilaya--by pastimes; asrjat--created.

TRANSLATION

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

PURPORT

The impersonal time factor is the background of the material manifestation as the instrument of the Supreme Lord. It is the ingredient of assistance offered to material nature. No one knows where time began and where it ends, and it is time only which can keep a record of the creation, maintenance and destruction of the material manifestation. This time factor is the material cause of creation and is therefore a self expansion of the Personality of Godhead. Time is considered the impersonal feature of the Lord.

The time factor is also explained by modern men in various ways. Some accept it almost as it is explained in the Srimad-Bhagavatam. For example, in Hebrew literature time is accepted, in the same spirit, as a representation of God. It is stated therein: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets...." Metaphysically, time is distinguished as absolute and real.

Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, change and life of a particular object. Factually, however, time has nothing to do with the relativities of things; rather, everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end. Canakya Pandita says that even a slight fraction of time cannot be purchased with millions of dollars, and therefore even a moment of time lost without profit must be calculated as the greatest loss in life. Time is not subject to any form of psychology, nor are the moments objective realities in themselves, but they are dependent on particular experiences.

Therefore, Srila Jiva Gosvami concludes that the time factor is intermixed with the activities--actions and reactions--of the external energy of the Lord. The external energy, or material nature, works under the superintendence of the time factor as the Lord Himself, and that is why material nature appears to have produced so many wonderful things in the cosmic manifestation. Bhagavad-gita (9.10) confirms this conclusion as follows:

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

TEXT 12

TEXT

visvam vai brahma-tan-matram
samsthitam visnu-mayaya
isvarena paricchinnam
kalenavyakta-murtina

SYNONYMS

visvam--the material phenomenon; vai--certainly; brahma--the Supreme; tat-matram--the same as; samsthitam--situated; visnu-mayaya--by the energy of Visnu; isvarena--by the Personality of Godhead; paricchinnam--separated; kalena--by the eternal time; avyakta--unmanifested; murtina--by such a feature.

TRANSLATION

This cosmic manifestation is separated from the Supreme Lord as material energy by means of kala, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Visnu.

PURPORT

As stated previously by Narada before Vyasadeva (Bhag. 1.5.20), idam hi visvam bhagavan ivetarah: this unmanifested world is the self-same Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of kala. It is something like the tape-recorded voice of a person who is now separated from the voice. As the tape recording is

situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of kala. The material manifestation is therefore the objective manifestation of the Supreme Lord and exhibits His impersonal feature so much adored by impersonalist philosophers.

TEXT 13

TEXT

yathedanim tathagre ca
pascad apy etad idrsam

SYNONYMS

yatha--as it is; idanim--at present; tatha--so it was; agre--in the beginning; ca--and; pascad--at the end; api--also; etad idrsam--it continues to be the same.

TRANSLATION

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

PURPORT

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in Bhagavad-gita (9.8): bhuta-gramam imam krtsnam avasam prakrter vasat. As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Mayavadi philosophers.

TEXT 14

TEXT

sargo nava-vidhas tasya
prakrto vaikrtas tu yah
kala-dravya-gunair asya
tri-vidhah pratisankramah

SYNONYMS

sargah--creation; nava-vidhah--of nine different kinds; tasya--its; prakrtah--material; vaikrtah--by the modes of material nature; tu--but; yah--that which; kala--eternal time; dravya--matter; gunaih--qualities; asya--its; tri-vidhah--three kinds; pratisankramah--annihilation.

TRANSLATION

There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

PURPORT

The scheduled creations and annihilations take place in terms of the supreme will. There are other creations due to interactions of material elements which take place by the intelligence of Brahma. Later these will be more explicitly explained. At present, only preliminary information is given. The three kinds of annihilations are (1) due to the scheduled time of the annihilation of the entire universe, (2) due to a fire which emanates from the mouth of Ananta, and (3) due to one's qualitative actions and reactions.

TEXT 15

TEXT

adyas tu mahatah sargo
guna-vaisamyam atmanah
dvitiyas tv ahamo yatra
dravya-jnana-kriyodayah

SYNONYMS

adyah--the first; tu--but; mahatah--of the total emanation from the Lord; sargah--creation; guna-vaisamyam--interaction of the material modes; atmanah--of the Supreme; dvitiyah--the second; tu--but; ahamah--false ego; yatra--wherein; dravya--material ingredients; jnana--material knowledge; kriya-udayah--awakening of activities (work).

TRANSLATION

Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact due to the presence of the Supreme Lord. In the second, the false ego is generated in which the material ingredients, material knowledge and material activities arise.

PURPORT

The first emanation from the Supreme Lord for material creation is called the mahat-tattva. The interaction of the material modes is the cause of false identification, or the sense that a living being is made of material elements. This false ego is the cause of identifying the body and mind with the soul proper. Material resources and the capacity and knowledge to work are all generated in the second term of creation, after the mahat-tattva. Jnana indicates the senses which are sources of knowledge, and their controlling deities. Work entails the working organs and their controlling deities. All these are generated in the second creation.

TEXT 16

TEXT

bhuta-sargas tritiyas tu
tan-matro dravya-saktiman
caturtha aindriyah sargo
yas tu jnana-kriyatmakah

SYNONYMS

bhuta-sargah--creation of matter; trtiyah--is the third; tu--but; tat-matrah--sense perception; dravya--of the elements; saktiman--generator; caturthah--the fourth; aindriyah--in the matter of the senses; sargah--creation; yah--that which; tu--but; jnana--knowledge-acquiring; kriya--working; atmakah--basically.

TRANSLATION

The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.

TEXT 17

TEXT

vaikariko deva-sargah
pancamo yan-mayam manah
sasthas tu tamasah sargo
yas tv abuddhi-krtah prabhoh

SYNONYMS

vaikarikah--interaction of the mode of goodness; deva--the demigods, or controlling deities; sargah--creation; pancamah--fifth; yat--that which; mayam--sum total; manah--mind; sasthah--sixth; tu--but; tamasah--of darkness; sargah--creation; yah--that which; tu--expletive; abuddhi-krtah--made foolish; prabhoh--of the master.

TRANSLATION

The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

PURPORT

The demigods in the higher planets are called devas because they are all devotees of Lord Visnu. Visnu-bhaktah smrto daiva asuras tad-viparyayah: all the devotees of Lord Visnu are devas, or demigods, whereas all others are asuras. That is the division of the devas and the asuras. Devas are situated in the mode of goodness of material nature, whereas the asuras are situated in the modes of passion or ignorance. The demigods, or controlling deities, are entrusted with departmental management of all the different functions of the material world. For example, one of our sense organs, the eye, is controlled by light, light is distributed by the sun rays, and their controlling deity is the sun. Similarly, mind is controlled by the moon. All other senses, both for working and for acquiring knowledge, are controlled by the different demigods. The demigods are assistants of the Lord in the management of material affairs.

After the creation of the demigods, all entities are covered by the darkness of ignorance. Each and every living being in the material world is conditioned by his mentality of lording it over the resources of

material nature. Although a living entity is the master of the material world, he is conditioned by ignorance, by the false impression of being the proprietor of material things.

The energy of the Lord called avidya is the bewildering factor of the conditioned souls. The material nature is called avidya, or ignorance, but to the devotees of the Lord engaged in pure devotional service, this energy becomes vidya, or pure knowledge. This is confirmed in Bhagavad-gita. The energy of the Lord transforms from mahamaya to yogamaya and appears to pure devotees in her real feature. The material nature therefore appears to function in three phases: as the creative principle of the material world, as ignorance and as knowledge. As disclosed in the previous verse, in the fourth creation the power of knowledge is also created. The conditioned souls are not originally fools, but by the influence of the avidya function of material nature they are made fools, and thus they are unable to utilize knowledge in the proper channel.

By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is overwhelmed by attachment, hatred, pride, ignorance and false identification, the five kinds of illusion that cause material bondage.

TEXT 18

TEXT

sad ime prakrtah sarga
vaikrtan api me srnu
rajo-bhajo bhagavato
lileyam hari-medhasah

SYNONYMS

sat--six; ime--all these; prakrtah--of the material energy; sargah--creations; vaikrtan--secondary creations by Brahma; api--also; me--from me; srnu--just hear; rajah-bhajah--of the incarnation of the mode of passion (Brahma); bhagavatah--of the greatly powerful; lila--pastime; iyam--this; hari--the Supreme Personality of Godhead; medhasah--of one who has such a brain.

TRANSLATION

All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahma, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like that of the Personality of Godhead.

TEXT 19

TEXT

saptamo mukhya-sargas tu
sad-vidhas tasthusam ca yah
vanaspaty-osadhi-lata-
tvaksara virudho drumah

SYNONYMS

saptamah--the seventh; mukhya--principle; sargah--creation; tu--indeed; sat-vidhah--six kinds of; tasthusam--of those who do not move;

ca--also; yah--those; vanaspati--fruit trees without flowers; osadhi--trees and plants existing until the fruit is ripe; lata--creepers; tvaksarah--pipe plants; virudhah--creepers without support; drumah--trees with flowers and fruits.

TRANSLATION

The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support, and trees with flowers and fruits.

TEXT 20

TEXT

utsrotasas tamah-praya
antah-sparsa visesinah

SYNONYMS

utsrotasah--they seek their subsistence upwards; tamah-prayah--almost unconscious; antah-sparsah--slightly feeling within; visesinah--with varieties of manifestation.

TRANSLATION

All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

TEXT 21

TEXT

tirascam astamah sargah
so 'stavimsad-vidho matah
avidoh bhuri-tamaso
ghrana-jna hrady avedinah

SYNONYMS

tirascam--species of lower animals; astamah--the eighth; sargah--creation; sah--they are; astavimsat--twenty-eight; vidhah--varieties; matah--considered; avidah--without knowledge of tomorrow; bhuri--extensively; tamasah--ignorant; ghraha-jnah--can know desirables by smell; hrady avedinah--can remember very little in the heart.

TRANSLATION

The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.

PURPORT

In the Vedas the symptoms of the lower animals are described as follows: athetaresam pasunah asanapipase evabhivijnanam na vijnatam vadanti na vijnatam pasyanti na viduh svastanam na lokalokav iti; yad va, bhuri-tamaso bahu-rusah ghranenaiva jananti hradyam prati svapriyam vastv eva vindanti bhojana-sayanady-artham grhnanti. "Lower animals have knowledge only of their hunger and thirst. They have no acquired knowledge, no vision. Their behavior exhibits no dependence on formalities. Extensively ignorant, they can know their desirables only by smell, and by such intelligence only can they understand what is favorable and unfavorable. Their knowledge is concerned only with eating and sleeping." Therefore, even the most ferocious lower animals, such as tigers, can be tamed simply by regularly supplying meals and accommodations for sleeping. Only snakes cannot be tamed by such an arrangement.

TEXT 22

TEXT

gaur ajo mahisah krsnah
sukaro gavayo ruruh
dvi-saphah pasavas ceme
avir ustras ca sattama

SYNONYMS

gauh--the cow; ajah--the goat; mahisah--the buffalo; krsnah--a kind of stag; sukarah--hog; gavayah--a species of animal; ruruh--deer; dvi-saphah--having two hooves; pasavah--animals; ca--also; ime--all these; avih--lamb; ustrah--camel; ca--and; sattama--O purest.

TRANSLATION

O purest Vidura, of the lower animals the cow, goat, buffalo, krsna stag, hog, gavaya animal, deer, lamb and camel all have two hooves.

TEXT 23

TEXT

kharo 'svo 'svataro gaurah
sarabhas camari tatha
ete caika-saphah ksattah
srnu panca-nakhan pasun

SYNONYMS

kharah--ass; asvah--horse; asvatarah--mule; gaurah--white deer; sarabhah--bison; camari--wild cow; tatha--thus; ete--all these; ca--and; eka--only one; saphah--hoof; ksattah--O Vidura; srnu--just hear now; panca--five; nakhan--nails; pasun--animals.

TRANSLATION

The horse, mule, ass, gaura, sarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

TEXT 24

TEXT

sva srgalo vrko vyaghro
marjarah sasa-sallakau
simhah kapir gajah kurmo
godha ca makaradayah

SYNONYMS

sva--dog; srgalah--jackal; vrkah--fox; vyaghras--tiger; marjarah--cat;
sasa--rabbit; sallakau--sajaru (with thorns on the body); simhah--lion;
kapih--monkey; gajah--elephant; kurmah--tortoise; godha--gosapa (snake
with four legs); ca--also; makara-adayah--the alligator and others.

TRANSLATION

The dog, jackal, tiger, fox, cat, rabbit, sajaru, lion, monkey,
elephant, tortoise, alligator, gosapa, etc., all have five nails in their
claws. They are known as panca-nakhas, or animals having five nails.

TEXT 25

TEXT

kanka-grdhra-baka-syena-
bhasa-bhalluka-barhinah
hamsa-sarasa-cakrahva-
kakolukadayah khagah

SYNONYMS

kanka--heron; grdhra--vulture; baka--crane; syena--hawk; bhasa--the
bhasa; bhalluka--the bhalluka; barhinah--the peacock; hamsa--swan;
sarasa--the sarasa; cakrahva--the cakravaka; kaka--crow; uluka--owl;
adayah--and others; khagah--the birds.

TRANSLATION

The heron, vulture, crane, hawk, bhasa, bhalluka, peacock, swan,
sarasa, cakravaka, crow, owl and others are the birds.

TEXT 26

TEXT

arvak-srotas tu navamah
ksattar eka-vidho nram
rajo 'dhikah karma-para
duhkhe ca sukha-maninah

SYNONYMS

arvak--downwards; srotah--passage of food; tu--but; navamah--the
ninth; ksattah--O Vidura; eka-vidhah--one species; nram--of human
beings; rajah--the mode of passion; adhikah--very prominent; karma-parah-
-interested in working; dukhe--in misery; ca--but; sukha--happiness;
maninah--thinking.

TRANSLATION

The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

PURPORT

The human being is more passionate than the animals, and thus the sex life of the human being is more irregular. The animals have their due time for sexual intercourse, but the human being has no regular time for such activities. The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities--eating, sleeping, defending and mating--instead of spiritual realization. By advancing in material comforts the human being puts himself into a more miserable condition, but, illusioned by the material energy, he always thinks himself happy, even while in the midst of misery. Such misery of human life is distinct from the natural comfortable life enjoyed even by the animals.

TEXT 27

TEXT

vaikrtas traya evaite
deva-sargas ca sattama
vaikarikas tu yah proktah
kaumaras tubhayatmakah

SYNONYMS

vaikrtah--creations of Brahma; trayah--three kinds; eva--certainly; ete--all these; deva-sargah--appearance of the demigods; ca--also; sattama--O good Vidura; vaikarikah--creation of demigods by nature; tu--but; yah--which; proktah--described before; kaumarah--the four Kumaras; tu--but; ubhaya-atmakah--both ways (namely vaikrta and prakrta).

TRANSLATION

O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikrta creations, which are different from the previously described prakrta (natural) creations. The appearance of the Kumaras is both.

TEXTS 28-29

TEXT

deva-sargas casta-vidho
vibudhah pitaro 'surah
gandharvapsarasah siddha
yaksa-raksamsi caranah

bhuta-preta-pisacas ca
vidyadhrah kinnaradayah
dasaite vidurakhyatah
sargas te visva-srk-krtah

SYNONYMS

deva-sargah--creation of the demigods; ca--also; asta-vidhah--eight kinds; vibudhah--the demigods; pitarah--the forefathers; asurah--the demons; gandharva--the expert artisans in the higher planets; apsarasah--the angels; siddhah--persons who are perfect in mystic powers; yaksa--the superprotectors; raksamsi--giants; caranah--the celestial singers; bhuta-jinn; preta--evil spirits; pisacah--attendant spirits; ca--also; vidyadhrah--the celestial denizens named Vidyadharas; kinnara--superhuman beings; adayah--and others; dasa ete--all these ten (creations); vidura--O Vidura; akhyatah--described; sargah--creations; te--unto you; visva-srk--the creator of the universe (Brahma); krtah--done by him.

TRANSLATION

The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras, or demons, (4) the Gandharvas and Apsaras, or angels, (5) the Yaksas and Raksasas, (6) the Siddhas, Caranas and Vidyadharas, (7) the Bhutas, Pretas and Pisacas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahma, the creator of the universe.

PURPORT

As explained in the Second Canto of Srimad-Bhagavatam, the Siddhas are inhabitants of Siddhaloka, where the residents travel in space without vehicles. At their mere will they can pass from one planet to another without difficulty. Therefore, in the upper planets the inhabitants are far superior to the inhabitants of this planet in all matters of art, culture and science, since they possess brains superior to those of human beings. The spirits and jinn mentioned in this connection are also counted among the demigods because they are able to perform uncommon functions not possible for men.

TEXT 30

TEXT

atah param pravaksyami
vamsan manvantarani ca
evam rajah-plutah srasta
kalpadisv atmabhur harih
srjaty amogha-sankalpa
atmaivatmanam atmana

SYNONYMS

atah--here; param--after; pravaksyami--I shall explain; vamsan--descendants; manvantarani--different advents of Manus; ca--and; evam--thus; rajah-plutah--infused with the mode of passion; srasta--the creator; kalpa-adisu--in different millenniums; atma-bhuh--self-advent; harih--the Personality of Godhead; srjati--creates; amogha--unfailing;

sankalpah--determination; atma eva--He Himself; atmanam--Himself; atmana--by His own energy.

TRANSLATION

Now I shall describe the descendants of the Manus. The creator, Brahma, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord's energy.

PURPORT

The cosmic manifestation is an expansion of one of the many energies of the Supreme Personality of Godhead; the creator and the created are both emanations of the same Supreme Truth, as stated in the beginning of the Bhagavatam: janmady asya yatah. Thus end the Bhaktivedanta purports of the Third Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "Divisions of the Creation."

Chapter Eleven

Calculation of Time, from the Atom

TEXT 1

TEXT

maitreya uvaca
caramah sad-visesanam
aneko 'samyutah sada
paramanuh sa vijneyo
nrnam aikya-bhramo yatah

SYNONYMS

maitreyah uvaca--Maitreya said; caramah--ultimate; sat--effect; visesanam--symptoms; anekah--innumerable; asamyutah--unmixed; sada--always; parama-anuh--atoms; sah--that; vijneyah--should be understood; nrnam--of men; aikya--oneness; bhramah--mistaken; yatah--from which.

TRANSLATION

The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

PURPORT

The atomic description of the Srimad-Bhagavatam is almost the same as the modern science of atomism, and this is further described in the Paramanu-vada of Kanada. In modern science also, the atom is accepted as the ultimate indivisible particle of which the universe is composed. Srimad-Bhagavatam is the full text of all descriptions of knowledge, including the theory of atomism. The atom is the minute subtle form of eternal time.

TEXT 2

TEXT

sata eva padarthasya
svarupavasthitasya yat
kaivalyam parama-mahan
aviseso nirantarah

SYNONYMS

satah--of the effective manifestation; eva--certainly; pada-arthasya--of physical bodies; svarupa-avasthitasya--staying in the same form even to the time of dissolution; yat--that which; kaivalyam--oneness; parama--the supreme; mahan--unlimited; avisesah--forms; nirantarah--eternally.

TRANSLATION

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

TEXT 3

TEXT

evam kalo 'py anumitah
sauksmye sthaulye ca sattama
samsthana-bhuktya bhagavan
avyakto vyakta-bhug vibhuh

SYNONYMS

evam--thus; kalah--time; api--also; anumitah--measured; sauksmye--in the subtle; sthaulye--in the gross forms; ca--also; sattama--O best; samsthana--combinations of the atoms; bhuktya--by the motion; bhagavan--the Supreme Personality of Godhead; avyaktah--unmanifested; vyakta-bhuk--controlling all physical movement; vibhuh--the great potential.

TRANSLATION

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

TEXT 4

TEXT

sa kalah paramanur vai
yo bhunkte paramanutam
sato 'visesa-bhug yas tu
sa kalah paramo mahan

SYNONYMS

sah--that; kalah--eternal time; parama-anuh--atomic; vai--certainly; yah--which; bhunkte--passes through; parama-anutam--the space of an atom;

satah--of the entire aggregate; avisesa-bhuk--passing through the nondual exhibition; yah tu--which; sah--that; kalah--time; paramah--the supreme; mahan--the great.

TRANSLATION

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

PURPORT

Time and space are two correlative terms. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time. The greatest time of all covers the entire existence of the nondual manifestation. All the planets rotate and cover space, and space is calculated in terms of atoms. Each planet has its particular orbit for rotating, in which it moves without deviation, and similarly the sun has its orbit. The complete calculation of the time of creation, maintenance and dissolution, measured in terms of the circulation of the total planetary systems until the end of creation, is known as the supreme kala.

TEXT 5

TEXT

anur dvau paramanu syat
trasarenuh trayah smrtah
jalarka-rasmy-avagatah
kham evanupatann agat

SYNONYMS

anuh--double atom; dvau--two; parama-anu--atoms; syat--become; trasarenuh--hexatom; trayah--three; smrtah--considered; jala-arka--of sunshine through the holes of a window screen; rasmi--by the rays; avagatah--can be known; kham eva--towards the sky; anupatan agat--going up.

TRANSLATION

The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

PURPORT

The atom is described as an invisible particle, but when six such atoms combine together, they are called a trasarenu, and this is visible in the sunshine pouring through the holes of a window screen.

TEXT 6

TEXT

trasarenu-trikam bhunkte
yah kalah sa trutih smrtah
sata-bhagas tu vedhah syat
tais tribhis tu lavah smrtah

SYNONYMS

trasarenu-trikam--combination of three hexatoms; bhunkte--as they take time to integrate; yah--that which; kalah--duration of time; sah--that; trutih--by the name truti; smrtah--is called; sata-bhagah--one hundred trutis; tu--but; vedhah--called a vedha; syat--it so happens; taih--by them; tribhih--three times; tu--but; lavah--lava; smrtah--so called.

TRANSLATION

The time duration needed for the integration of three trasarenius is called a truti, and one hundred trutis make one vedha. Three vedhas make one lava.

PURPORT

It is calculated that if a second is divided into 1687.5 parts, each part is the duration of a truti, which is the time occupied in the integration of eighteen atomic particles. Such a combination of atoms into different bodies creates the calculation of material time. The sun is the central point for calculating all different durations.

TEXT 7

TEXT

nimesas tri-lavo jneya
amnatas te trayah ksanah
ksanan panca viduh kastham
laghu ta dasa panca ca

SYNONYMS

nimesah--the duration of time called a nimesa; tri-lavah--the duration of three lavas; jneyah--is to be known; amnatah--it is so called; te--they; trayah--three; ksanah--the duration of time called a ksana; ksanah--such ksanah; panca--five; viduh--one should understand; kastham--the duration of time called a katha; laghu--the duration of time called a laghu; tah--those; dasa panca--fifteen; ca--also.

TRANSLATION

The duration of time of three lavas is equal to one nimesa, the combination of three nimesas makes one ksana, five ksanah combined together make one katha, and fifteen kaths make one laghu.

PURPORT

By calculation it is found that one laghu is equal to two minutes. The atomic calculation of time in terms of Vedic wisdom may be converted into present time with this understanding.

TEXT 8

TEXT

laghuni vai samamnata
dasa panca ca nadika
te dve muhurtah praharah
sad yamah sapta va nram

SYNONYMS

laghuni--such laghus (each of two minutes); vai--exactly; samamnata--is called; dasa panca--fifteen; ca--also; nadika--a nadika; te--of them; dve--two; muhurtah--a moment; praharah--three hours; sat--six; yamah--one fourth of a day or night; sapta--seven; va--or; nram--of human calculation.

TRANSLATION

Fifteen laghus make one nadika, which is also called a danda. Two dandas make one muhurta, and six or seven dandas make one fourth of a day or night, according to human calculation.

TEXT 9

TEXT

dvadasardha-palonmanam
caturbhis catur-angulaih
svarna-masaih krta-cchidram
yavat prastha-jala-plutam

SYNONYMS

dvadasa-ardha--six; pala--of the scale of weight; unmanam--measuring pot; caturbhih--by weight of four; catuh-angulaih--four fingers by measure; svarna--of gold; masaih--of the weight; krta-chidram--making a hole; yavat--as long as; prastha--measuring one prastha; jala-plutam--filled by water.

TRANSLATION

The measuring pot for one nadika, or danda, can be prepared with a six-pala-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four masa and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one danda.

PURPORT

It is advised herein that the bore in the copper measuring pot must be made with a probe weighing not more than four masa and measuring not longer than four fingers. This regulates the diameter of the hole. The pot is submerged in water, and the overflowing time is called a danda. This is another way of measuring the duration of a danda, just as time is measured by sand in a glass. It appears that in the days of Vedic civilization there was no dearth of knowledge in physics, chemistry or higher mathematics. Measurements were calculated in different ways, as simply as could be done.

TEXT 10

TEXT

yamas catvaras catvaro
martyanam ahani ubhe
paksah panca-dasahani
suklah krsnas ca manada

SYNONYMS

yamah--three hours; catvarah--four; catvarah--and four; martyanam--of the human beings; ahani--duration of day; ubhe--both day and night; paksah--fortnight; panca-dasa--fifteen; ahani--days; suklah--white; krsnah--black; ca--also; manada--measured.

TRANSLATION

It is calculated that there are four praharas, which are also called yamas, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

TEXT 11

TEXT

tayoh samuccayo masah
pitnam tad ahar-nisam
dvau tav rtuh sad ayanam
daksinam cottaram divi

SYNONYMS

tayoh--of them; samuccayah--aggregate; masah--month; pitnam--of the Pita planets; tat--that (month); ahah-nisam--day and night; dvau--two; tau--months; rtuh--a season; sat--six; ayanam--the movement of the sun in six months; daksinam--southern; ca--also; uttaram--northern; divi--in the heavens.

TRANSLATION

The aggregate of two fortnights is one month, and that period is one complete day and night for the Pita planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

TEXT 12

TEXT

ayane cahani prahur
vatsaro dvadasa smrtah
samvatsara-satam nrnam
paramayur nirupitam

SYNONYMS

ayane--in the solar movement (of six months); ca--and; ahani--a day of the demigods; prahuh--it is said; vatsarah--one calendar year; dvadasa--twelve months; smrtah--is so called; samvatsara-satam--one hundred years; nrrnam--of human beings; parama-ayuh--duration of life; nirupitam--is estimated.

TRANSLATION

Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.

TEXT 13

TEXT

graharksa-tara-cakra-sthah
paramanv-adina jagat
samvatsaravasanena
paryety animiso vibhuh

SYNONYMS

graha--influential planets like the moon; rksa--luminaries like Asvini; tara--stars; cakra-sthah--in the orbit; parama-anu-adina--along with the atoms; jagat--the entire universe; samvatsara-avasanena--by the end of one year; paryeti--completes its orbit; animisah--the eternal time; vibhuh--the Almighty.

TRANSLATION

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kala.

PURPORT

In the Brahma-samhita it is stated that the sun is the eye of the Supreme and it rotates in its particular orbit of time. Similarly, beginning from the sun down to the atom, all bodies are under the influence of the kala-cakra, or the orbit of eternal time, and each of them has a scheduled orbital time of one samvatsara.

TEXT 14

TEXT

samvatsarah parivatsara
ida-vatsara eva ca
anuvatsaro vatsaras ca
viduraivam prabhasyate

SYNONYMS

samvatsarah--orbit of the sun; parivatsarah--circumambulation of Brhaspati; ida-vatsarah--orbit of the stars; eva--as they are; ca--also;

anuvatsarah--orbit of the moon; vatsarah--one calendar year; ca--also;
vidura--O Vidura; evam--thus; prabhasyate--they are so told.

TRANSLATION

There are five different names for the orbits of the sun, moon, stars
and luminaries in the firmament, and they each have their own samvatsara.

PURPORT

The subject matters of physics, chemistry, mathematics, astronomy,
time and space dealt with in the above verses of Srimad-Bhagavatam are
certainly very interesting to students of the particular subject, but as
far as we are concerned, we cannot explain them very thoroughly in terms
of technical knowledge. The subject is summarized by the statement that
above all the different branches of knowledge is the supreme control of
kala, the plenary representation of the Supreme Personality of Godhead.
Nothing exists without Him, and therefore everything, however wonderful
it may appear to our meager knowledge, is but the work of the magical
wand of the Supreme Lord. As far as time is concerned, we beg to subjoin
herewith a table of timings in terms of the modern clock.

One truti	-	8.13,500	second
>One vedha	-	8.135	second
>One lava	-	8.45	second
>One nimesa	-	8.15	second
>One ksana	-	8.5	second
>One kastha	-	8	seconds
>One laghu	-	2	minutes
>One danda	-	30	minutes
>One prahara	-	3	hours
>One day	-	2	hours
>One night	-	12	hours
>One paksa	-	15	days

Two paksas comprise one month, and twelve months comprise one calendar
year, or one full orbit of the sun. A human being is expected to live up
to one hundred years. That is the way of the controlling measure of
eternal time.

The Brahma-samhita (5.52) affirms this control in this way:

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah
yasyajnyaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the Supreme Personality of
Godhead, under whose control even the sun, which is considered to be the
eye of the Lord, rotates within the fixed orbit of eternal time. The sun
is the king of all planetary systems and has unlimited potency in heat
and light."

TEXT 15

TEXT

yah srjya-saktim urudhocchvasayan sva-saktya
pumso 'bhramaya divi dhavati bhuta-bhedah
kalakhyaya gunamayam kratubhir vitanvams

tasmai balim harata vatsara-pancakaya

SYNONYMS

yah--one who; srjya--of creation; saktim--the seeds; urudha--in various ways; ucchvasayan--invigorating; sva-saktya--by his own energy; pumsah--of the living entity; abhramaya--to dissipate darkness; divi--during the daytime; dhavati--moves; bhuta-bhedah--distinct from all other material form; kala-akhyaya--by the name eternal time; guna-mayam--the material results; kratubhih--by offerings; vitanvan--enlarging; tasmai--unto him; balim--ingredients of offerings; harata--one should offer; vatsara-pancakaya--offerings every five years.

TRANSLATION

O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

TEXT 16

TEXT

vidura uvaca
pitr-deva-manusyanam
ayuh param idam smrtam
paresam gatim acaksva
ye syuh kalpad bahir vidah

SYNONYMS

vidurah uvaca--Vidura said; pitr--the Pita planets; deva--the heavenly planets; manusyanam--and that of the human beings; ayuh--duration of life; param--final; idam--in their own measurement; smrtam--calculated; paresam--of the superior living entities; gatim--duration of life; acaksva--kindly calculate; ye--all those who; syuh--are; kalpat--from the millennium; bahih--outside; vidah--greatly learned.

TRANSLATION

Vidura said: I now understand the life durations of the residents of the Pita planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

PURPORT

The partial dissolution of the universe that takes place at the end of Brahma's day does not affect all the planetary systems. The planets of highly learned living entities like the sages Sanaka and Bhrgu are not affected by the dissolutions of the millenniums. All the planets are of different types, and each is controlled by a different kala-cakra, or schedule of eternal time. The time of the earth planet is not applicable to other, more elevated planets. Therefore, Vidura herein inquires about the duration of life on other planets.

TEXT 17

TEXT

bhagavan veda kalasya
gatim bhagavato nanu
visvam vicaksate dhira
yoga-raddhena caksusa

SYNONYMS

bhagavan--O spiritually powerful one; veda--you know; kalasya--of the eternal time; gatim--movements; bhagavatah--of the Supreme Personality of Godhead; nanu--as a matter of course; visvam--the whole universe; vicaksate--see; dhira--those who are self-realized; yoga-raddhena--by dint of mystic vision; caksusa--by the eyes.

TRANSLATION

O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

PURPORT

Those who have reached the highest perfectional stage of mystic power and can see everything in the past, present and future are called tri-kala-jnas. Similarly, the devotees of the Lord can see everything clearly that is in the revealed scriptures. The devotees of Lord Sri Krsna can very easily understand the science of Krsna, as well as the situation of the material and spiritual creations, without difficulty. Devotees do not have to endeavor for any yoga-siddhi, or perfection in mystic powers. They are competent to understand everything by the grace of the Lord, who is sitting in everyone's heart.

TEXT 18

TEXT

maitreya uvaca
krtam treta dvaparam ca
kalis ceti catur-yugam
divyair dvadasabhir varsaih
savadhanam nirupitam

SYNONYMS

maitreyah uvaca--Maitreya said; krtam--the age of Satya; treta--the age of Treta; dvaparam--the age of Dvapara; ca--also; kalih--the age of Kali; ca--and; iti--thus; catuh-yugam--four millenniums; divyaih--of the demigods; dvadasabhih--twelve; varsaih--thousands of years; sa-avadhanam--approximately; nirupitam--ascertained.

TRANSLATION

Maitreya said: O Vidura, the four millenniums are called the Satya, Treta, Dvapara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.

PURPORT

The years of the demigods are equal to 360 years of humankind. As will be clarified in the subsequent verses, 12,000 of the demigods' years, including the transitional periods which are called yuga-sandhyas, comprise the total of the aforementioned four millenniums. Thus the aggregate of the above-mentioned four millenniums is 4,320,000 years.

TEXT 19

TEXT

catvari trini dve caikam
krtadisu yatha-kramam
sankhyatani sahasrani
dvi-gunani satani ca

SYNONYMS

catvari--four; trini--three; dve--two; ca--also; ekam--one; krtadisu--in the Satya-yuga; yatha-kramam--and subsequently others; sankhyatani--numbering; sahasrani--thousands; dvi-gunani--twice; satani--hundreds; ca--also.

TRANSLATION

The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Dvapara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods.

PURPORT

As aforementioned, one year of the demigods is equal to 360 years of the human beings. The duration of the Satya-yuga is therefore 4,800 x 360, or 1,728,000 years. The duration of the Treta-yuga is 3,600 x 360, or 1,296,000 years. The duration of the Dvapara-yuga is 2,400 x 360, or 864,000 years. And the last, the Kali-yuga, is 1,200 x 360, or 432,000 years.

TEXT 20

TEXT

sandhya-sandhyamsayor antar
yah kalah sata-sankhyayoh
tam evahur yugam taj-jna
yatra dharmo vidhiyate

SYNONYMS

sandhya--transitional period before; sandhya-amsayoh--and transitional period after; antah--within; yah--that which; kalah--duration of time; sata-sankhyayoh--hundreds of years; tam eva--that period; ahuh--they

call; yugam--millennium; tat-jnah--the expert astronomers; yatra--
wherein; dharmah--religion; vidhiyate--is performed.

TRANSLATION

The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyas, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

TEXT 21

TEXT

dharmas catus-pan manujan
krte samanuvartate
sa evanyesv adharmena
vyeti padena vardhata

SYNONYMS

dharmah--religion; catuh-pat--complete four dimensions; manujan--
mankind; krte--in the Satya-yuga; samanuvartate--properly maintained;
sah--that; eva--certainly; anyesu--in other; adharmena--by the influence
of irreligion; vyeti--declined; padena--by one part; vardhata--gradually
increasing proportionately.

TRANSLATION

O Vidura, in the Satya millennium mankind properly and completely
maintained the principles of religion, but in other millenniums religion
gradually decreased by one part as irreligion was proportionately
admitted.

PURPORT

In the Satya millennium, complete execution of religious principles
prevailed. Gradually, the principles of religion decreased by one part in
each of the subsequent millenniums. In other words, at present there is
one part religion and three parts irreligion. Therefore people in this
age are not very happy.

TEXT 22

TEXT

tri-lokya yuga-sahasram
bahir abrahmano dinam
tavaty eva nisa tata
yan nimilati visva-srk

SYNONYMS

tri-lokyah--of the three worlds; yuga--the four yugas; sahasram--one
thousand; bahih--outside of; abrahmanah--up to Brahmaloaka; dinam--is a
day; tavati--a similar (period); eva--certainly; nisa--is night; tata--O
dear one; yat--because; nimilati--goes to sleep; visva-srk--Brahma.

TRANSLATION

Outside of the three planetary systems [Svarga, Martya and Patala], the four yugas multiplied by one thousand comprise one day on the planet of Brahma. A similar period comprises a night of Brahma, in which the creator of the universe goes to sleep.

PURPORT

When Brahma goes to sleep in his nighttime, the three planetary systems below Brahmaloaka are all submerged in the water of devastation. In his sleeping condition, Brahma dreams about the Garbhodakasayi Visnu and takes instruction from the Lord for the rehabilitation of the devastated area of space.

TEXT 23

TEXT

nisavasana arabdho
loka-kalpo 'nuvartate
yavad dinam bhagavato
manun bhunjams catur-dasa

SYNONYMS

nisa--night; avasane--termination; arabdhah--beginning from; loka-kalpah--further creation of the three worlds; anuvartate--follows; yavat--until; dinam--the daytime; bhagavatah--of the lord (Brahma); manun--the Manus; bhunjan--existing through; catuh-dasa--fourteen.

TRANSLATION

After the end of Brahma's night, the creation of the three worlds begins again in the daytime of Brahma, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

PURPORT

At the end of the life of each Manu there are shorter dissolutions also.

TEXT 24

TEXT

svam svam kalam manur bhunkte
sadhikam hy eka-saptatim

SYNONYMS

svam--own; svam--accordingly; kalam--duration of life; manuh--Manu; bhunkte--enjoys; sa-adhikam--a little more than; hi--certainly; eka-saptatim--seventy-one.

TRANSLATION

Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.

PURPORT

The duration of life of a Manu comprises seventy-one sets of four millenniums, as described in the Visnu Purana. The duration of life of one Manu is about 852,000 years in the calculation of the demigods, or, in the calculation of human beings, 306,720,000 years.

TEXT 25

TEXT

manvantaesu manavas
tad-vamsya rsayah surah
bhavanti caiva yugapat
suresas canu ye ca tan

SYNONYMS

manu-antaresu--after the dissolution of each and every Manu; manavah--other Manus; tat-vamsyah--and their descendants; rsayah--the seven famous sages; surah--devotees of the Lord; bhavanti--flourish; ca eva--also all of them; yugapat--simultaneously; sura-isah--demigods like Indra; ca--and; anu--followers; ye--all; ca--also; tan--them.

TRANSLATION

After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages, and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

PURPORT

There are fourteen Manus in one day of Brahma, and each of them has different descendants.

TEXT 26

TEXT

esa dainan-dinah sargo
brahmas trailokya-vartanah
tiryan-nr-pitr-devanam
sambhavo yatra karmabhih

SYNONYMS

esah--all these creations; dainam-dinah--daily; sargah--creation; brahmah--in terms of the days of Brahma; trailokya-vartanah--revolution of the three worlds; tiryak--animals lower than the human beings; nr--human beings; pitr--of the Pita planets; devanam--of the demigods; sambhavah--appearance; yatra--wherein; karmabhih--in the cycle of fruitive activities.

TRANSLATION

In the creation, during Brahma's day, the three planetary systems--Svarga, Martya and Patala--revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitas, appear and disappear in terms of their fruitive activities.

TEXT 27

TEXT

manvantareshu bhagavan
bibhrat sattvam sva-murtibhih
manv-adibhir idam visvam
avaty udita-paurusah

SYNONYMS

manu-antaresu--in each change of Manu; bhagavan--the Personality of Godhead; bibhrat--manifesting; sattvam--His internal potency; sva-murtibhih--by His different incarnations; manu-adibhih--as Manus; idam--this; visvam--the universe; avati--maintains; udita--discovering; paurusah--divine potencies.

TRANSLATION

In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

TEXT 28

TEXT

tamo-matram upadaya
pratisamruddha-vikramah
kalenanugatasesa
aste tusnim dinatyaye

SYNONYMS

tamah--the mode of ignorance, or the darkness of night; matram--an insignificant portion only; upadaya--accepting; pratisamruddha-vikramah--suspending all power of manifestation; kalena--by means of the eternal kala; anugata--merged in; asesah--innumerable living entities; aste--remains; tusnim--silent; dina-atyaye--at the end of the day.

TRANSLATION

At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.

PURPORT

This verse is an explanation of the night of Brahma, which is the effect of the influence of time in touch with an insignificant portion of

the modes of material nature in darkness. The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhuh, Bhuvah and Svah (Patala, Martya and Svarga). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord's energy, and so everything becomes silent.

TEXT 29

TEXT

tam evanv api dhiyante
loka bhur-adayas trayah
nisayam anuvrttayam
nirmukta-sasi-bhaskaram

SYNONYMS

tam--that; eva--certainly; anu--after; api dhiyante--are out of sight; lokah--the planets; bhuh-adayah--the three worlds, Bhuh, Bhuvah and Svah; trayah--three; nisayam--in the night; anuvrttayam--ordinary; nirmukta--without glare; sasi--the moon; bhaskaram--the sun.

TRANSLATION

When the night of Brahma ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

PURPORT

It is understood that the glare of the sun and moon disappear from the sphere of the three worlds, but the sun and the moon themselves do not vanish. They appear in the remaining portion of the universe, which is beyond the sphere of the three worlds. The portion in dissolution remains without sunrays or moonglow. It all remains dark and full of water, and there are indefatigable winds, as explained in the following verses.

TEXT 30

TEXT

tri-lokyam dahyamanayam
saktya sankarsanagnina
yanty usmana maharloka
janam bhrgv-adayo 'rditah

SYNONYMS

tri-lokyam--when the spheres of the three worlds; dahyamanayam--being set ablaze; saktya--by the potency; sankarsana--from the mouth of Sankarsana; agnina--by the fire; yanti--they go; usmana--heated by the warmth; mahah-lokat--from Maharloka; janam--to Janaloka; bhrgu--the sage Bhrgu; adayah--and others; arditah--being so distressed.

TRANSLATION

The devastation takes place due to the fire emanating from the mouth of Sankarsana, and thus great sages like Bhrgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.

TEXT 31

TEXT

tavat tri-bhuvanam sadyah
kalpantaidhita-sindhavah
plavayanty utkatatopa-
canda-vateritormayah

SYNONYMS

tavat--then; tri-bhuvanam--all the three worlds; sadyah--immediately after; kalpa-anta--in the beginning of the devastation; edhita--inflated; sindhavah--all the oceans; plavayanti--inundate; utkata--violent; atopa--agitation; canda--hurricane; vata--by winds; irita--blown; urmayah--waves.

TRANSLATION

At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

PURPORT

It is said that the blazing fire from the mouth of Sankarsana rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. These reactions of worlds. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called maya, or "that which is not."

TEXT 32

TEXT

antah sa tasmin salila
aste 'nantasano harih
yoga-nidra-nimilaksah
stuyamano janalayaih

SYNONYMS

antah--within; sah--that; tasmin--in that; salile--water; aste--there is; ananta--Ananta; asanah--on the seat of; harih--the Lord; yoga--mystic; nidra--sleep; nimila-aksah--eyes closed; stuya-manah--being glorified; jana-alayaih--by the inhabitants of the Janaloka planets.

TRANSLATION

The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the

Janaloka planets offer their glorious prayers unto the Lord with folded hands.

PURPORT

We should not understand the sleeping condition of the Lord to be the same as our sleep. Here the word yoga-nidra is specifically mentioned, which indicates that the Lord's sleeping condition is also a manifestation of His internal potency. Whenever the word yoga is used it should be understood to refer to that which is transcendental. In the transcendental stage all activities are always present, and they are glorified by prayers of great sages like Bhrgu.

TEXT 33

TEXT

evam-vidhair aho-ratraih
kala-gatyopalaksitaih
apaksitam ivasyapi
paramayur vayah-satam

SYNONYMS

evam--thus; vidhair--by the process of; aha--days; ratraih--by nights; kala-gatya--advancement of time; upalaksitaih--by such symptoms; apaksitam--declined; iva--just like; asya--his; api--although; parama-ayuh--duration of life; vayah--years; satam--one hundred.

TRANSLATION

Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahma. One's life endures for only one hundred years, in terms of the times in the different planets.

PURPORT

Every living being lives for one hundred years in terms of the times in different planets for different entities. These one hundred years of life are not equal in every case. The longest duration of one hundred years belongs to Brahma, but although the life of Brahma is very long, it expires in the course of time. Brahma is also afraid of his death, and thus he performs devotional service to the Lord, just to release himself from the clutches of illusory energy. Animals, of course, have no sense of responsibility, but even humans, who have developed a sense of responsibility, while away their valuable time without engaging in devotional service to the Lord; they live merrily, unafraid of impending death. This is the madness of human society. The madman has no responsibility in life. Similarly, a human being who does not develop a sense of responsibility before he dies is no better than the madman who tries to enjoy material life very happily without concern for the future. It is necessary that every human being be responsible in preparing himself for the next life, even if he has a duration of life like that of Brahma, the greatest of all living creatures within the universe.

TEXT 34

TEXT

yad ardham ayusas tasya
parardham abhidhiyate
purvah parardho 'pakranto
hy aparao 'dya pravartate

SYNONYMS

yat--that which; ardham--half; ayusah--of the duration of life; tasya--his; parardham--a parardha; abhidhiyate--is called; purvah--the former; para-ardhah--half of the duration of life; apakrantah--having passed; hi--certainly; aparah--the latter; adya--in this millennium; pravartate--shall begin.

TRANSLATION

The one hundred years of Brahma's life are divided into two parts, the first half and the second half. The first half of the duration of Brahma's life is already over, and the second half is now current.

PURPORT

The duration of one hundred years in the life of Brahma has already been discussed in many places in this work, and it is described in Bhagavad-gita (8.17) also. Fifty years of the life of Brahma are already over, and fifty years are yet to be completed; then, for Brahma also, death is inevitable.

TEXT 35

TEXT

purvasyadau parardhasya
brahmo nama mahan abhut
kalpo yatrabhavad brahma
sabda-brahmeti yam viduh

SYNONYMS

purvasya--of the first half; adau--in the beginning; para-ardhasya--of the superior half; brahmah--Brahma-kalpa; nama--of the name; mahan--very great; abhut--was manifest; kalpah--millennium; yatra--whereupon; abhavad--appeared; brahma--Lord Brahma; sabda-brahma iti--the sounds of the Vedas; yam--which; viduh--they know.

TRANSLATION

In the beginning of the first half of Brahma's life, there was a millennium called Brahma-kalpa, wherein Lord Brahma appeared. The birth of the Vedas was simultaneous with Brahma's birth.

PURPORT

According to Padma Purana (Prabhasa-khanda), in thirty days of Brahma many kalpas take place, such as the Varaha-kalpa and Pitr-kalpa. Thirty days make one month of Brahma, beginning from the full moon to the disappearance of the moon. Twelve such months complete one year, and

fifty years complete one parardha, or one half the duration of the life of Brahma. The Sveta-varaha appearance of the Lord is the first birthday of Brahma. The birth date of Brahma is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Srila Visvanatha Cakravarti Thakura.

TEXT 36

TEXT

tasyaiva cante kalpo 'bhud
yam padmam abhicaksate
yad dharer nabhi-sarasa
asil loka-saroruham

SYNONYMS

tasya--of the Brahma-kalpa; eva--certainly; ca--also; ante--at the end of; kalpah--millennium; abhut--came into existence; yam--which; padmam--Padma; abhicaksate--is called; yat--in which; hareh--of the Personality of Godhead; nabhi--in the navel; sarasah--from the reservoir of water; asit--there was; loka--of the universe; saroruham--lotus.

TRANSLATION

The millennium which followed the first Brahma millennium is known as the Padma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead, Hari.

PURPORT

The millennium following the Brahma-kalpa is known as the Padma-kalpa because the universal lotus grows in that millennium. The Padma-kalpa is also called the Pitr-kalpa in certain Puranas.

TEXT 37

TEXT

ayam tu kathitah kalpo
dvitiyasyapi bharata
varaha iti vikhyato
yatrasic chukaro harih

SYNONYMS

ayam--this; tu--but; kathitah--known as; kalpah--the current millennium; dvitiyasya--of the second half; api--certainly; bharata--O descendant of Bharata; varahah--Varaha; iti--thus; vikhyatah--is celebrated; yatra--in which; asit--appeared; sukarah--hog shape; harih--the Personality of Godhead.

TRANSLATION

O descendant of Bharata, the first millennium in the second half of the life of Brahma is also known as the Varaha millennium because the

Personality of Godhead appeared in that millennium as the hog incarnation.

PURPORT

The different millenniums known as the Brahma, Padma and Varaha kalpas appear a little puzzling for the layman. There are some scholars who think these kalpas to be one and the same. According to Srila Visvanatha Cakravarti, the Brahma-kalpa in the beginning of the first half appears to be the Padma-kalpa. We can, however, simply abide by the text and understand that the present millennium is in the second half of the duration of the life of Brahma.

TEXT 38

TEXT

kalo 'yam dvi-parardhakhyo
nimesa upacaryate
avyakrtasyanantasya
hy anader jagad-atmanah

SYNONYMS

kalah--eternal time; ayam--this (as measured by Brahma's duration of life); dvi-parardha-akhyah--measured by the two halves of Brahma's life; nimesah--less than a second; upacaryate--is so measured; avyakrtasya--of one who is unchanged; anantasya--of the unlimited; hi--certainly; anadeh--of the beginningless; jagad-atmanah--of the soul of the universe.

TRANSLATION

The duration of the two parts of Brahma's life, as above mentioned, is calculated to be equal to one nimesa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.

PURPORT

The great sage Maitreya has given a considerable description of the time of different dimensions, beginning from the atom up to the duration of the life of Brahma. Now he attempts to give some idea of the time of the unlimited Personality of Godhead. He just gives a hint of His unlimited time by the standard of the life of Brahma. The entire duration of the life of Brahma is calculated to be less than a second of the Lord's time, and it is explained in the Brahma-samhita (5.48) as follows:

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

"I worship Govinda, the Supreme Personality of Godhead, the cause of all causes, whose plenary portion is Maha-Visnu. All the heads of the innumerable universes [the Brahmas] live only by taking shelter of the time occupied by one of His breaths." The impersonalists do not believe in the form of the Lord, and thus they would hardly believe in the Lord's sleeping. Their idea is obtained by a poor fund of knowledge; they

calculate everything in terms of man's capacity. They think that the existence of the Supreme is just the opposite of active human existence; because the human being has senses, the Supreme must be without sense perception; because the human being has a form, the Supreme must be formless; and because the human being sleeps, the Supreme must not sleep. Srimad-Bhagavatam, however, does not agree with such impersonalists. It is clearly stated herein that the Supreme Lord rests in yoga-nidra, as previously discussed. And because He sleeps, naturally He must breathe, and the Brahma-samhita confirms that within His breathing period innumerable Brahmas take birth and die.

There is complete agreement between Srimad-Bhagavatam and the Brahma-samhita. Eternal time is never lost along with the life of Brahma. It continues, but it has no ability to control the Supreme Personality of Godhead because the Lord is the controller of time. In the spiritual world there is undoubtedly time, but it has no control over activities. Time is unlimited, and the spiritual world is also unlimited, since everything there exists on the absolute plane.

TEXT 39

TEXT

kalo 'yam paramanv-adir
dvi-parardhanta isvarah
naivesitum prabhur bhumna
isvaro dhama-maninam

SYNONYMS

kalah--the eternal time; ayam--this; parama-anu--atom; adih--beginning from; dvi-parardha--two superdurations of time; antah--to the end; isvarah--controller; na--never; eva--certainly; isitum--to control; prabhuh--capable; bhumnah--of the Supreme; isvarah--controller; dhama-maninam--of those who are body conscious.

TRANSLATION

Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahma's life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.

TEXT 40

TEXT

vikaraih sahito yuktair
visesadibhir avrtah
andakoso bahir ayam
pancasat-koti-vistrtah

SYNONYMS

vikaraih--by the transformation of the elements; sahitah--along with; yuktaih--being so amalgamated; visesa--manifestations; adibhih--by them; avrtah--covered; anda-kosah--the universe; bahih--outside; ayam--this; pancasat--fifty; koti--ten million; vistrtah--widespread.

TRANSLATION

This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.

PURPORT

As explained before, the entire material world is a display of sixteen diversities and eight material elements. The analytical studies of the material world are the subject matter of Sankhya philosophy. The first sixteen diversities are the eleven senses and five sense objects, and the eight elements are the gross and subtle matter, namely earth, water, fire, air, sky, mind, intelligence and ego. All these combined together are distributed throughout the entire universe, which extends diametrically to four billion miles. Besides this universe of our experience, there are innumerable other universes. Some of them are bigger than the present one, and all of them are clustered together under similar material elements as described below.

TEXT 41

TEXT

dasottaradhikair yatra
pravistah paramanuvat
laksyate 'ntar-gatas canye
kotiso hy anda-rasayah

SYNONYMS

dasa-uttara-adhikaih--with ten times greater thickness; yatra--in which; pravistah--entered; parama-anu-vat--like atoms; laksyate--it (the mass of universes) appears; antah-gatah--come together; ca--and; anye--in the other; kotisah--clustered; hi--for; anda-rasayah--huge combination of universes.

TRANSLATION

The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

PURPORT

The coverings of the universes are also constituted of the elements of earth, water, fire, air and ether, and each is ten times thicker than the one before. The first covering of the universe is earth, and it is ten times thicker than the universe itself. If the universe is four billion miles in size, then the size of the earthly covering of the universe is four billion times ten. The covering of water is ten times greater than the earthly covering, the covering of fire is ten times greater than the watery covering, the covering of air is ten times greater than that of the fire, the covering of ether is ten times greater still than that of air, and so on. The universe within the coverings of matter appears to be like an atom in comparison to the coverings, and the number of universes is unknown even to those who can estimate the coverings of the universes.

TEXT 42

TEXT

tad ahur aksaram brahma
sarva-karana-karanam
visnor dhama param saksat
purusasya mahatmanah

SYNONYMS

tat--that; ahuh--is said; aksaram--infallible; brahma--the supreme; sarva-karana--all causes; karanam--the supreme cause; visnor dhama--the spiritual abode of Visnu; param--the supreme; saksat--without doubt; purusasya--of the purusa incarnation; mahatmanah--of the Maha-Visnu.

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, is therefore said to be the original cause of all causes. Thus the spiritual abode of Visnu is eternal without a doubt, and it is also the abode of Maha-Visnu, the origin of all manifestations.

PURPORT

Lord Maha-Visnu, who is resting in yoga-nidra on the Causal Ocean and creating innumerable universes by His breathing process, only temporarily appears in the mahat-tattva for the temporary manifestation of the material worlds. He is a plenary portion of Lord Sri Krsna, and thus although He is nondifferent from Lord Krsna, His formal appearance in the material world as an incarnation is temporary. The original form of the Personality of Godhead is actually the svarupa, or real form, and He eternally resides in the Vaikuntha world (Visnuloka). The word mahatmanah is used here to indicate Maha-Visnu, and His real manifestation is Lord Krsna, who is called parama, as confirmed in the Brahma-samhita:

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

"The Supreme Lord is Krsna, the original Personality of Godhead known as Govinda. His form is eternal, full of bliss and knowledge, and He is the original cause of all causes."
Thus end the Bhaktivedanta purports of the Third Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "Calculation of Time, From the Atom."

Chapter Twelve
Creation of the Kumaras and Others

TEXT 1

TEXT

maitreya uvaca
iti te varnitah ksattah
kalakhyah paramatmanah
mahima veda-garbho 'tha

yathasraksin nibodha me

SYNONYMS

maitreyah uvaca--Sri Maitreya said; iti--thus; te--unto you; varnitah--described; ksattah--O Vidura; kala-akhyah--by the name eternal time; paramatmanah--of the Supersoul; mahima--glories; veda-garbhah--Lord Brahma, the reservoir of the Vedas; atha--hereafter; yatha--as it is; asraksit--did create; nibodha--just try to understand; me--from me.

TRANSLATION

Sri Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kala. Now you can hear from me about the creation of Brahma, the reservoir of all Vedic knowledge.

TEXT 2

TEXT

sasarjagre 'ndha-tamisram
atha tamisram adi-krt
mahamoham ca moham ca
tamas cajnana-vrttayah

SYNONYMS

sasarja--created; agre--at first; andha-tamisram--the sense of death; atha--then; tamisram--anger upon frustration; adi-krt--all these; mahamoham--ownership of enjoyable objects; ca--also; moham--illusory conception; ca--also; tamah--darkness in self-knowledge; ca--as well as; ajnana--nescience; vrttayah--engagements.

TRANSLATION

Brahma first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

PURPORT

Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahma. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one's real identity. And by forgetting one's real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. All material resources are offered to the living entity for his peaceful living and for the discharge of the duties of self-realization in conditioned life. But due to false identification, the conditioned soul becomes entrapped by the sense of false ownership of the property of the Supreme Lord. It is evident from this verse that Brahma himself is a creation of the Supreme

Lord, and the five kinds of nescience which condition the living entities in material existence are creations of Brahma. It is simply ludicrous to think the living entity to be equal with the Supreme Being when one can understand that the conditioned souls are under the influence of Brahma's magic wand. Patanjali also accepts that there are five kinds of nescience, as mentioned herein.

TEXT 3

TEXT

drstva papiyasim srstim
natmanam bahv amanyata
bhagavad-dhyana-putena
manasanyam tato 'srjat

SYNONYMS

drstva--by seeing; papiyasim--sinful; srstim--creation; na--did not; atmanam--unto Himself; bahu--much pleasure; amanyata--felt; bhagavat--on the Personality of Godhead; dhyana--meditation; putena--purified by that; manasa--by such a mentality; anyam--another; tatah--thereafter; asrjat--created.

TRANSLATION

Seeing such a misleading creation as a sinful task, Brahma did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

PURPORT

Although he created the different influences of nescience, Lord Brahma was not satisfied in performing such a thankless task, but he had to do it because most of the conditioned souls wanted it to be so. Lord Krsna says in Bhagavad-gita (15.15) that He is present in everyone's heart and is helping everyone to either remember or forget. The question may be raised why the Lord, who is all-merciful, helps one to remember and another to forget. Actually, His mercy is not exhibited in partiality towards one and enmity towards another. The living entity, as part and parcel of the Lord, is partially independent because he partially possesses all the qualities of the Lord. Anyone who has some independence may sometimes misuse it due to ignorance. When the living entity prefers to misuse his independence and glide down towards nescience, the all-merciful Lord first of all tries to protect him from the trap, but when the living entity persists in gliding down to hell, the Lord helps him to forget his real position. The Lord helps the falling living entity glide down to the lowest point, just to give him the chance to see if he is happy by misusing his independence.

Almost all the conditioned souls who are rotting in the material world are misusing their independence, and therefore five kinds of nescience are imposed upon them. As an obedient servitor of the Lord, Brahma creates all these as a matter of necessity, but he is not happy in doing so because a devotee of the Lord naturally does not like to see anyone falling down from his real position. Persons who do not care for the path of realization get full facilities from the Lord for executing their

proclivities to the fullest extent, and Brahma helps in that procedure without fail.

TEXT 4

TEXT

sanakam ca sanandam ca
sanatanam athatmabhuh
sanat-kumaram ca munin
niskriyan urdhva-retasah

SYNONYMS

sanakam--Sanaka; ca--also; sanandam--Sananda; ca--and; sanatanam--Sanatana; atha--thereafter; atma-bhuh--Brahma, who is self-born; sanat-kumaram--Sanat-kumara; ca--also; munin--the great sages; niskriyan--free from all fruitive action; urdhva-retasah--those whose semen flows upwards.

TRANSLATION

In the beginning, Brahma created four great sages named Sanaka, Sananda, Sanatana and Sanat-kumara. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen's flowing upwards.

PURPORT

Although Brahma created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: sankhya, or empirical philosophy for the analytical study of material conditions; yoga, or mysticism for liberation of the pure soul from material bondage; vairagya, the acceptance of complete detachment from material enjoyment in life to elevate oneself to the highest spiritual understanding; and tapas, or the various kinds of voluntary austerities performed for spiritual perfection. Brahma created the four great sages Sanaka, Sananda, Sanatana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or sampradaya, known as the Kumara-sampradaya, or later on as the Nimbarka-sampradaya, for the advancement of bhakti. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

TEXT 5

TEXT

tan babhase svabhuh putran
prajah srjata putrakah
tan naicchan moksa-dharmano
vasudeva-parayanah

SYNONYMS

tan--unto the Kumaras, as above mentioned; babhase--addressed; svabhuh--Brahma; putran--unto the sons; prajah--generations; srjata--to create; putrakah--O my sons; tat--that; na--not; aicchan--desired; moksa-dharmanah--pledged to the principles of liberation; vasudeva--the Personality of Godhead; parayanah--who are so devoted.

TRANSLATION

Brahma spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to Vasudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

PURPORT

The four sons of Brahma, the Kumaras, declined to become family men even on the request of their great father, Brahma. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumaras could refuse the orders of Brahma, who was their father and above all the creator of the universe. The reply is that one who is vasudeva-parayana, or seriously engaged in the devotional service of the Personality of Godhead, Vasudeva, need not care for any other obligation. It is enjoined in the Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

"Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives, and members of human society." Thus there was nothing wrong in the acts of the Kumaras when they refused their great father's request that they become family men.

TEXT 6

TEXT

so 'vadyatah sutair evam
pratyakhyatanusasanaih
krodham durvisaham jatam
niyantum upacakrame

SYNONYMS

sah--he (Brahma); avadyatah--thus being disrespected; sutaih--by the sons; evam--thus; pratyakhyata--refusing to obey; anusasanaih--the order of their father; krodham--anger; durvisaham--too much to be tolerated; jatam--thus generated; niyantum--to control; upacakrame--tried his best.

TRANSLATION

On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahma, which he tried to control and not express.

PURPORT

Brahma is the director in charge of the mode of passion of material nature. Therefore it was natural for him to become angry on the refusal of his sons to obey his order. Although the Kumaras were right in such acts of refusal, Brahma, being absorbed in the mode of passion, could not check his passionate anger. He did not express it, however, because he knew that his sons were far enlightened in spiritual advancement and thus he should not express his anger before them.

TEXT 7

TEXT

dhiya nigrhyamano 'pi
bhruvor madhyat prajapateh
sadyo 'jayata tan-manyuh
kumaro nila-lohitah

SYNONYMS

dhiya--by intelligence; nigrhyamanah--being controlled; api--in spite of; bhruvoh--of the eyebrows; madhyat--from between; prajapateh--of Brahma; sadyah--at once; ajayata--generated; tat--his; manyuh--anger; kumarah--a child; nila-lohitah--mixture of blue and red.

TRANSLATION

Although he tried to curb his anger, it came out from between his eyebrows, and a child mixed blue and red was immediately generated.

PURPORT

The face of anger is the same whether exhibited due to ignorance or knowledge. Although Brahma tried to curb his anger, he could not do so, even though he is the supreme being. Such anger in its true color came from between the eyebrows of Brahma as Rudra, in a mixed color of blue (ignorance) and red (passion), because anger is the product of passion and ignorance.

TEXT 8

TEXT

sa vai ruroda devanam
purvajo bhagavan bhavah
namani kuru me dhatah
sthanani ca jagad-guro

SYNONYMS

sah--he; vai--certainly; ruroda--cried loudly; devanam purvajah--the eldest of all demigods; bhagavan--the most powerful; bhavah--Lord Siva;

namani--different names; kuru--designate; me--my; dhatah--O destiny maker; sthanani--places; ca--also; jagat-guro--O teacher of the universe.

TRANSLATION

After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

TEXT 9

TEXT

iti tasya vacah padmo
bhagavan paripalayan
abhyadhad bhadraya vaca
ma rodish tat karomi te

SYNONYMS

iti--thus; tasya--his; vacah--request; padmah--one who is born from the lotus flower; bhagavan--the powerful; paripalayan--accepting the request; abhyadhat--pacified; bhadraya--by gentle; vaca--words; ma--do not; rodih--cry; tat--that; karomi--I shall do it; te--as desired by you.

TRANSLATION

The all-powerful Brahma, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

TEXT 10

TEXT

yad arodih sura-srestha
sodvega iva balakah
tatas tvam abhidhasyanti
namna rudra iti prajah

SYNONYMS

yat--as much as; arodih--cried loudly; sura-srestha--O chief of the demigods; sa-udvegah--with great anxiety; iva--like; balakah--a boy; tatah--therefore; tvam--you; abhidhasyanti--will call; namna--by the name; rudrah--Rudra; iti--thus; prajah--people.

TRANSLATION

Thereafter Brahma said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.

TEXT 11

TEXT

hrd indriyany asur vyoma
vayur agnir jalam mahi
suryas candras tapas caiva

sthanany agre krtani te

SYNONYMS

hrt--the heart; indriyani--the senses; asuh--life air; vyoma--the sky; vayuh--the air; agnih--fire; jalam--water; mahi--the earth; suryah--the sun; candrah--the moon; tapah--austerity; ca--as well as; eva--certainly; sthanani--all these places; agre--hereinbefore; krtani--already made; te--for you.

TRANSLATION

My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.

PURPORT

The creation of Rudra from between the eyebrows of Brahma as the result of his anger, generated from the mode of passion partly touched by ignorance, is very significant. In Bhagavad-gita (3.37) the principle of Rudra is described. Krodha (anger) is the product of kama (lust), which is the result of the mode of passion. When lust and hankering are unsatisfied, the element of krodha appears, which is the formidable enemy of the conditioned soul. This most sinful and inimical passion is represented as ahankara, or the false egocentric attitude of thinking oneself to be all in all. Such an egocentric attitude on the part of the conditioned soul, who is completely under the control of material nature, is described in Bhagavad-gita as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein krodha (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life, or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the sea water is infuriated by the wind it appears in a gloomy feature of Rudra, which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes, because of the extreme heat of the sun, there are cases of heatstroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many yogis, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra principle of anger and passion. The great yogi Durvasa, under the influence of this Rudra principle, picked a quarrel with Maharaja Ambarisa, and a brahmana boy exhibited the Rudra principle by cursing the great King Pariksit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position. This is confirmed as follows:

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

(Bhag. 10.2.32)

The most lamentable falldown of the impersonalist is due to his false and unreasonable claim of being one with the Supreme.

TEXT 12

TEXT

manyur manur mahinaso
mahan chiva rtadhvajah
ugrareta bhavah kalo
vamadevo dhrtavratah

SYNONYMS

manyuh, manuh, mahinasah, mahan, sivah, rtadhvajah, ugaretah, bhavah, kalah, vamadevah, dhrtavratah--all names of Rudra.

TRANSLATION

Lord Brahma said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahan, Siva, Rtadhvaja, Ugrareta, Bhava, Kala, Vamadeva and Dhrtavrata.

TEXT 13

TEXT

dhir dhrti-rasaloma ca
niyut sarpir ilambika
iravati svadha diksa
rudranyo rudra te striyah

SYNONYMS

dhih, dhrti, rasala, uma, niyut, sarpih, ila, ambika, iravati, svadha, diksa rudranyah--the eleven Rudranis; rudra--O Rudra; te--unto you; striyah--wives.

TRANSLATION

O Rudra, you also have eleven wives, called the Rudranis, and they are as follows: Dhi, Dhrti, Rasala, Uma, Niyut, Sarpi, Ila, Ambika, Iravati, Svadha and Diksa.

TEXT 14

TEXT

grhanaitani namani
sthanani ca sa-yosanah
ebhih srja praja bahvih

prajanam asi yat patih

SYNONYMS

grhana--just accept; etani--all these; namani--different names; sthanani--as well as places; ca--also; sa-yosanah--along with wives; ebhah--with them; srja--just generate; prajah--progeny; bahvih--on a large scale; prajanam--of the living entities; asi--you are; yat--since; patih--the master.

TRANSLATION

My dear boy, you may now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

PURPORT

Brahma, as the father of Rudra, selected the wives of his son, his living places, and his names as well. It is natural that one should accept the wife selected by one's father, just as a son accepts the name given by the father or as he accepts the property offered by the father. That is the general course in increasing the population of the world. On the other hand, the Kumaras did not accept the offering of their father because they were elevated far beyond the business of generating a great number of sons. As the son can refuse the order of the father for higher purposes, so the father can refuse to maintain his sons in increasing population because of higher purposes.

TEXT 15

TEXT

ity adistah sva-guruna
bhagavan nila-lohitah
sattvakrti-svabhavena
sasarjatma-samah prajah

SYNONYMS

iti--thus; adistah--being ordered; sva-guruna--by his own spiritual master; bhagavan--the most powerful; nila-lohitah--Rudra, whose color is mixed blue and red; sattva--power; akrti--bodily features; svabhavena--and with a very furious mode of nature; sasarja--created; atma-samah--like his own prototype; prajah--generations.

TRANSLATION

The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

TEXT 16

TEXT

rudranam rudra-srstanam

samantad grasatam jagat
nisamyasankhyaso yuthan
prajapatir asankata

SYNONYMS

rudranam--of the sons of Rudra; rudra-srstanam--who were generated by Rudra; samantat--being assembled together; grasatam--while devouring; jagat--the universe; nisamya--by observing their activities; asankhyasah--unlimited; yuthan--assembly; praja-patih--the father of the living entities; asankata--became afraid of.

TRANSLATION

The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahma, the father of the living entities, saw this, he became afraid of the situation.

PURPORT

The generations of Rudra, the incarnation of anger, were so dangerous to the maintenance of universal affairs that even Brahma, the father of the living entities, became afraid of them. The so-called devotees or followers of Rudra are also a menace. They are sometimes dangerous even to Rudra himself. Descendants of Rudra sometimes make plans to kill Rudra--by the grace of Rudra. That is the nature of his devotees.

TEXT 17

TEXT

alam prajabhih srstabhir
idsibhih surottama
maya saha dahantibhir
disas caksurbhir ulbanaih

SYNONYMS

alam--unnecessary; prajabhih--by such living entities; srstabhih--generated; idsibhih--of this type; sura-uttama--O best among the demigods; maya--me; saha--along with; dahantibhih--who are burning; disah--all sides; caksurbhih--by the eyes; ulbanaih--fiery flames.

TRANSLATION

Brahma told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

TEXT 18

TEXT

tapa atistha bhadram te
sarva-bhuta-sukhavaham
tapasaiva yatha purvam

srasta visvam idam bhavan

SYNONYMS

tapah--penance; atistha--be situated; bhadram--auspicious; te--unto you; sarva--all; bhuta--living entities; sukha-avaham--bringing happiness; tapasa--by penance; eva--only; yatha--as much as; purvam--before; srasta--will create; visvam--the universe; idam--this; bhavan--yourself.

TRANSLATION

My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon you. By penance only shall you be able to create the universe as it was before.

PURPORT

In the creation, maintenance and dissolution of the cosmic manifestation, the three deities Brahma, Visnu and Mahesvara, or Siva, are respectively in charge. Rudra was advised not to destroy while the period of creation and maintenance was going on, but to situate himself in penance and wait for the time of dissolution, when his services would be called for.

TEXT 19

TEXT

tapasaiva param jyotir
bhagavantam adhoksajam
sarva-bhuta-guhavasam
anjasa vindate puman

SYNONYMS

tapasa--by penance; eva--only; param--the supreme; jyotih--light; bhagavantam--unto the Personality of Godhead; adhoksajam--He who is beyond the approach of the senses; sarva-bhuta-guha-avasam--residing in the heart of all living entities; anjasa--completely; vindate--can know; puman--a person.

TRANSLATION

By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

PURPORT

Rudra was advised by Brahma to perform penance as an example to his sons and followers that penance is necessary for attaining the favor of the Supreme Personality of Godhead. In Bhagavad-gita it is said that the common mass of people follow the path shown by an authority. Thus Brahma, disgusted with the Rudra generations and afraid of being devoured by the increase of population, asked Rudra to stop producing such an unwanted generation and take to penance for attaining the favor of the Supreme

Lord. We find, therefore, in pictures, that Rudra is always sitting in meditation for the attainment of the favor of the Lord. Indirectly, the sons and followers of Rudra are advised to stop the business of annihilation, following the Rudra principle while the peaceful creation of Brahma is going on.

TEXT 20

TEXT

maitreya uvaca
evam atmabhavadistah
parikramya giram patim
badham ity amum amantrya
vivesa tapase vanam

SYNONYMS

maitreya uvaca--Sri Maitreya said; evam--thus; atma-bhuva--by Brahma; adistah--being so requested; parikramya--by circumambulating; giram--of the Vedas; patim--unto the master; badham--that is right; iti--thus; amum--unto Brahma; amantrya--thus addressing; vivesa--entered into; tapase--for the matter of penance; vanam--into the forest.

TRANSLATION

Sri Maitreya said: Thus Rudra, having been ordered by Brahma, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

TEXT 21

TEXT

athabhidhyayatah sargam
dasa putrah prajajnire
bhagavac-chakti-yuktasya
loka-santana-hetavah

SYNONYMS

atha--thus; abhidhyayatah--while thinking of; sargam--creation; dasa--ten; putrah--sons; prajajnire--were begotten; bhagavat--regarding the Personality of Godhead; sakti--potency; yuktasya--empowered with; loka--the world; santana--generation; hetavah--the causes.

TRANSLATION

Brahma, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

TEXT 22

TEXT

maricir atry-angirasau
pulastyah pulahah kratuh

bhrgur vasistho daksas ca
dasamas tatra naradah

SYNONYMS

maricih, atri, angirasau, pulastyah, pulahah, kratuh, bhrguh,
vasisthah, daksah--names of sons of Brahma; ca--and; dasamah--the tenth;
tatra--there; naradah--Narada.

TRANSLATION

Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha, Daksa,
and the tenth son, Narada, were thus born.

PURPORT

The whole process of the creation, maintenance and dissolution of the cosmic manifestation is meant to give the conditioned souls a chance to go back home, back to Godhead. Brahma created Rudra to help him in his creative endeavor, but from the very beginning Rudra began to devour the whole creation, and thus he had to be stopped from such devastating activities. Brahma therefore created another set of good children, who were mostly in favor of worldly fruitive activities. He knew very well, however, that without devotional service to the Lord there is hardly any benefit for the conditioned souls, and therefore he at last created his worthy son Narada, who is the supreme spiritual master of all transcendentalists. Without devotional service to the Lord one cannot make progress in any department of activity, although the path of devotional service is always independent of anything material. Only the transcendental loving service of the Lord can deliver the real goal of life, and thus the service rendered by Sriman Narada Muni is the highest among all the sons of Brahma.

TEXT 23

TEXT

utsangan narado jajne
dakso 'ngusthat svayambhuvah
pranad vasisthah sanjato
bhrgus tvaci karat kratuh

SYNONYMS

utsangat--by transcendental deliberation; naradah--Mahamuni Narada;
jajne--was generated; daksah--Daksa; angusthat--from the thumb;
svayambhuvah--of Brahma; pranat--from the life air, or breathing;
vasisthah--Vasistha; sanjatah--was born; bhrguh--the sage Bhrgu; tvaci--
from the touch; karat--from the hand; kratuh--the sage Kratu.

TRANSLATION

Narada was born from the deliberation of Brahma, which is the best part of the body. Vasistha was born from his breathing, Daksa from a thumb, Bhrgu from his touch, and Kratu from his hand.

PURPORT

Narada was born from the best deliberation of Brahma because Narada was able to deliver the Supreme Lord to anyone he liked. The Supreme Personality of Godhead cannot be realized by any amount of Vedic knowledge or by any number of penances. But a pure devotee of the Lord like Narada can deliver the Supreme Lord by his good will. The very name Narada suggests that he can deliver the Supreme Lord. Nara means the "Supreme Lord," and da means "one who can deliver." That he can deliver the Supreme Lord does not mean that the Lord is like a commodity that can be delivered to any person. But Narada can deliver to anyone the transcendental loving service of the Lord as a servitor, friend, parent or lover, as one may desire out of one's own transcendental love for the Lord. In other words, it is Narada only who can deliver the path of bhakti-yoga, the highest mystic means for attainment of the Supreme Lord.

TEXT 24

TEXT

pulaho nabhito jajne
pulastyah karnayor rsih
angira mukhato 'ksno 'trir
maricir manaso 'bhavat

SYNONYMS

pulahah--the sage Pulaha; nabhitah--from the navel; jajne--generated; pulastyah--the sage Pulastya; karnayoh--from the ears; rsih--the great sage; angirah--the sage Angira; mukhatah--from the mouth; aksnah--from the eyes; atri--the sage Atri; maricir--the sage Marici; manasah--from the mind; abhavat--appeared.

TRANSLATION

Pulastya was generated from the ears, Angira from the mouth, Atri from the eyes, Marici from the mind and Pulaha from the navel of Brahma.

TEXT 25

TEXT

dharmah stanad daksinato
yatra narayanah svayam
adharmah prsthato yasman
mrtyur loka-bhayankarah

SYNONYMS

dharmah--religion; stanat--from the breast; daksinatah--on the right side; yatra--wherein; narayanah--the Supreme Lord; svayam--personally; adharmah--irreligion; prsthatah--from the back; yasmat--from which; mrtyuh--death; loka--to the living entity; bhayam-karah--horrible.

TRANSLATION

Religion was manifested from the breast of Brahma, wherein is seated the Supreme Personality of Godhead Narayana, and irreligion appeared from his back, where horrible death takes place for the living entity.

PURPORT

That religion was manifested from the place where the Personality of Godhead is personally situated is very significant because religion means devotional service to the Personality of Godhead, as confirmed in Bhagavad-gita as well as the Bhagavatam. In Bhagavad-gita the last instruction is to give up all other engagements in the name of religion and take shelter of the Personality of Godhead. Srimad-Bhagavatam also confirms that the highest perfection of religion is that which leads to the devotional service of the Lord, unmotivated and unhampered by material impediments. Religion in its perfect form is the devotional service of the Lord, and irreligion is just the opposite. The heart is the most important part of the body, whereas the back is the most neglected part. When one is attacked by an enemy one is apt to endure attacks from the back and protect himself carefully from all attacks on the chest. All types of irreligion spring from the back of Brahma, whereas real religion, the devotional service of the Lord, is generated from the chest, the seat of Narayana. Anything which does not lead to the devotional service of the Lord is irreligion, and anything which leads to the devotional service of the Lord is called religion.

TEXT 26

TEXT

hrdi kamo bhruvah krodho
lobhas cadhara-dacchadat
asyad vak sindhavo medhran
nirrtih payor aghasrayah

SYNONYMS

hrdi--from the heart; kamah--lust; bhruvah--from the eyebrows; krodhah--anger; lobhah--greed; ca--also; adhara-dacchadat--from between the lips; asyat--from the mouth; vak--speaking; sindhavah--the seas; medhrat--from the penis; nirrtih--low activities; payoh--from the anus; agha-asrayah--reservoir of all vices.

TRANSLATION

Lust and desire became manifested from the heart of Brahma, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.

PURPORT

A conditioned soul is under the influence of mental speculation. However great one may be in the estimation of mundane education and learning, he cannot be free from the influence of psychic activities. Therefore it is very difficult to give up lust and the desires for low activities until one is in the line of devotional service to the Lord. When one is frustrated in lust and low desires, anger is generated from the mind and expressed from between the eyebrows. Ordinary men are therefore advised to concentrate the mind by focusing on the place between the eyebrows, whereas the devotees of the Lord are already practiced to place the Supreme Personality of Godhead on the seat of their minds. The theory of becoming desireless is untenable because the

mind cannot be made desireless. When it is recommended that one be desireless, it is understood that one should not desire things which are destructive to spiritual values. A devotee of the Lord always has the Lord in his mind, and thus he does not need to be desireless because all his desires are in relationship with the service of the Lord. The power of speaking is called Sarasvati, or the goddess of learning, and the birthplace of the goddess of learning is the mouth of Brahma. Even if a man is endowed with the favor of the goddess of learning, it is quite possible for his heart to be full of lust and material desire and his eyebrows to display symptoms of anger. One may be very learned in the mundane estimation, but that does not mean that he is free from all low activities of lust and anger. Good qualifications can be expected only from a pure devotee, who is always engaged in the thought of the Lord, or in samadhi, with faith.

TEXT 27

TEXT

chayayah kardamo jajne
devahutyah patih prabhuh
manaso dehatas cedam
jajne visva-krto jagat

SYNONYMS

chayayah--by the shadow; kardamah--Kardama Muni; jajne--became manifested; devahutyah--of Devahuti; patih--husband; prabhuh--the master; manasah--from the mind; dehatah--from the body; ca--also; idam--this; jajne--developed; visva--the universe; krtah--of the creator; jagat--cosmic manifestation.

TRANSLATION

Sage Kardama, husband of the great Devahuti, was manifested from the shadow of Brahma. Thus all became manifested from either the body or the mind of Brahma.

PURPORT

Although one of the three modes of material nature is always prominent, they are never represented unalloyed by one another. Even in the most prominent existence of the two lower qualities, the modes of passion and ignorance, there is sometimes a tinge of the mode of goodness. Therefore all the sons generated from the body or the mind of Brahma were in the modes of passion and ignorance, but some of them, like Kardama, were born in the mode of goodness. Narada was born in the transcendental state of Brahma.

TEXT 28

TEXT

vacam duhitaram tanvim
svayambhur haratim manah
akamam cakame ksattah
sa-kama iti nah srutam

SYNONYMS

vacam--Vak; duhitaram--unto the daughter; tanvim--born of his body; svayambhuh--Brahma; haratim--attracting; manah--his mind; akamam--without being sexually inclined; cakame--desired; ksattah--O Vidura; sa-kamah--being sexually inclined; iti--thus; nah--we; srutam--have heard.

TRANSLATION

O Vidura, we have heard that Brahma had a daughter named Vak who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

PURPORT

Balavan indriya-gramo vidvamsam api karsati (Bhag. 9.19.17). It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man. Therefore it is advised that one should not indulge in living alone even with one's mother, sister or daughter. Vidvamsam api karsati means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahma, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahma himself, although he is the primeval living being and the most learned within the whole universe. If Brahma could be a victim of the sexual urge, then what of others, who are prone to so many mundane frailties? This extraordinary immortality on the part of Brahma was heard to have occurred in some particular kalpa, but it could not have happened in the kalpa in which Brahma heard directly from the Lord the four essential verses of Srimad-Bhagavatam because the Lord blessed Brahma, after giving him lessons on the Bhagavatam, that he would never be bewildered in any kalpa whatsoever. This indicates that before the hearing of Srimad-Bhagavatam he might have fallen a victim to such sensuality, but after hearing Srimad-Bhagavatam directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestricted mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahma just to bring to our notice this great danger.

TEXT 29

TEXT

tam adharme krta-matim
vilokya pitaram sutah
marici-mukhya munayo
visrambhat pratyabodhayan

SYNONYMS

tam--unto him; adharme--in the matter of immortality; krta-matim--the mind being so given; vilokya--seeing thus; pitaram--unto the father;

sutah--sons; marici-mukhyah--headed by Marici; munayah--sages;
visrambhat--with due respect; pratyabodhayan--submitted as follows.

TRANSLATION

Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect.

PURPORT

The sages like Marici were not in the wrong in submitting their protests against the acts of their great father. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show, otherwise such a great personality could not have committed such a mistake. It might be that Brahma wanted to warn his subordinates about human frailties in their dealings with women. This is always very dangerous for persons who are on the path of self-realization. Therefore, great personalities like Brahma, even when in the wrong, should not be neglected, nor could the great sages headed by Marici show any disrespect because of his extraordinary behavior.

TEXT 30

TEXT

naitat purvaih krtam tvad ye
na karisyanti capare
yas tvam duhitaram gaccher
anigrhyangajam prabhuh

SYNONYMS

na--never; etat--such a thing; purvaih--by any other Brahma, or yourself in any previous ka[la; krtam--performed; tvat--by you; ye--that which; na--nor; karisyanti--will do; ca--also; apare--anyone else; yah--that which; tvam--you; duhitaram--unto the daughter; gaccheh--would do; anigrhya--without controlling; angajam--sex desire; prabhuh--O father.

TRANSLATION

O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahma, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

PURPORT

The post of Brahma is the supermost post in the universe, and it appears that there are many Brahmas and many universes besides the one in which we are situated. One who fills this post must be ideal in behavior, for Brahma sets the example for all living entities. Brahma, the living entity who is the most pious and spiritually elevated, is entrusted with a post next to that of the Personality of Godhead.

TEXT 31

TEXT

tejiyasam api hy etan
na suslokyam jagad-guro
yad-vrttam anutisthan vai
lokah ksemaya kalpate

SYNONYMS

tejiyasam--of the most powerful; api--also; hi--certainly; etat--such an act; na--not suitable; su-slokyam--good behavior; jagat-guro--O spiritual master of the universe; yat--whose; vrttam--character; anutisthan--following; vai--certainly; lokah--the world; ksemaya--for prosperity; kalpate--becomes eligible.

TRANSLATION

Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

PURPORT

It is said that a supremely powerful living entity can do anything and everything he likes and such acts do not affect him in any way. For example, the sun, the most powerful fiery planet in the universe, can evaporate water from anywhere and still remain as powerful. The sun evaporates water from filthy places and yet is not infected with the quality of the filth. Similarly, Brahma remains unimpeachable in all conditions. But still, since he is the spiritual master of all living entities, his behavior and character should be so ideal that people will follow such sublime behavior and derive the highest spiritual benefit. Therefore, he should not have acted as he did.

TEXT 32

TEXT

tasmai namo bhagavate
ya idam svena rocisa
atma-stham vyanjayam asa
sa dharmam patum arhati

SYNONYMS

tasmai--unto Him; namah--obeisances; bhagavate--unto the Personality of Godhead; yah--who; idam--this; svena--by His own; rocisa--effulgence; atma-stham--situated in Himself; vyanjayam asa--has manifested; sah--He; dharmam--religion; patum--for protection; arhati--may kindly do so.

TRANSLATION

Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

PURPORT

Lust for sexual intercourse is so strong that it appears herein that Brahma could not be dissuaded from his determination in spite of the appeal by his great sons like Marici. Therefore, the great sons began to pray to the Supreme Lord for the good sense of Brahma. It is only by the grace of the Supreme Lord that one can be protected from the allurements of lusty material desires. The Lord gives protection to devotees who are always engaged in His transcendental loving service, and by His causeless mercy He forgives the accidental fall of a devotee. Therefore, sages like Marici prayed for the mercy of the Lord, and their prayer was fruitful.

TEXT 33

TEXT

sa ittham grnatah putran
puro drstva prajapatin
prajapati-patis tanvam
tatyaja vriditas tada
tam diso jagrhur ghoram
niharam yad vidus tamah

SYNONYMS

sah--he (Brahma); ittham--thus; grnatah--speaking; putran--sons; purah--before; drstva--seeing; praja-patin--all the progenitors of living entities; prajapati-patih--the father of them (Brahma); tanvam--body; tatyaja--quit; vriditah--ashamed; tada--at that time; tam--that body; disah--all directions; jagrhuh--accepted; ghoram--blamable; niharam--fog; yat--which; viduh--they know as; tamah--darkness.

TRANSLATION

The father of all Prajapatis, Brahma, thus seeing all his Prajapati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.

PURPORT

The best way to compensate for one's sinful acts is to give up one's body at once, and Brahma, the leader of the living entities, showed this by his personal example. Brahma has a fabulous duration of life, but he was obliged to give up his body due to his grievous sin, even though he had merely contemplated it in his mind without having actually done it.

This is a lesson for the living entities, showing how sinful an act it is to indulge in unrestricted sex life. Even to think of abominable sex life is sinful, and to compensate for such acts, one has to give up his body. In other words, one's duration of life, blessings, opulence, etc., are decreased by sinful acts, and the most dangerous type of sinful act is unrestricted sex.

Ignorance is the cause of sinful life, or sinful life is the cause of gross ignorance. The feature of ignorance is darkness or fog. Darkness or fog still covers the whole universe, and the sun is the only counteracting principle. One who takes shelter of the Lord, the perpetual light, has no fear of being annihilated in the darkness of fog or ignorance.

TEXT 34

TEXT

kadacid dhyayatah srastur
veda asams catur-mukhat
katham sraksyamy aham lokan
samavetan yatha pura

SYNONYMS

kadacit--once upon a time; dhyayatah--while contemplating; srastuh--of Brahma; vedah--the Vedic literature; asan--became manifested; catur-mukhat--from the four mouths; katham sraksyami--how shall I create; aham--myself; lokan--all these worlds; samavetan--assembled; yatha--as they were; pura--in the past.

TRANSLATION

Once upon a time, when Brahma was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

PURPORT

As a fire can consume anything and everything without being contaminated, so, by the grace of the Lord, the fire of Brahma's greatness consumed his desire for the sinful act of sex with his daughter. The Vedas are the source of all knowledge, and they were first revealed to Brahma by the mercy of the Supreme Personality of Godhead while Brahma was thinking of re-creating the material world. Brahma is powerful by dint of his devotional service unto the Lord, and the Lord is always ready to forgive His devotee if by chance he falls down from the noble path of devotional service. The Srimad-Bhagavatam (11.5.42) confirms this as follows:

sva-pada-mulam bhajatah priyasya
tyaktvanya-bhavasya harih paresah
vikarma yac cotpatitam kathan-cid
dhunoti sarvam hrdis sannivistah

"Any person who is engaged one hundred percent in the transcendental loving service of the Lord, at His lotus feet, is very dear to the Personality of Godhead Hari, and the Lord, being situated in the heart of the devotee, excuses all kinds of sins committed by chance." It was never expected that a great personality like Brahma would ever think of sex indulgence with his daughter. The example shown by Brahma only suggests that the power of material nature is so strong that it can act upon everyone, even Brahma. Brahma was saved by the mercy of the Lord with a little punishment, but by the grace of the Lord he did not lose his prestige as the great Brahma.

TEXT 35

TEXT

catur-hotram karma-tantram
upaveda-nayaih saha
dharmasya padas catvaras

tathaivasrama-vrttayah

SYNONYMS

catuh--four; hotram--paraphernalia for sacrifice; karma--action; tantram--expansions of such activities; upaveda--supplementary to the Vedas; nayaih--by logical conclusions; saha--along with; dharmasya--of religiosity; padah--principles; catvarah--four; tatha eva--in the same way; asrama--social orders; vrttayah--occupations.

TRANSLATION

The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders all became manifest.

PURPORT

Eating, sleeping, defending and mating are the four principles of material bodily demands which are common to both the animals and human society. To distinguish human society from the animals there is the performance of religious activities in terms of the social statuses and orders of life. They are all clearly mentioned in the Vedic literatures and were manifested by Brahma when the four Vedas were generated from his four mouths. Thus the duties of humankind in terms of the statuses and social orders were established to be observed by the civilized man. Those who traditionally follow these principles are called Aryans, or progressive human beings.

TEXT 36

TEXT

vidura uvaca
sa vai visva-srjam iso
vedadin mukhato 'srjat
yad yad yenasrjad devas
tan me bruhi tapo-dhana

SYNONYMS

vidurah uvaca--Vidura said; sah--he (Brahma); vai--certainly; visva--the universe; srjam--of those who created; isah--the controller; veda-adin--the Vedas, etc.; mukhatah--from the mouth; asrjat--established; yat--that; yat--which; yena--by which; asrjat--created; devah--the god; tat--that; me--unto me; bruhi--please explain; tapah-dhana--O sage whose only wealth is penance.

TRANSLATION

Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahma established the Vedic knowledge which emanated from his mouth.

TEXT 37

TEXT

maitreya uvaca
rg-yajuh-samatharvakhyan
vedan purvadibhir mukhaih
sastram ijjam stuti-stomam
prayascittam vyadhat kramat

SYNONYMS

maitreyah uvaca--Maitreya said; rk-yajuh-sama-atharva--the four Vedas; akhyan--of the name; vedan--Vedic literatures; purva-adibhih--beginning with the front; mukhaih--by the mouths; sastram--Vedic hymns not pronounced before; ijjam--priestly rituals; stuti-stomam--the subject matter of the reciters; prayascittam--transcendental activities; vyadhat--established; kramat--one after another.

TRANSLATION

Maitreya said: Beginning from the front face of Brahma, gradually the four Vedas--Rk, Yajur, Sama and Atharva--became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.

TEXT 38

TEXT

ayur-vedam dhanur-vedam
gandharvam vedam atmanah
sthatpatyam casrjad vedam
kramat purvadibhir mukhaih

SYNONYMS

ayuh-vedam--medical science; dhanuh-vedam--military science; gandharvam--musical art; vedam--they are all Vedic knowledge; atmanah--of his own; sthatpatyam--architectural; ca--also; asrjat--created; vedam--knowledge; kramat--respectively; purva-adibhih--beginning from the front face; mukhaih--by the mouths.

TRANSLATION

He also created the medical science, military art, musical art and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.

PURPORT

The Vedas contain perfect knowledge, which includes all kinds of knowledge for the human society, not only on this particular planet but on other planets as well. It is understood that military art is also necessary knowledge for the upkeep of social order, as is the art of music. All these groups of knowledge are called the Upapurana, or supplements of the Vedas. Spiritual knowledge is the main topic of the Vedas, but to help the human being's spiritual pursuit of knowledge, the

other information, as above mentioned, forms necessary branches of the Vedic knowledge.

TEXT 39

TEXT

itihasa-puranani
pancamam vedam isvarah
sarvebhya eva vaktrebhyah
sasrje sarva-darsanah

SYNONYMS

itihasa--histories; puranani--the Puranas (supplementary Vedas);
pancamam--the fifth; vedam--the Vedic literature; isvarah--the Lord;
sarvebhya--all together; eva--certainly; vaktrebhyah--from his mouths;
sasrje--created; sarva--all around; darsanah--one who can see all time.

TRANSLATION

Then he created the fifth Veda--the Puranas and the histories--from all his mouths, since he could see all the past, present and future.

PURPORT

There are histories of particular countries and nations and of the world, but the Puranas are the histories of the universe, not only in one millennium, but in many kalpas. Brahma has knowledge of those historical facts, and therefore all the puranas are histories. As originally composed by Brahma, they are part of the Vedas and are called the fifth Veda.

TEXT 40

TEXT

sodasy-ukthau purva-vaktrat
purisy-agnistutav atha
aptoryamatiratrau ca
vajapeyam sagosavam

SYNONYMS

sodasi-ukthau--types of sacrifice; purva-vaktrat--from the eastern mouth; purisi-agnistutau--types of sacrifice; atha--then; aptoryama-atiratrau--types of sacrifice; ca--and; vajapeyam--type of sacrifice; sagosavam--type of sacrifice.

TRANSLATION

All the different varieties of fire sacrifices [sodasi, uktha, purisi, agnistoma, aptoryama, atiratra, vajapeya and gosava] became manifested from the eastern mouth of Brahma.

TEXT 41

TEXT

vidya danam tapah satyam
dharmasyeti padani ca
asramams ca yatha-sankhyam
asrjat saha vrttibhih

SYNONYMS

vidya--education; danam--charity; tapah--penance; satyam--truth;
dharmasya--of religion; iti--thus; padani--four legs; ca--also; asraman--
orders of life; ca--also; yatha--as they are; sankhyam--in number;
asrjat--created; saha--along with; vrttibhih--by vocations.

TRANSLATION

Education, charity, penance and truth are said to be the four legs of religion, and to learn this there are four orders of life with different classifications of castes according to vocation. Brahma created all these in systematic order.

PURPORT

The nucleus of the four social orders--brahmacarya, or student life, grhastha, or householder family life, vanaprastha, or retired life for practicing penance, and sannyasa, or renounced life for preaching the truth--is the four legs of religion. The vocational divisions are the brahmanas, or the intelligent class, the ksatriyas, or administrative class, the vaisyas, or mercantile productive class, and the sudras, or general laborer class who have no specific qualifications. All were systematically planned and created by Brahma for the regular promotion of self-realization. Student life is meant for acquiring the best education; household family life is meant for gratifying the senses, provided it is performed with a charitable disposition of mind, retirement from household life is meant for penance, for advancement in spiritual life, and renounced life is meant for preaching the Absolute Truth to the people in general. The combined actions of all members of society make the whole situation favorable for the upliftment of the mission of human life. The beginning of this social institution is based on education meant for purifying the animal propensities of the human being. The highest purificatory process is knowledge of the Supreme Personality of Godhead, the purest of the pure.

TEXT 42

TEXT

savitram prajapatyam ca
brahman catha brhat tatha
varta sancaya-salina-
siloncha iti vai grhe

SYNONYMS

savitram--the thread ceremony of the twice-born; prajapatyam--to execute the vow for one year; ca--and; brahman--acceptance of the Vedas; ca--and; atha--also; brhat--complete abstinence from sex life; tatha--then; varta--vocation in terms of Vedic sanction; sancaya--professional duty; salina--livelihood without asking anyone for cooperation; sila-

unchah--picking up rejected grains; iti--thus; vai--even though; grhe--in household life.

TRANSLATION

Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sex life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone's cooperation by picking up rejected grains.

PURPORT

During student life the brahmacaris were given full instructions about the importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a permanent brahmacari, observing complete abstinence from sex life for his whole life. It all depended on the quality of the student's training. We had the opportunity to meet an avowed brahmacari in the personality of our spiritual master, Om Visnupada Sri Srimad Bhaktisiddhanta Gosvami Maharaja. Such a great soul is called a naisthika-brahmacari.

TEXT 43

TEXT

vaikhanasa valakhilyau-
dumbarah phenapa vane
nyase kusicakah purvam
bahvodo hamsa-niskriyau

SYNONYMS

vaikhanasah--the section of men who retire from active life and live on half-boiled meals; valakhilya--one who quits his former stock of grains on receipt of more; audumbarah--one who lives on what he gets from the direction towards which he starts after rising from bed; phenapah--one who lives on the fruits which automatically fall from the tree; vane--in the forest; nyase--in the order of renunciation; kusicakah--life in the family without attachment; purvam--in the beginning; bahvodah--giving up all material activities and engaging fully in transcendental service; hamsa--fully engaged in transcendental knowledge; niskriyau--stopping all kinds of activities.

TRANSLATION

The four divisions of retired life are the vaikhanasas, valakhilyas, audumbaras and phenapas. The four divisions of the renounced order of life are the kusicakas, bahvodahs, hamsas and niskriyas. All these were manifested from Brahma.

PURPORT

The varnasrama-dharma, or the institution of the four divisions and orders of social and spiritual life, is not a new invention of the modern age, as proposed by the less intelligent. It is an institution established by Brahma from the beginning of the creation. This is also confirmed in the Bhagavad-gita (4.13): catur-varnyam maya srstam.

TEXT 44

TEXT

anviksiki trayi varta
danda-nitis tathaiva ca
evam vyahrtayas casan
pranavo hy asya dahratah

SYNONYMS

anviksiki--logic; trayi--the three goals, namely religion, economy and salvation; varta--sense gratification; danda--law and order; nitih--moral codes; tatha--as also; eva ca--respectively; evam--thus; vyahrtayah--the celebrated hymns bhuh, bhuvah and svah; ca--also; asan--came into existence; pranavah--the omkara; hi--certainly; asya--of him (Brahma); dahratah--from the heart.

TRANSLATION

The science of logical argument, the Vedic goals of life, and also law and order, moral codes, and the celebrated hymns bhuh, bhuvah and svah all became manifested from the mouths of Brahma, and the pranava omkara was manifested from his heart.

TEXT 45

TEXT

tasyosnig asil lomabhyo
gayatri ca tvaco vibhoh
tristum mamsat snuto 'nustub
jagaty asthnah prajapateh

SYNONYMS

tasya--his; usnik--one of the Vedic meters; asit--generated; lomabhyah--from the hairs on the body; gayatri--the principal Vedic hymn; ca--also; tvacah--from the skin; vibhoh--of the Lord; tristup--a particular type of poetic meter; mamsat--from the flesh; snutah--from the sinews; anustup--another type of poetic meter; jagati--another type of poetic meter; asthnah--from the bones; prajapateh--of the father of the living entities.

TRANSLATION

Thereafter the art of literary expression, usnik, was generated from the hairs on the body of the almighty Prajapati. The principal Vedic hymn, gayatri, was generated from the skin, tristup from the flesh, anustup from the veins, and jagati from the bones of the lord of the living entities.

TEXT 46

TEXT

majjayah panktir utpanna
brhati pranato 'bhavat

SYNONYMS

majjayah--from the bone marrow; panktih--a particular type of verse;
utpanna--became manifested; brhati--another type of verse; pranatah--out
of the life-breathing; abhavat--generated.

TRANSLATION

The art of writing verse, pankti, became manifested from the bone
marrow, and that of brhati, another type of verse, was generated from the
life-breath of the Lord of the living entities.

TEXT 47

TEXT

sparsas tasyabhavaj jivah
svaro deha udahrta
usmanam indriyany ahur
antah-stha balam atmanah
svarah sapta viharena
bhavanti sma prajapateh

SYNONYMS

sparsah--the set of letters from ka to ma; tasya--his; abhavat--
became; jivah--the soul; svarah--vowels; deha--his body; udahrtah--are
expressed; usmanam--the letters sa, sa, sa and ha; indriyani--the senses;
ahur--are called; antah-sthah--the set of letters so known (ya, ra, la
and va); balam--energy; atmanah--of his self; svarah--music; sapta--
seven; viharena--by the sensual activities; bhavanti sma--became
manifested; prajapateh--of the lord of the living entities.

TRANSLATION

Brahma's soul was manifested as the touch alphabets, his body as the
vowels, his senses as the sibilant alphabets, his strength as the
intermediate alphabets and his sensual activities as the seven notes of
music.

PURPORT

In Sanskrit there are thirteen vowels and thirty-five consonants. The
vowels are a, a, i, i, u, u, r, r, l, e, ai, o, au, and the consonants
are ka, kha, ga, gha, etc. Amongst the consonants, the first twenty-five
letters are called the sparsas. There are also four antah-sthas. Of the
usmas there are three s's, called talavya, murdhanya and dantya. The
musical notes are sa, r, ga, ma, dha, and ni. All these sound vibrations
are originally called sabda-brahma, or spiritual sound. It is said,
therefore, that Brahma was created in the Maha-kalpa as the incarnation
of spiritual sound. The Vedas are spiritual sound, and therefore there is

no need of material interpretation as they are, although they are symbolically represented with letters which are known to us materially. In the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore called illusion in the proper sense of the term. For those who are realized souls there is nothing but spirit.

TEXT 48

TEXT

sabda-brahmatmanas tasya
vyaktavyaktatmanah parah
brahmavabhati vitato
nana-sakty-upabrmhitah

SYNONYMS

sabda-brahma--transcendental sound; atmanah--of the Supreme Lord; tasya--His; vyakta--manifested; avyakta-atmanah--of the unmanifested; parah--transcendental; brahma--the Absolute; avabhati--completely manifested; vitatah--distributing; nana--multifarious; sakti--energies; upabrmhitah--invested with.

TRANSLATION

Brahma is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahma is the complete form of the Absolute Truth and is invested with multifarious energies.

PURPORT

The post of Brahma is the highest responsible post within the universe, and it is offered to the most perfect personality of the universe. Sometimes the Supreme Personality of Godhead has to become Brahma when there is no suitable living being to occupy the post. In the material world, Brahma is the complete representation of the Supreme Personality of Godhead, and transcendental sound, pranava, comes from him. He is therefore invested with multifarious energies, from which all the demigods like Indra, Candra and Varuna are manifested. His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter. There is a purpose for the exhibition of such a tendency by Brahma, and he is not to be condemned like an ordinary living entity.

TEXT 49

TEXT

tato 'param upadaya
sa sargaya mano dadhe

SYNONYMS

tatah--thereafter; aparam--another; upadaya--having accepted; sah--he; sargaya--in the matter of creation; manah--mind; dadhe-- gave attention.

TRANSLATION

Thereafter Brahma accepted another body, in which sex life was not forbidden, and thus he engaged himself in the matter of further creation.

PURPORT

In his former body, which was transcendental, affection for sex life was forbidden, and Brahma therefore had to accept another body to allow himself to be connected with sex. He thus engaged himself in the matter of creation. His former body transformed into fog, as previously described.

TEXT 50

TEXT

rsinam bhuri-viryanam
api sargam avistrtam
jnatva tad dhrdaye bhuyas
cintayam asa kaurava

SYNONYMS

rsinam--of the great sages; bhuri-viryanam--with great potential power; api--in spite of; sargam--the creation; avistrtam--not extended; jnatva--knowing; tat--that; hrdaye--in his heart; bhuyah--again; cintayam asa--he began to consider; kaurava--O son of the Kurus.

TRANSLATION

O son of the Kurus, when Brahma saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he seriously began to consider how the population could be increased.

TEXT 51

TEXT

aho adbhutam etan me
vyaprtasyapi nityada
na hy edhante praja nunam
daivam atra vighatakam

SYNONYMS

aho--alas; adbhutam--it is wonderful; etat--this; me--for me; vyaprtasya--being busy; api--although; nityada--always; na--does not; hi--certainly; edhante--generate; prajah--living entities; nunam--however; daivam--destiny; atra--herein; vighatakam--against.

TRANSLATION

Brahma thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune but destiny.

TEXT 52

TEXT

evam yukta-krtas tasya
daivam caveksatas tada
kasya rupam abhud dvedha
yat kayam abhicaksate

SYNONYMS

evam--thus; yukta--contemplating; krtah--while doing so; tasya--his; daivam--supernatural power; ca--also; aveksatah--observing; tada--at that time; kasya--of Brahma; rupam--form; abhut--became manifested; dvedha--twofold; yat--which is; kayam--his body; abhicaksate--is said to be.

TRANSLATION

While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahma.

PURPORT

Two bodies came out from the body of Brahma. One had a mustache, and the other had swollen breasts. No one can explain the source of their manifestation, and therefore until today they are known as the kayam, or the body of Brahma, with no indication of their relationship as his son or daughter.

TEXT 53

TEXT

tabhyam rupa-vibhagabhyam
mithunam samapadyata

SYNONYMS

tabhyam--of them; rupa--form; vibhagabhyam--thus being divided; mithunam--sex relation; samapadyata--perfectly executed.

TRANSLATION

The two newly separated bodies united together in a sexual relationship.

TEXT 54

TEXT

yas tu tatra puman so 'bhun
manuh svayambhuvah svarat
stri yasic chatarupakhya
mahisy asya mahatmanah

SYNONYMS

yah--one who; tu--but; tatra--there; puman--the male; sah--he; abhut--became; manuh--the father of mankind; svayambhuvah--of the name Svayambhuva; sva-rat--fully independent; stri--the woman; ya--one who; asit--there was; satarupa--of the name Satarupa; akhya--known as; mahisi--the queen; asya--of him; mahatmanah-- the great soul.

TRANSLATION

Out of them, the one who had the male form became known as the Manu named Svayambhuva, and the woman became known as Satarupa, the queen of the great soul Manu.

TEXT 55

TEXT

tada mithuna-dharmena
praja hy edham babhuvire

SYNONYMS

tada--at that time; mithuna--sex life; dharmena--according to regulative principles; prajah--generations; hi--certainly; edham--increased; babhuvire--took place.

TRANSLATION

Thereafter, by sex indulgence, they gradually increased generations of population one after another.

TEXT 56

TEXT

sa capi satarupayam
pancapatyany ajijanat
priyavratottanapadau
tisrah kanyas ca bharata
akutir devahutis ca
prasutir iti sattama

SYNONYMS

sah--he (Manu); ca--also; api--in due course; satarupayam--unto Satarupa; panca--five; apatyani--children; ajijanat--begot; priyavrata--Priyavrata; uttanapadau--Uttanapada; tisrah--three in number; kanyah--daughters; ca--also; bharata--O son of Bharata; akutih--Akuti; devahutih--Devahuti; ca--and; prasutih--Prasuti; iti--thus; sattama--O best of all.

TRANSLATION

O son of Bharata, in due course of time he [Manu] begot in Satarupa five children--two sons, Priyavrata and Uttanapada, and three daughters, Akuti, Devahuti and Prasuti.

TEXT 57

TEXT

akutim rucaye pradat
kardamaya tu madhyamam
daksayadat prasutim ca
yata apuritam jagat

SYNONYMS

akutim--the daughter named Akuti; rucaye--unto the sage Ruci; pradat--handed over; kardamaya--unto the sage Kardama; tu--but; madhyamam--the middle one (Devahuti); daksaya--unto Daksa; adat--handed over; prasutim--the youngest daughter; ca--also; yatah--wherefrom; apuritam--is fulfilled; jagat--the whole world.

TRANSLATION

The father, Manu, handed over his first daughter, Akuti, to the sage Ruci, the middle daughter, Devahuti, to the sage Kardama, and the youngest, Prasuti, to Daksa. From them, all the world filled with population.

PURPORT

The history of the creation of the population of the universe is given herewith. Brahma is the original living creature in the universe, from whom were generated the Manu Svayambhuva and his wife Satarupa. From Manu, two sons and three daughters were born, and from them all the population in different planets has sprung up until now. Therefore, Brahma is known as the grandfather of everyone, and the Personality of Godhead, being the father of Brahma, is known as the great-grandfather of all living beings. This is confirmed in Bhagavad-gita (11.39) as follows:

vayur yamo 'gnir varunah sasankah
prajapatis tvam prapitamahas ca
namo namas te 'stu sahasra-krtvah
punas ca bhuyo 'pi namo namas te

"You are the Lord of air, the supreme justice Yama, the fire, and the Lord of rains. You are the moon, and You are the great-grandfather. Therefore I offer my respectful obeisances unto You again and again." Thus end the Bhaktivedanta purports of the Third Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "Creation of the Kumaras and Others."

Chapter Thirteen

The Appearance of Lord Varaha

TEXT 1

TEXT

sri-suka uvaca
nisamya vacam vadato
muneh punyatamam nrpa
bhuyah papraccha kauravyo
vasudeva-kathadrtah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nisamya--after hearing; vacam--talks; vadatah--while speaking; muneh--of Maitreya Muni; punya-tamam--the most virtuous; nrpa--O King; bhuyah--then again; papraccha--inquired; kauravyah--the best amongst the Kurus (Vidura); vasudeva-katha--topics on the subject of the personality of Godhead, Vasudeva; adrtah--one who so adores.

TRANSLATION

Sri Sukadeva Gosvami said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.

PURPORT

The word adrtah is significant because it indicates that Vidura had a natural inclination for hearing the transcendental message of the Supreme Personality of Godhead, and he was never fully satisfied though continuing to hear those topics. He wanted to hear more and more so that he could be more and more blessed by the transcendental message.

TEXT 2

TEXT

vidura uvaca
sa vai svayambhuvah samrat
priyah putrah svayambhuvah
pratilabhya priyam patnim
kim cakara tato mune

SYNONYMS

vidurah uvaca--Vidura said; sah--he; vai--easily; svayambhuvah--Svayambhuva Manu; samrat--the king of all kings; priyah--dear; putrah--son; svayambhuvah--of Brahma; pratilabhya--after obtaining; priyam--most loving; patnim--wife; kim--what; cakara--did; tatah--thereafter; mune--O great sage.

TRANSLATION

Vidura said: O great sage, what did Svayambhuva, the dear son of Brahma, do after obtaining his very loving wife?

TEXT 3

TEXT

caritam tasya rajarser
adi-rajasya sattama
bruhi me sraddadhanaya
visvakshenasrayo hy asau

SYNONYMS

caritam--character; tasya--his; rajarseh--of the saintly king; adi-rajasya--of the original king; sattama--O most pious one; bruhi--kindly speak; me--unto me; sraddadhanaya--unto one eager to receive; visvakshena-

-of the Personality of Godhead; asrayah--one who has taken shelter; hi--
certainly; asau--that king.

TRANSLATION

O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.

PURPORT

Srimad-Bhagavatam is full of the transcendental topics of the Personality of Godhead and His pure devotees. In the absolute world there is no difference in quality between the Supreme Lord and His pure devotee. Therefore, hearing the topics of the Lord and hearing of the character and activities of the pure devotee have the same result, namely, the development of devotional service.

TEXT 4

TEXT

srutasya pumsam sucira-sramasya
nanv anjasa suribhir idito 'rthah
tat-tad-gunanusravanam mukunda-
padaravindam hrdayesu yesam

SYNONYMS

srutasya--of persons who are in the process of hearing; pumsam--of such persons; sucira--for a long time; sramasya--laboring very hard; nanu--certainly; anjasa--elaborately; suribhir--by pure devotees; iditah--explained by; arthah--statements; tat--that; tat--that; guna--transcendental qualities; anusravanam--thinking; mukunda--the Personality of Godhead, who awards liberation; pada-aravindam--the lotus feet; hrdayesu--within the heart; yesam--of them.

TRANSLATION

Persons who hear from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation.

PURPORT

Transcendental students are those who undergo great penance in being trained by hearing the Vedas from a bona fide spiritual master. Not only must they hear about the activities of the Lord, but they must also hear about the transcendental qualities of the devotees who are constantly thinking of the lotus feet of the Lord within their hearts. A pure devotee of the Lord cannot be separated from the lotus feet of the Lord for even a moment. Undoubtedly the Lord is always within the hearts of all living creatures, but they hardly know about it because they are deluded by the illusory material energy. The devotees, however, realize the presence of the Lord, and therefore they can always see the lotus

feet of the Lord within their hearts. Such pure devotees of the Lord are as glorious as the Lord; they are, in fact, recommended by the Lord as more worshipable than He Himself. Worship of the devotee is more potent than worship of the Lord. It is therefore the duty of the transcendental students to hear of pure devotees, as explained by similar devotees of the Lord, because one cannot explain about the Lord or His devotee unless one happens to be a pure devotee himself.

TEXT 5

TEXT

sri-suka uvaca
iti bruvanam viduram vinitam
sahasra-sirsnas caranopadhanam
prahrsta-roma bhagavat-kathayam
praniyamano munir abhyacasta

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; bruvanam--speaking; viduram--unto Vidura; vinitam--very gentle; sahasra-sirsnah--the Personality of Godhead Krsna; carana--lotus feet; upadhanam--pillow; prahrsta-roma--hairs standing in ecstasy; bhagavat--in relationship with the Personality of Godhead; kathayam--in the words; praniyamanah--being influenced by such spirit; munih--the sage; abhyacasta--attempted to speak.

TRANSLATION

Sri Sukadeva Gosvami said: The Personality of Godhead Sri Krsna was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.

PURPORT

The word sahasra-sirsnah is very significant. One who has diverse energies and activities and a wonderful brain is known as the sahasra-sirsnah. This qualification is applicable only to the personality of Godhead, Sri Krsna, and no one else. The Personality of Godhead was pleased to dine sometimes with Vidura at his home, and while resting He placed His lotus feet on the lap of Vidura. Maitreya was inspired by the thought of Vidura's wonderful fortune. The hairs of his body stood on end, and he was pleased to narrate the topics of the Personality of Godhead with great delight.

TEXT 6

TEXT

maitreya uvaca
yada sva-bharyaya sardham
jatah svayambhuvo manuh
pranjali pranatas cedam
veda-garbham abhasata

SYNONYMS

maitreyah uvaca--Maitreya said; yada--when; sva-bharyaya--along with his wife; sardham--accompanied by; jatah--appeared; svayambhuvah--Svayambhuva Manu; manuh--the father of mankind; pranjalih--with folded hands; pranatah--in obeisances; ca--also; idam--this; veda-garbhah--unto the reservoir of Vedic wisdom; abhasata--addressed.

TRANSLATION

The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahma, with obeisances and folded hands.

TEXT 7

TEXT

tvam ekah sarva-bhutanam
janma-krd vrttidah pita
tathapi nah prajanam te
susrusa kena va bhavet

SYNONYMS

tvam--you; ekah--one; sarva--all; bhutanam--living entities; janma-krt--progenitor; vrtti-dah--source of subsistence; pita--the father; tatha api--yet; nah--ourselves; prajanam--of all who are born; te--of you; susrusa--service; kena--how; va--either; bhavet--may be possible.

TRANSLATION

You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

PURPORT

A son's duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. That is the law of creation beginning from the time of Brahma. A father's duty is to bring up the son until he is grown, and when the son is grown up, it is his duty to render service unto the father.

TEXT 8

TEXT

tad vidhehi namas tubhyam
karmasv idyatma-saktisu
yat krtveha yaso visvag
amutra ca bhaved gatih

SYNONYMS

tat--that; vidhehi--give direction; namah--my obeisances; tubhyam--unto you; karmasu--in duties; idya--O worshipful one; atma-saktisu--within our working capacity; yat--which; krtva--doing; iha--in this

world; yasa--fame; visvak--everywhere; amutra--in the next world; ca--and; bhavet--it should be; gatih--progress.

TRANSLATION

O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

PURPORT

Brahma is the direct recipient of Vedic knowledge from the Personality of Godhead, and anyone discharging his entrusted duties in disciplic succession from Brahma is sure to gain fame in this life and salvation in the next. The disciplic succession from Brahma is called the Brahma-sampradaya, and it descends as follows: Brahma, Narada, Vyasa, Madhva Muni (Purnaprajna), Padmanabha, Nrhari, Madhava, Aksobhya, Jayatirtha, Jnanasindhu, Dayanidhi, Vidyanidhi, Rajendra, Jayadharmā, Purusottama, Brahmanyatirtha, Vyasatirtha, Laksmipati, Madhavendra Puri, Isvara Puri, Sri Caitanya Mahaprabhu, Svarupa Damodara and Sri Rupa Gosvami and others, Sri Raghunatha dasa Gosvami, Krsnadasa Gosvami, Narottama dasa Thakura, Visvanatha Cakravarti, Jagannatha dasa Babaji, Bhaktivinoda Thakura, Gaurakisora dasa Babaji, Srimad Bhaktisiddhanta Sarasvati, A. C. Bhaktivedanta Swami.

This line of disciplic succession from Brahma is spiritual, whereas the genealogical succession from Manu is material, but both are on the progressive march towards the same goal of Krsna consciousness.

TEXT 9

TEXT

brahmovaca
pritas tubhyam aham tata
svasti stad vam ksitisvara
yan nirvyalikena hrda
sadhi mety atmanarpitam

SYNONYMS

brahma uvaca--Brahma said; pritah--pleased; tubhyam--unto you; aham--I; tata--my dear son; svasti--all blessings; stat--let there be; vam--unto you both; ksiti-isvara--O lord of the world; yat--because; nirvyalikena--without reservation; hrda--by the heart; sadhi--give instruction; ma--unto me; iti--thus; atmana--by self; arpitam--surrendered.

TRANSLATION

Lord Brahma said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

PURPORT

The relationship between the father and the son is always sublime. The father is naturally disposed with good will towards the son, and he is

always ready to help the son in his progress in life. But in spite of the father's good will, the son is sometimes misguided because of his misuse of personal independence. Every living entity, however small or big he may be, has the choice of independence. If the son is unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means. The father and son relationship as exhibited here in the dealings of Brahma and Manu is excellent. Both the father and the son are well qualified, and their example should be followed by all humankind. Manu, the son, unreservedly asked the father, Brahma, to instruct him, and the father, who was full of Vedic wisdom, was very glad to instruct. The example of the father of mankind may be rigidly followed by mankind, and that will advance the cause of the relationship of fathers and sons.

TEXT 10

TEXT

etavaty atmajair vira
karya hy apacitir gurau
saktyapramattair grhyeta
sadaram gata-matsaraih

SYNONYMS

etavati--just exactly like this; atmajaih--by the offspring; vira--O hero; karya--should be performed; hi--certainly; apacitih--worship; gurau--unto the superior; saktya--with full capacity; apramattaih--by the sane; grhyeta--should be accepted; sa-adaram--with great delight; gata-matsaraih--by those who are beyond the limit of envy.

TRANSLATION

O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

PURPORT

When the four previous sons of Brahma, the sages Sanaka, Sanatana, Sanandana and Sanat-kumara, refused to obey their father, Brahma was mortified, and his anger was manifested in the shape of Rudra. That incident was not forgotten by Brahma, and therefore the obedience of Manu Svayambhuva was very encouraging. From the material point of view, the four sages' disobedience to the order of their father was certainly abominable, but because such disobedience was for a higher purpose, they were free from the reaction of disobedience. Those who disobey their fathers on material grounds, however, are surely subjected to disciplinary reaction for such disobedience. Manu's obedience to his father on material grounds was certainly free from envy, and in the material world it is imperative for ordinary men to follow the example of Manu.

TEXT 11

TEXT

sa tvam asyam apatyani
sadsany atmano gunaih
utpadya sasa dharmena
gam yajnaih purusam yaja

SYNONYMS

sah--therefore that obedient son; tvam--as you are; asyam--in her; apatyani--children; sadsani--equally qualified; atmanah--of yourself; gunaih--with the characteristics; utpadya--having begotten; sasa--rule; dharmena--on the principles of devotional service; gam--the world; yajnaih--by sacrifices; purusam--the Supreme Personality of Godhead; yaja--worship.

TRANSLATION

Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajna.

PURPORT

The purpose of the material creation by Brahma is clearly described herein. Every human being should beget nice children in the womb of his wife, as a sacrifice for the purpose of worshiping the Supreme Personality of Godhead in devotional service. In the Visnu Purana (3.8.9) it is stated:

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

"One can worship the Supreme Personality of Godhead, Visnu, by proper discharge of the principles of varna and asrama. There is no alternative to pacifying the Lord by execution of the principles of the varnasrama system."

Visnu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Visnu, and the first stepping-stone is the varnasrama-dharma system. Varnasrama-dharma is the systematic institution for advancing in worship of Visnu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of varnasrama-dharma. The other sons of Brahma, the Kumaras, directly engaged in devotional service, and thus they had no need to execute the principles of varnasrama-dharma.

TEXT 12

TEXT

param susrusanam mahyam
syat praja-raksaya nrpa
bhagavams te praja-bhartur
hrsikeso 'nutusyati

SYNONYMS

param--the greatest; susrusanam--devotional service; mahyam--unto me; syat--should be; praja--the living entities born in the material world; raksaya--by saving them from being spoiled; nrpa--O King; bhagavan--the Personality of Godhead; te--with you; praja-bhartuh--with the protector of the living beings; hrsikesah--the Lord of the senses; anutusyati--is satisfied.

TRANSLATION

O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

PURPORT

The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahma is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahma. Similarly, all other kings on different planets of the universe are representatives of Manu. The lawbook for the entire human society is the Manu-samhita, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained in Visnu worship. Everyone must be educated in Visnu worship and engaged in the devotional service of Hrsikesa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hrsikesa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahma, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

TEXT 13

TEXT

yesam na tusto bhagavan
yajna-lingo janardana
tesam sramo hy aparthaya
yad atma nadrtah svayam

SYNONYMS

yesam--of those with whom; na--never; tustah--satisfied; bhagavan--the Personality of Godhead; yajna-lingah--the form of sacrifice; janardana--Lord Krsna, or the visnu-tattva; tesam--of them; sramah--labor; hi--certainly; aparthaya--without profit; yat--because; atma--the Supreme Soul; na--not; adrtah--respected; svayam--his own self.

TRANSLATION

The Supreme Personality of Godhead, Janardana [Lord Krsna], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

PURPORT

Brahma is deputed as the supreme head of universal affairs, and he in his turn deposes Manu and others as charges d'affaires of the material manifestation, but the whole show is for the satisfaction of the Supreme Personality of Godhead. Brahma knows how to satisfy the Lord, and similarly persons engaged in the line of Brahma's plan of activities also know how to satisfy the Lord. The Lord is satisfied by the process of devotional service, consisting of the ninefold process of hearing, chanting, etc. It is in one's own self-interest to execute prescribed devotional service, and anyone who neglects this process neglects his own self-interest. Everyone wants to satisfy his senses, but above the senses is the mind, above the mind is the intelligence, above the intelligence is the individual self, and above the individual self is the Superself. Above even the Superself is the Supreme Personality of Godhead, visnu-tattva. The primeval Lord and the cause of all causes is Sri Krsna. The complete process of perfectional service is to render service for the satisfaction of the transcendental senses of Lord Krsna, who is known as Janardana.

TEXT 14

TEXT

manur uvaca
adese 'ham bhagavato
varteyamiva-sudana
sthanam tv ihanujanihi
prajanam mama ca prabho

SYNONYMS

manuh uvaca--Sri Manu said; adese--under the order; aham--I; bhagavatah--of your powerful self; varteya--shall stay; amiva-sudana--O killer of all sins; sthanam--the place; tu--but; iha--in this world; anujanihi--please let me know; prajanam--of the living entities born from me; mama--my; ca--also; prabho--O lord.

TRANSLATION

Sri Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.

TEXT 15

TEXT

yad okah sarva-bhutanam
mahi magna mahambhasi

asya uddharane yatno
deva devya vidhiyatam

SYNONYMS

yat--because; okah--the dwelling place; sarva--for all; bhutanam--living entities; mahi--the earth; magna--merged; maha-ambhasi--in the great water; asyah--of this; uddharane--in the lifting; yatnah--attempt; deva--O master of the demigods; devyah--of this earth; vidhiyatam--let it be done.

TRANSLATION

O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

PURPORT

The great water mentioned in this connection is the Garbhodaka Ocean, which fills half of the universe.

TEXT 16

TEXT

maitreya uvaca
paramesthi tv apam madhye
tatha sannam aveksya gam
katham enam samunnesya
iti dadhyau dhiya ciram

SYNONYMS

maitreyah uvaca--Sri Maitreya Muni said; paramesthi--Brahma; tu--also; apam--the water; madhye--within; tatha--thus; sannam--situated; aveksya--seeing; gam--the earth; katham--how; enam--this; samunnesye--I shall lift; iti--thus; dadhyau--gave attention; dhiya--by intelligence; ciram--for a long time.

TRANSLATION

Sri Maitreya said: Thus, seeing the earth merged in the water, Brahma gave his attention for a long time to how it could be lifted.

PURPORT

According to Jiva Gosvami, the topics delineated here are of different millenniums. The present topics are of the Sveta-varaha millennium, and topics regarding the Caksusa millennium will also be discussed in this chapter.

TEXT 17

TEXT

srjato me ksitir varbhih

playamana rasam gata
athatra kim anustheyam
asmabhih sarga-yojitaih
yasyaham hrdayad asam
sa iso vidadhatu me

SYNONYMS

srjatah--while engaged in creation; me--of me; ksitih--the earth;
varbhih--by the water; playamana--being inundated; rasam--depth of
water; gata--gone down; atha--therefore; atra--in this matter; kim--what;
anustheyam--is right to be attempted; asmabhih--by us; sarga--creation;
yojitaih--engaged in; yasya--the one from whose; aham--I; hrdayat--from
the heart; asam--born; sah--He; isah--the Lord; vidadhatu--may direct;
me--unto me.

TRANSLATION

Brahma thought: While I have been engaged in the process of creation,
the earth has been inundated by a deluge and has gone down into the
depths of the ocean. What can we do who are engaged in this matter of
creation? It is best to let the Almighty Lord direct us.

PURPORT

The devotees of the Lord, who are all confidential servitors, are
sometimes perplexed in the discharge of their respective duties, but they
are never discouraged. They have full faith in the Lord, and He paves the
way for the smooth progress of the devotee's duty.

TEXT 18

TEXT

ity abhidhyayato nasa-
vivarat sahasanagha
varaha-toko niragad
angustha-parimanakah

SYNONYMS

iti--thus; abhidhyayatah--while thinking; nasa-vivarat--from the
nostrils; sahasa--all of a sudden; anagha--O sinless one; varaha-tokah--a
minute form of Varaha (a boar); niragat--came out; angustha--the upper
portion of the thumb; parimanakah--of the measurement.

TRANSLATION

O sinless Vidura, all of a sudden, while Brahma was engaged in
thinking, a small form of a boar came out of his nostril. The measurement
of the creature was not more than the upper portion of a thumb.

TEXT 19

TEXT

tasyabhipasyatah kha-sthah
ksanena kila bharata

gaja-matrah pravavrdhe
tad adbhutam abhun mahat

SYNONYMS

tasya--his; abhipasyatah--while thus observing; kha-sthah--situated in the sky; ksanena--suddenly; kila--verily; bharata--O descendant of Bharata; gaja-matrah--just like an elephant; pravavrdhe--thoroughly expanded; tat--that; adbhutam--extraordinary; abhut--transformed; mahat--into a gigantic body.

TRANSLATION

O descendant of Bharata, while Brahma was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.

TEXT 20

TEXT

marici-pramukhair vipraih
kumarair manuna saha
drstva tat saukaram rupam
tarkayam asa citradha

SYNONYMS

marici--the great sage Marici; pramukhaih--headed by; vipraih--all brahmanas; kumaraih--with the four Kumaras; manuna--and with Manu; saha--with; drstva--seeing; tat--that; saukaram--appearance like a boar; rupam--form; tarkayam asa--argued among themselves; citradha--in various ways.

TRANSLATION

Struck with wonder at observing the wonderful boarlike form in the sky, Brahma, with great brahmanas like Marici, as well as the Kumaras and Manu, began to argue in various ways.

TEXT 21

TEXT

kim etat sukara-vyajam
sattvam divyam avasthitam
aho batascaryam idam
nasaya me vinihsrtam

SYNONYMS

kim--what; etat--this; sukara--boar; vyajam--pretension; sattvam--entity; divyam--extraordinary; avasthitam--situated; aho bata--oh, it is; ascaryam--very wonderful; idam--this; nasayah--from the nose; me--my; vinihsrtam--came out.

TRANSLATION

Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

TEXT 22

TEXT

drsto 'ngustha-siro-matrah
ksanad ganda-sila-samah
api svid bhagavan esa
yajno me khedayan manah

SYNONYMS

drstah--just seen; angustha--thumb; sirah--tip; matrah--only; ksanat--immediately; ganda-sila--large stone; samah--like; api svid--whether; bhagavan--the Personality of Godhead; esah--this; yajnah--Visnu; me--my; khedayan--perturbing; manah--mind.

TRANSLATION

First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Visnu?

PURPORT

Since Brahma is the supermost person in the universe and he had never before experienced such a form, he could guess that the wonderful appearance of the boar was an incarnation of Visnu. The uncommon features symptomatic of the incarnation of Godhead can bewilder even the mind of Brahma.

TEXT 23

TEXT

iti mimamsatas tasya
brahmanah saha sunubhih
bhagavan yajna-puruso
jagarjagendra-sannibhah

SYNONYMS

iti--thus; mimamsatah--while deliberating; tasya--his; brahmanah--of Brahma; saha--along with; sunubhih--his sons; bhagavan--the Personality of Godhead; yajna--Lord Visnu; purusah--the Supreme Person; jagarja--resounded; aga-indra--great mountain; sannibhah--like.

TRANSLATION

While Brahma was deliberating with his sons, the Supreme Personality of Godhead, Visnu, roared tumultuously like a great mountain.

PURPORT

It appears that great hills and mountains also have their roaring power because they are also living entities. The volume of the sound

vibrated is in proportion to the size of the material body. While Brahma was guessing about the appearance of the Lord's incarnation as a boar, the Lord confirmed Brahma's contemplation by roaring with His gorgeous voice.

TEXT 24

TEXT

brahmanam harsayam asa
haris tams ca dvijottaman
sva-garjitena kakubhah
pratisvanayata vibhuh

SYNONYMS

brahmanam--unto Brahma; harsayam asa--enlivened; harih--the Personality of Godhead; tan--all of them; ca--also; dvija-uttaman--highly elevated brahmanas; sva-garjitena--by His uncommon voice; kakubhah--all directions; pratisvanayata--which echoed; vibhuh--the omnipotent.

TRANSLATION

The omnipotent Supreme Personality of Godhead enlivened Brahma and the other highly elevated brahmanas by again roaring with His uncommon voice, which echoed in all directions.

PURPORT

Brahma and other enlightened brahmanas who know the Supreme Personality of Godhead are enlivened by the appearance of the Lord in any of His multi-incarnations. The appearance of the wonderful and gigantic incarnation of Visnu as the mountainlike boar did not fill them with any kind of fear, although the Lord's resounding voice was tumultuous and echoed horribly in all directions as an open threat to all demons who might challenge His omnipotency.

TEXT 25

TEXT

nisamya te ghargharitam sva-kheda-
ksayisnu mayamaya-sukarasya
janas-tapah-satya-nivasinas te
tribhah pavitrah munayah 'grnan sma

SYNONYMS

nisamya--just after hearing; te--those; ghargharitam--the tumultuous sound; sva-kheda--personal lamentation; ksayisnu--destroying; maya-maya--all-merciful; sukarasya--of Lord Boar; janah--the Janaloka planet; tapah--the Tapaloka planet; satya--the Satyaloka planet; nivasinah--residents; te--all of them; tribhah--from the three Vedas; pavitrah--by the all-auspicious mantras; munayah--great thinkers and sages; agrnan sma--chanted.

TRANSLATION

When the great sages and thinkers who are residents of Janaloka, Tapoloka and Satyaloka heard the tumultuous voice of Lord Boar, which was the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.

PURPORT

The word mayamaya is very significant in this verse. Maya means "mercy," "specific knowledge" and also "illusion." Therefore Lord Boar is everything; He is merciful, He is all knowledge, and He is illusion also. The sound which He vibrated as the boar incarnation was answered by the Vedic hymns of the great sages in the planets Janaloka, Tapoloka and Satyaloka. The highest intellectual and pious living entities live in those planets, and when they heard the extraordinary voice of the boar, they could understand that the specific sound was vibrated by the Lord and no one else. Therefore they replied by praying to the Lord with Vedic hymns. The earth planet was submerged in the mire, but on hearing the sound of the Lord, the inhabitants of the higher planets were all jubilant because they knew that the Lord was there to deliver the earth. Therefore Brahma and all the sages, such as Bhrgu, Brahma's other sons, and learned brahmanas, were enlivened, and they concertedly joined in praising the Lord with the transcendental vibrations of the Vedic hymns. The most important is the Brhan-naradiya Purana verse Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 26

TEXT

tesam satam veda-vitana-murtir
brahmavadharyatma-gunanuvadam
vinadya bhuyo vibudhodayaya
gajendra-lilo jalam avivesa

SYNONYMS

tesam--of them; satam--of the great devotees; veda--all knowledge; vitana-murtih--the form of expansion; brahma--Vedic sound; avadharya--knowing it well; atma--of Himself; guna-anuvadam--transcendental glorification; vinadya--resounding; bhuyah--again; vibudha--of the transcendently learned; udayaya--for the elevation or benefit; gajendra-lilah--playing like an elephant; jalam--the water; avivesa--entered.

TRANSLATION

Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees' prayers were meant for Him.

PURPORT

The form of the Lord in any shape is always transcendental and full of knowledge and mercy. The Lord is the destroyer of all material contamination because His form is personified Vedic knowledge. All the Vedas worship the transcendental form of the Lord. In the Vedic mantras

the devotees request the Lord to remove the glaring effulgence because it covers His real face. That is the version of the Isopanisad. The Lord has no material form, but His form is always understood in terms of the Vedas. The Vedas are said to be the breath of the Lord, and that breath was inhaled by Brahma, the original student of the Vedas. The breathing from the nostril of Brahma caused the appearance of Lord Boar, and therefore the boar incarnation of the Lord is the personified Vedas. The glorification of the incarnation by the sages on the higher planets consisted of factual Vedic hymns. Whenever there is glorification of the Lord, it is to be understood that Vedic mantras are being rightly vibrated. The Lord was therefore pleased when such Vedic mantras were chanted, and to encourage His pure devotees, He roared once more and entered the water to rescue the submerged earth.

TEXT 27

TEXT

utksipta-valah kha-carah kathorah
sata vidhunvan khara-romasa-tvak
khurahatabhrah sita-damstra iksa-
jyotir babhase bhagavan mahidhrah

SYNONYMS

utksipta-valah--slashing with the tail; kha-carah--in the sky; kathorah--very hard; satah--hairs on the shoulder; vidhunvan--quivering; khara--sharp; romasa-tvak--skin full of hairs; khura-ahata--struck by the hooves; abhrah--the clouds; sita-damstrah--white tusks; iksa--glance; jyotih--luminous; babhase--began to emit an effulgence; bhagavan--the Personality of Godhead; mahi-dhrah--the supporter of the world.

TRANSLATION

Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hooves and His glittering white tusks.

PURPORT

When the Lord is offered prayers by His devotees, His transcendental activities are described. Here are some of the transcendental features of Lord Boar. As the residents of the upper three planetary systems offered their prayers to the Lord, it is understood that His body expanded throughout the sky, beginning from the topmost planet, Brahmaloaka, or Satyaloka. It is stated in the Brahma-samhita that His eyes are the sun and the moon; therefore His very glance over the sky was as illuminating as the sun or the moon. The Lord is described herein as mahidhrah, which means either a "big mountain" or the "sustainer of the earth." In other words, the Lord's body was as big and hard as the Himalayan Mountains; otherwise how was it possible that He kept the entire earth on the support of His white tusks? The poet Jayadeva, a great devotee of the Lord, has sung of the incident in his prayers for the incarnations:

vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dharta-sukara-rupa jaya jagadisa hare

"All glories to Lord Kesava [Krsna], who appeared as the boar. The earth was held between His tusks, which appeared like the scars on the moon."

TEXT 28

TEXT

ghranena prthvyah padavim vijighran
krodapadesah svayam adhvarangah
karala-damstro 'py akarala-drgbhyam
udviksya vipran grnato 'visat kam

SYNONYMS

ghranena--by smelling; prthvyah--of the earth; padavim--situation; vijighran--searching after the earth; kroda-apadesah--assuming the body of a hog; svayam--personally; adhvara--transcendental; angah--body; karala--fearful; damstrah--teeth (tusks); api--in spite of; akarala--not fearful; drgbhyam--by His glance; udviksya--glancing over; vipran--all the brahmana- devotees; grnatah--who were engaged in prayers; avisat--entered; kam--the water.

TRANSLATION

He was personally the Supreme Lord Visnu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee-brahmanas engaged in offering prayers. Thus He entered the water.

PURPORT

We should always remember that although the body of a hog is material, the hog form of the Lord was not materially contaminated. It is not possible for an earthly hog to assume a gigantic form spreading throughout the sky, beginning from the Satyaloka. His body is always transcendental in all circumstances; therefore, the assumption of the form of a boar is only His pastime. His body is all Vedas, or transcendental. But since He had assumed the form of a boar, He began to search out the earth by smelling, just like a hog. The Lord can perfectly play the part of any living entity. The gigantic feature of the boar was certainly very fearful for all nondevotees, but to the pure devotees of the Lord He was not at all fearful; on the contrary, He was so pleasingly glancing upon His devotees that all of them felt transcendental happiness.

TEXT 29

TEXT

sa vajra-kutanga-nipata-vega-
visirna-kuksih stanayann udanvan
utsrsta-dirghormi-bhujair ivartas
cukrosa yajnesvara pahi meti

SYNONYMS

sah--that; vajra-kuta-anga--body like a great mountain; nipata-vega--the force of diving; visirna--bifurcating; kuksih--the middle portion; stanayan--resounding like; udanvan--the ocean; utsrsta--creating; dirgha--high; urmi--waves; bhujaih--by the arms; iva artah--like a distressed person; cukrosa--prayed loudly; yajna-isvara--O master of all sacrifices; pahi--please protect; ma--unto me; iti--thus.

TRANSLATION

Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, "O Lord of all sacrifices, please do not cut me in two! Kindly give me protection!"

PURPORT

Even the great ocean was perturbed by the falling of the mountainlike body of the transcendental boar, and it appeared to be frightened, as if death were imminent.

TEXT 30

TEXT

khuraih ksuraprair darayams tad apa
utpara-param tri-paru rasayam
dadarsa gam tatra susupsur agre
yam jiva-dhanim svayam abhyadhatta

SYNONYMS

khuraih--by the hooves; ksurapraih--compared to a sharp weapon; darayan--penetrating; tat--that; apah--water; utpara-param--found the limitation of the unlimited; tri-paruh--the master of all sacrifices; rasayam--within the water; dadarsa--found; gam--the earth; tatra--there; susupsuh--lying; agre--in the beginning; yam--whom; jiva-dhanim--the resting place for all living entities; svayam--personally; abhyadhatta--uplifted.

TRANSLATION

Lord Boar penetrated the water with His hooves, which were like sharp arrows, and found the limits of the ocean, although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

PURPORT

The word rasayam is sometimes interpreted to mean Rasatala, the lowest planetary system, but that is not applicable in this connection, according to Visvanatha Cakravarti Thakura. The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talatala, Vitala, Rasatala, Patala, etc. Therefore the earth cannot be situated in the Rasatala planetary system. It is described in the Visnu-dharma:

patala-mulesvara-bhoga-samhatau
vinyasya padau prthivim ca bibhratah
yasyopamano na babhuva so 'cyuto

mamastu mangalya-vivrddhaye harih

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahma's day.

TEXT 31

TEXT

sva-damstrayoddhrtya mahim nimagnam
sa utthitah samruruce rasayah
tatrapi daityam gadayapatantam
sunabha-sandipita-tivra-manyuh

SYNONYMS

sva-damstraya--by His own tusks; uddhrtya--raising; mahim--the earth; nimagnam--submerged; sah--He; utthitah--getting up; samruruce--appeared very splendid; rasayah--from the water; tatra--there; api--also; daityam--unto the demon; gadaya--with the club; apatantam--rushing towards Him; sunabha--the wheel of Krsna; sandipita--glowing; tivra--fierce; manyuh--anger.

TRANSLATION

Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarsana wheel, He immediately killed the demon [Hiranyaksa], although he tried to fight with the Lord.

PURPORT

According to Srila Jiva Gosvami, the Vedic literatures describe the incarnation of Lord Varaha (Boar) in two different devastations, namely the Caksusa devastation and the Svayambhuva devastation. This particular appearance of the boar incarnation actually took place in the Svayambhuva devastation, when all planets other than the higher ones--Jana, Mahar and Satya--merged in the water of devastation. This particular incarnation of the boar was seen by the inhabitants of the planets mentioned above. Srila Visvanatha Cakravarti suggests that the sage Maitreya amalgamated both the boar incarnations in different devastations and summarized them in his description to Vidura.

TEXT 32

TEXT

jaghana rundhanam asahya-vikramam
sa lilayebham mrgarad ivambhasi
tad-rakta-pankankita-ganda-tundo
yatha gajendro jagatim vibhindan

SYNONYMS

jaghana--killed; rundhanam--the obstructive enemy; asahya--unbearable; vikramam--prowess; sah--He; lilaya--easily; ibham--the elephant; mrga-rat--the lion; iva--like; ambhasi--in the water; tat-rakta--of his blood;

panka-ankita--smeared by the pool; ganda--cheeks; tundah--tongue; yatha--
as if; gajendrah--the elephant; jagatim--earth; vibhindan--digging.

TRANSLATION

Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.

TEXT 33

TEXT

tamala-nilam sita-danta-kotya
ksmam utksipantam gaja-lilayanga
prajnaya baddhanjalayo 'nuvakair
virinci-mukhya upatasthur isam

SYNONYMS

tamala--a blue tree named the tamala; nilam--bluish; sita--white;
danta--tusks; kotya--with the curved edge; ksmam--the earth; utksipantam--
while suspending; gaja-lilaya--playing like an elephant; anga--O Vidura;
prajnaya--after knowing it well; baddha--folded; anjalayah--hands;
anuvakaih--by Vedic hymns; virinci--Brahma; mukhyah--headed by;
upatasthuh--offered prayers; isam--unto the Supreme Lord.

TRANSLATION

Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that of a tamala tree, and thus the sages, headed by Brahma, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.

TEXT 34

TEXT

rsaya ucuh
jitam jitam te 'jita yajna-bhavana
trayim tanum svam paridhunvate namah
yad-roma-gartesu nililyur addhayas
tasmai namah karana-sukaraya te

SYNONYMS

rsayah ucuh--the glorified sages uttered; jitam--all glories; jitam--
all victories; te--unto You; ajita--O unconquerable one; yajna-bhavana--
one who is understood by performances of sacrifice; trayim--personified
Vedas; tanum--such a body; svam--own; paridhunvate--shaking; namah--all
obeisances; yat--whose; roma--hairs; gartesu--in the holes; nililyuh--
submerged; addhayah--the oceans; tasmai--unto Him; namah--offering
obeisances; karana-sukaraya--unto the hog form assumed for reasons; te--
unto You.

TRANSLATION

All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.

PURPORT

The Lord can assume any form He likes, and in all circumstances He is the cause of all causes. Since His form is transcendental, He is always the Supreme Personality of Godhead, as He is in the Causal Ocean in the form of Maha-Visnu. Innumerable universes generate from the holes of His bodily hairs, and thus His transcendental body is the Vedas personified. He is the enjoyer of all sacrifices, and He is the unconquerable Supreme Personality of Godhead. He is never to be misunderstood to be other than the Supreme Lord because of His assuming the form of a boar to lift the earth. That is the clear understanding of sages and great personalities like Brahma and other residents of the higher planetary systems.

TEXT 35

TEXT

rupam tavaitan nanu duskrtatmanam
durdarsanam deva yad adhvaratmakam
chandamsi yasya tvaci barhi-romasv
ajyam drsi tv anghrisu catur-hotram

SYNONYMS

rupam--form; tava--Your; etat--this; nanu--but; duskrtatmanam--of souls who are simply miscreants; durdarsanam--very difficult to see; deva--O Lord; yat--that; adhvara-atmakam--worshipable by performances of sacrifice; chandamsi--the Gayatri mantra and others; yasya--whose; tvaci--touch of the skin; barhih--sacred grass called kusa; romasu--hairs on the body; ajyam--clarified butter; drsi--in the eyes; tu--also; anghrisu--on the four legs; catuh-hotram--four kinds of fruitive activities.

TRANSLATION

O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gayatri and others, are in the touch of Your skin. In Your bodily hairs is the kusa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.

PURPORT

There is a class of miscreants who are known in the words of Bhagavad-gita as veda-vadi, or so-called strict followers of the Vedas. They do not believe in the incarnation of the Lord, what to speak of the Lord's incarnation as the worshipable hog. They describe worship of the different forms or incarnations of the Lord as anthropomorphism. In the estimation of Srimad-Bhagavatam these men are miscreants, and in Bhagavad-gita (7.15) they are called not only miscreants but also fools and the lowest of mankind, and it is said that their knowledge has been plundered by illusion due to their atheistic temperament. For such

condemned persons, the Lord's incarnation as the gigantic hog is invisible. These strict followers of the Vedas who despise the eternal forms of the Lord may know from Srimad-Bhagavatam that such incarnations are personified forms of the Vedas. Lord Boar's skin, His eyes and His bodily hair holes are all described here as different parts of the Vedas. He is therefore the personified form of the Vedic hymns, and specifically the Gayatri mantra.

TEXT 36

TEXT

srak tunda asit sruva isa nasayor
idodare camasah karna-randhre
prasitram asye grasane grahas tu te
yac carvanam te bhagavann agni-hotram

SYNONYMS

srak--the plate for sacrifice; tunde--on the tongue; asit--there is; sruvah--another plate for sacrifice; isa--O Lord; nasayoh--of the nostrils; ida--the plate for eating; udare--in the belly; camasah--another plate for sacrifices; karna-randhre--in the holes of the ears; prasitram--the plate called the Brahma plate; asye--in the mouth; grasane--in the throat; grahah--the plates known as soma plates; tu--but; te--Your; yat--that which; carvanam--chewing; te--Your; bhagavan--O my Lord; agni-hotram--is Your eating through Your sacrificial fire.

TRANSLATION

O Lord, Your tongue is a plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahma plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.

PURPORT

The veda-vadis say that there is nothing more than the Vedas and the performances of sacrifice mentioned in the Vedas. They have recently made a rule in their group to formally observe daily sacrifice; they simply ignite a small fire and offer something whimsically, but they do not strictly follow the sacrificial rules and regulations mentioned in the Vedas. It is understood that by regulation there are different plates of sacrifice required, such as srak, sruva, barhis, catur-hotra, ida, camasa, prasitra, graha and agni-hotra. One cannot achieve the results of sacrifice unless one observes the strict regulations. In this age there is practically no facility for performing sacrifices in strict discipline. Therefore, in this age of Kali there is a stricture regarding such sacrifices: it is explicitly directed that one should perform sankirtana-yajna and nothing more. The incarnation of the Supreme Lord is Yajnesvara, and unless one has respect for the incarnation of the Lord, he cannot perfectly perform sacrifice. In other words, taking shelter of the Lord and rendering service unto Him is the factual performance of all sacrifices, as explained herein. Different plates of sacrifice correspond to the different parts of the body of the Lord's incarnation. In the Srimad-Bhagavatam, Eleventh Canto, it is explicitly directed that one should perform sankirtana-yajna to please the Lord's incarnation as Sri

Caitanya Mahaprabhu. This should be rigidly followed in order to achieve the result of yajna performance.

TEXT 37

TEXT

diksanujanmopasadah sirodharam
tvam prayaniyodayaniya-damstrah
jihva pravargyas tava sirsakam kratoh
satyavasathyam citayo 'savo hi te

SYNONYMS

diksa--initiation; anujanma--spiritual birth, or repeated incarnations; upasadah--three kinds of desires (relationship, activities and ultimate goal); sirah-dharam--the neck; tvam--You; prayaniya--after the result of initiation; udayaniya--the last rites of desires; damstrah--the tusks; jihva--the tongue; pravargyah--prior activities; tava--Your; sirsakam--head; kratoh--of the sacrifice; satya--fire without sacrifice; avasathyam--fire of worship; citayah--aggregate of all desires; asavah--life breath; hi--certainly; te--Your.

TRANSLATION

Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

TEXT 38

TEXT

somas tu retah savanany avasthitih
samstha-vibhedas tava deva dhatavah
satrani sarvani sarira-sandhis
tvam sarva-yajna-kratur isti-bandhanah

SYNONYMS

somah tu retah--Your semen is the sacrifice called soma; savanani--ritualistic performances of the morning; avasthitih--different statuses of bodily growth; samstha-vibhedah--seven varieties of sacrifices; tava--Your; deva--O Lord; dhatavah--ingredients of the body such as skin and flesh; satrani--sacrifices performed over twelve days; sarvani--all of them; sarira--the bodily; sandhih--joints; tvam--Your Lordship; sarva--all; yajna--asoma sacrifices; kratuh--soma sacrifices; isti--the ultimate desire; bandhanah--attachment.

TRANSLATION

O Lord, Your semen is the sacrifice called soma-yajna. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agnistoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days.

Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajnas only.

PURPORT

There are seven kinds of routine yajnas performed by all followers of the Vedic rituals, and they are called agnistoma, atyagnistoma, uktha, sodasi, vajapeya, atiratra and aptoryama. Anyone performing such yajnas regularly is supposed to be situated with the Lord. But anyone who is in contact with the Supreme Lord by discharging devotional service is understood to have performed all different varieties of yajnas.

TEXT 39

TEXT

namo namas te 'khila-mantra-devata-
dravyaya sarva-kratave kriyatmane
vairagya-bhaktyatmajayanubhavita-
jnanaya vidya-gurave namo namah

SYNONYMS

namah namah--obeisances unto You; te--unto You, who are worshipable; akhila--all-inclusive; mantra--hymns; devata--the Supreme Lord; dravyaya--unto all ingredients for performing sacrifices; sarva-kratave--unto all kinds of sacrifices; kriya-atmane--unto You, the supreme form of all sacrifices; vairagya--renunciation; bhaktya--by devotional service; atma-jaya-anubhavita--perceivable by conquering the mind; jnanaya--such knowledge; vidya-gurave--the supreme spiritual master of all knowledge; namah namah--again I offer my respectful obeisances.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.

PURPORT

The qualification of bhakti, or devotional service to the Lord, is that the devotee should be free from all material contaminations and desires. This freedom is called vairagya, or renouncement of material desires. One who engages in devotional service to the Lord according to regulative principles is automatically freed from material desires, and in that pure state of mind one can realize the Personality of Godhead. The Personality of Godhead, being situated in everyone's heart, instructs the devotee regarding pure devotional service so that he may ultimately achieve the association of the Lord. This is confirmed in Bhagavad-gita (10.10) as follows:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To one who constantly engages in the devotional service of the Lord with faith and love, the Lord certainly gives the intelligence to achieve Him at the ultimate end."

One has to conquer the mind, and one may do it by following the Vedic rituals and by performing different types of sacrifice. The ultimate end of all those performances is to attain bhakti, or the devotional service of the Lord. Without bhakti one cannot understand the Supreme Personality of Godhead. The original Personality of Godhead or His innumerable expansions of Visnu are the only objects of worship by all the Vedic rituals and sacrificial performances.

TEXT 40

TEXT

damstragra-kotya bhagavams tvaya dhrta
virajate bhudhara bhuh sa-bhudhara
yatha vanan nihsarato data dhrta
matan-gajendrasya sa-patra-padmini

SYNONYMS

damstra-agra--the tips of the tusks; kotya--by the edges; bhagavan--O Personality of Godhead; tvaya--by You; dhrta--sustained; virajate--is so beautifully situated; bhu-dhara--O lifter of the earth; bhuh--the earth; sa-bhudhara--with mountains; yatha--as much as; vanat--from the water; nihsaratah--coming out; data--by the tusk; dhrta--captured; matam-gajendrasya--infuriated elephant; sa-patra--with leaves; padmini--the lotus flower.

TRANSLATION

O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.

PURPORT

The fortune of the earth planet is praised because of its being specifically sustained by the Lord; its beauty is appreciated and compared to that of a lotus flower situated on the trunk of an elephant. As a lotus flower with leaves is very beautifully situated, so the world, with its many beautiful mountains, appeared on the tusks of the Lord Boar.

TEXT 41

TEXT

trayimayam rupam idam ca saukaram
bhu-mandalenatha data dhrtena te
cakasti srngodha-ghanena bhuyasa
kulacalendrasya yathaiva vibhramah

SYNONYMS

trayi-mayam--Vedas personified; rupam--form; idam--this; ca--also; saukaram--the boar; bhū-mandalena--by the earth planet; atha--now; data--by the tusk; dhṛtena--sustained by; te--Your; cakastī--is glowing; srnga-udha--sustained by the peaks; ghanena--by the clouds; bhuyasa--more glorified; kula-acala-indrasya--of the great mountains; yatha--as much as; eva--certainly; vibhramah--decoration.

TRANSLATION

O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.

PURPORT

The word vibhramah is significant. Vibhramah means "illusion" as well as "beauty." When a cloud rests on the peak of a great mountain, it appears to be sustained by the mountain, and at the same time it looks very beautiful. Similarly, the Lord has no need to sustain the earth on His tusks, but when He does so the world becomes beautiful, just as the Lord becomes more beautiful because of His pure devotees on the earth. Although the Lord is the transcendental personification of the Vedic hymns, He has become more beautiful because of His appearance to sustain the earth.

TEXT 42

TEXT

samsthapayainam jagatam sa-tasthusam
lokaya patnim asi mataram pita
vidhema casyai namasa saha tvaya
yasyam sva-tejo 'gnim ivaranav adhah

SYNONYMS

samsthapaya enam--raise this earth; jagatam--both the moving and; sa-tasthusam--nonmoving; lokaya--for their residence; patnim--wife; asi--You are; mataram--the mother; pita--the father; vidhema--do we offer; ca--also; asyai--unto the mother; namasa--with all obeisances; saha--along with; tvaya--with You; yasyam--in whom; sva-tejah--by Your own potency; agnim--fire; iva--likened; aranau--in the arani wood; adhah--invested.

TRANSLATION

O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the arani wood.

PURPORT

The so-called law of gravitation which sustains the planets is described herein as the potency of the Lord. This potency is invested by the Lord in the way that an expert sacrificial brahmana puts fire in the arani wood by the potency of Vedic mantras. By this arrangement the world becomes habitable for both the moving and nonmoving creatures. The

conditioned souls, who are residents of the material world, are put in the womb of mother earth in the same way the seed of a child is put by the father in the womb of the mother. This conception of the Lord and the earth as father and mother is explained in Bhagavad-gita (14.4). Conditioned souls are devoted to the motherland in which they take their birth, but they do not know their father. The mother is not independent in producing children. Similarly, material nature cannot produce living creatures unless in contact with the supreme father, the Supreme Personality of Godhead. Srimad-Bhagavatam teaches us to offer obeisances unto the mother along with the Father, the Supreme Lord, because it is the Father only who impregnates the mother with all energies for the sustenance and maintenance of all living beings, both moving and nonmoving.

TEXT 43

TEXT

kah sraddadhityatamas tava prabho
rasam gataya bhava udvibarhanam
na vismayo 'sau tvayi visva-vismaye
yo mayayedam sasrje 'tivismayam

SYNONYMS

kah--who else; sraddadhita--can endeavor; anyatamah--anyone besides Yourself; tava--Your; prabho--O Lord; rasam--in the water; gatayah--while lying in; bhuvah--of the earth; udvibarhanam--deliverance; na--never; vismayah--wonderful; asau--such an act; tvayi--unto You; visva--universal; vismaye--full of wonders; yah--one who; mayaya--by potencies; idam--this; sasrje--created; ativismayam--surpassing all wonders.

TRANSLATION

Who else but You, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

PURPORT

When a scientist discovers something impressive to the ignorant mass of people, the common man, without inquiry, accepts such a discovery as wonderful. But the intelligent man is not struck with wonder by such discoveries. He gives all credit to the person who created the wonderful brain of the scientist. A common man is also struck with wonder by the wonderful action of material nature, and he gives all credit to the cosmic manifestation. The learned Krsna conscious person, however, knows well that behind the cosmic manifestation is the brain of Krsna, as confirmed in Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sa-caracaram. Since Krsna can direct the wonderful cosmic manifestation, it is not at all wonderful for Him to assume the gigantic form of a boar and thus deliver the earth from the mire of the water. A devotee is therefore not astonished to see the wonderful boar because he knows that the Lord is able to act far more wonderfully by His potencies, which are inconceivable to the brain of even the most erudite scientist.

TEXT 44

TEXT

vidhunvata vedamayam nijam vapur
janas-tapah-satya-nivasino vayam
sata-sikhoddhuta-sivambu-bindubhir
vimrjyamana bhramisa pavitah

SYNONYMS

vidhunvata--while shaking; veda-mayam--personified Vedas; nijam--own; vapuh--body; janah--the Janaloka planetary system; tapah--the Tapoloka planetary system; satya--the Satyaloka planetary system; nivasinah--the inhabitants; vayam--we; sata--hairs on the shoulder; sikha-uddhuta--sustained by the tip of the hair; siva--auspicious; ambu--water; bindubhir--by the particles; vimrjyamana--we are thus sprinkled by; bhramisa--highly; isa--O Supreme Lord; pavitah--purified.

TRANSLATION

O Supreme Lord, undoubtedly we are inhabitants of the most pious planets--the Jana, Tapas and Satya lokas--but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

PURPORT

Ordinarily the body of a hog is considered impure, but one should not consider that the hog incarnation assumed by the Lord is also impure. That form of the Lord is the personified Vedas and is transcendental. The inhabitants of the Jana, Tapas and Satya lokas are the most pious persons in the material world, but because those planets are situated in the material world, there are so many material impurities there also. Therefore, when the drops of water from the tips of the Lord's shoulder hairs were sprinkled upon the bodies of the inhabitants of the higher planets, they felt purified. The Ganges water is pure because of its emanating from the toe of the Lord, and there is no difference between the water emanating from the toe and that from the tips of the hair on the shoulder of Lord Boar. They are both absolute and transcendental.

TEXT 45

TEXT

sa vai bata bhrasta-matis tavaisate
yah karmanam param apara-karmanah
yad-yogamaya-guna-yoga-mohitam
visvam samastam bhagavan vidhehi sam

SYNONYMS

sah--he; vai--certainly; bata--alas; bhrasta-matih--nonsense; tava--Your; esate--desires; yah--one who; karmanam--of activities; param--limit; apara-karmanah--of one who has unlimited activities; yat--by whom; yoga--mystic power; maya--potency; guna--modes of material nature; yoga--mystic power; mohitam--bewildered; visvam--the universe; samastam--in

total; bhagavan--O Supreme personality of Godhead; vidhehi--just be pleased to bestow; sam--good fortune.

TRANSLATION

O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.

PURPORT

Mental speculators who want to understand the limit of the Unlimited are certainly nonsensical. Every one of them is captivated by the external potencies of the Lord. The best thing for them is to surrender unto Him, knowing Him to be inconceivable, for thus they can receive His causeless mercy. This prayer was offered by the inhabitants of the higher planetary systems, namely the Jana, Tapas and Satya lokas, who are far more intelligent and powerful than humans.

Visvam samastam is very significant here. There are the material world and the spiritual world. The sages pray: "Both worlds are bewildered by Your different energies. Those who are in the spiritual world are absorbed in Your loving service, forgetting themselves and You also, and those in the material world are absorbed in material sense gratification and therefore also forget You. No one can know You, because You are unlimited. It is best not to try to know You by unnecessary mental speculation. Rather, kindly bless us so that we can worship You with causeless devotional service."

TEXT 46

TEXT

maitreya uvaca
ity upasthiyamano 'sau
munibhir brahma-vadibhih
salile sva-khurakranta
upadhattavitavanim

SYNONYMS

maitreyah uvaca--the sage Maitreya said; iti--thus; upasthiyamanah--being praised by; asau--Lord Boar; munibhih--by the great sages; brahma-vadibhih--by the transcendentalists; salile--on the water; sva-khura-akrante--touched by His own hooves; upadhatta--placed; avita--the maintainer; avanim--the earth.

TRANSLATION

The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hooves and placed it on the water.

PURPORT

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain

cannot conceive how these potencies of the Lord can act. Man can give some vague explanation of the laws by which such phenomena are made possible, but actually the tiny human brain is unable to conceive of the activities of the Lord, which are therefore called inconceivable. Yet the frog-philosophers still try to give some imaginary explanation.

TEXT 47

TEXT

sa ittham bhagavan urvim
visvaksenah prajapatih
rasaya lilyonnitam
apsu nyasya yayau harih

SYNONYMS

sah--He; ittham--in this manner; bhagavan--the Personality of Godhead; urvim--the earth; visvaksenah--another name of Visnu; praja-patih--the Lord of the living entities; rasayah--from within the water; lilya--very easily; unnitam--raised; apsu--on the water; nyasya--placing; yayau--returned to His own abode; harih--the Personality of Godhead.

TRANSLATION

In this manner the Personality of Godhead, Lord Visnu, the maintainer of all living entities, raised the earth from within the water, and having placed it afloat on the water, He returned to His own abode.

PURPORT

The Personality of Godhead Lord Visnu descends by His will to the material planets in His innumerable incarnations for particular purposes, and again He goes back to His own abode. When He descends He is called an avatara because avatara means "one who descends." Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us.

TEXT 48

TEXT

ya evam etam hari-medhaso hareh
katham subhadram kathaniya-mayinah
srnvita bhaktya sravayeta vosatim
janardano 'syasu hrdis prasidati

SYNONYMS

yah--one who; evam--thus; etam--this; hari-medhasah--who destroys the material existence of the devotee; hareh--of the Personality of Godhead; katham--narration; su-bhadram--auspicious; kathaniya--worthy to narrate; mayinah--of the merciful by His internal potency; srnvita--hears; bhaktya--in devotion; sravayeta--also allows others to hear; va--either; usatim--very pleasing; janardana--the Lord; asya--his; asu--very soon; hrdis--within the heart; prasidati--becomes very pleased.

TRANSLATION

If one hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

PURPORT

In His various incarnations, the Lord appears, acts and leaves behind Him a narrative history which is as transcendental as He Himself. Every one of us is fond of hearing some wonderful narration, but most stories are neither auspicious nor worth hearing because they are of the inferior quality of material nature. Every living entity is of superior quality, spirit soul, and nothing material can be auspicious for him. Intelligent persons should therefore hear personally and cause others to hear the descriptive narrations of the Lord's activities, for that will destroy the pangs of material existence. Out of His causeless mercy only, the Lord comes to this earth and leaves behind His merciful activities so that the devotees may derive transcendental benefit.

TEXT 49

TEXT

tasmin prasanne sakalasisam prabhau
kim durlabham tabhir alam lavatmabhih
ananya-drstya bhajatam guhasayah
svayam vidhatte sva-gatim parah param

SYNONYMS

tasmin--unto Him; prasanne--being pleased; sakala-asisam--of all benediction; prabhau--unto the Lord; kim--what is that; durlabham--very difficult to obtain; tabhih--with them; alam--away; lava-atmabhih--with insignificant gains; ananya-drstya--by nothing but devotional service; bhajatam--of those who are engaged in devotional service; guha-asayah--residing within the heart; svayam--personally; vidhatte--executes; sva-gatim--in His own abode; parah--the supreme; param--transcendental.

TRANSLATION

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.

PURPORT

As stated in Bhagavad-gita (10.10), the Lord gives intelligence to the pure devotees so that they may be elevated to the highest perfectional stage. It is confirmed herein that a pure devotee, who constantly engages in the loving service of the Lord, is awarded all knowledge necessary to reach the Supreme Personality of Godhead. For such a devotee there is nothing valuable to be achieved but the Lord's service. If one serves faithfully, there is no possibility of frustration because the Lord Himself takes charge of the devotee's advancement. The Lord is seated in everyone's heart, and He knows the devotee's motive and arranges everything achievable. In other words, the pseudo devotee, who is anxious

to achieve material gains, cannot attain the highest perfectional stage because the Lord is in knowledge of his motive. One merely has to become sincere in his purpose, and then the Lord is there to help in every way.

TEXT 50

TEXT

ko nama loke purusartha-saravit
pura-kathanam bhagavat-katha-sudham
apiya karnanjelibhir bhavapaham
aho virajyeta vina naretaram

SYNONYMS

kah--who; nama--indeed; loke--in the world; purusa-artha--goal of life; sara-vit--one who knows the essence of; pura-kathanam--of all past histories; bhagavat--regarding the Personality of Godhead; katha-sudham--the nectar of the narrations about the Personality of Godhead; apiya--by drinking; karna-anjalibhih--by aural reception; bhava-apaham--that which kills all material pangs; aho--alas; virajyeta--could refuse; vina--except; nara-itaram--other than the human being. being.

TRANSLATION

Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?

PURPORT

The narration of the activities of the Personality of Godhead is like a constant flow of nectar. No one can refuse to drink such nectar except one who is not a human being. Devotional service to the Lord is the highest goal of life for every human being, and such devotional service begins by hearing about the transcendental activities of the Personality of Godhead. Only an animal, or a man who is almost an animal in behavior, can refuse to take an interest in hearing the transcendental message of the Lord. There are many books of stories and histories in the world, but except for the histories or narrations on the topics of the Personality of Godhead, none are capable of diminishing the burden of material pangs. Therefore one who is serious about eliminating material existence must chant and hear of the transcendental activities of the Personality of Godhead. Otherwise one must be compared to the nonhumans. Thus end the Bhaktivedanta purports of the Third Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "The Appearance of Lord Varaha."

Chapter Fourteen
Pregnancy of Diti in the Evening

TEXT 1

TEXT

sri-suka uvaca
nisamya kausaravinopavarnitam
hareh katham karana-sukaratmanah

punah sa papraccha tam udyatanjalir
na catitrpto viduro dhrta-vratah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nisamya--after hearing; kausaravina--by the sage Maitreya; upavarnitam--described; hareh--of the Personality of Godhead; katham--narrations; karana--for the reason of lifting the earth; sukara-atmanah--of the boar incarnation; punah--again; sah--he; papraccha--inquired; tam--from him (Maitreya); udyata-anjali--with folded hands; na--never; ca--also; ati-trptah--very much satisfied; vidurah--Vidura; dhrta-vratah--taken to a vow.

TRANSLATION

Sukadeva Gosvami said: After hearing from the great sage Maitreya about the Lord's incarnation as Varaha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he [Vidura] did not yet feel satisfied.

TEXT 2

TEXT

vidura uvaca
tenaiva tu muni-srestha
harina yajna-murtina
adi-daityo hiranyakso
hata ity anususruma

SYNONYMS

vidurah uvaca--Sri Vidura said; tena--by Him; eva--certainly; tu--but; muni-srestha--O chief among the sages; harina--by the Personality of Godhead; yajna-murtina--the form of sacrifices; adi--original; daityah--demon; hiranyaksah--by the name Hiranyaksha; hatah--slain; iti--thus; anususruma--heard in succession.

TRANSLATION

Sri Vidura said: O chief amongst the great sages, I have heard by disciplic succession that Hiranyaksha, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].

PURPORT

As referred to previously, the boar incarnation was manifested in two millenniums--namely Svayambhuva and Caksusa. In both millenniums there was a boar incarnation of the Lord, but in the Svayambhuva millennium He lifted the earth from within the water of the universe, whereas in the Caksusa millennium He killed the first demon, Hiranyaksha. In the Svayambhuva millennium He assumed the color white, and in the Caksusa millennium He assumed the color red. Vidura had already heard about one of them, and he proposed to hear about the other. The two different boar incarnations described are the one Supreme Personality of Godhead.

TEXT 3

TEXT

tasya coddharatah ksaunim
sva-damstragrena lilaya
daitya-rajasya ca brahman
kasmad dhetor abhun mrdhah

SYNONYMS

tasya--His; ca--also; uddharatah--while lifting; ksaunim--the earth planet; sva-damstra-agrena--by the edge of His tusks; lilaya--in His pastimes; daitya-rajasya--of the king of demons; ca--and; brahman--O brahmana; kasmad--from what; dhetor--reason; abhut--there was; mrdhah--fight.

TRANSLATION

What was the reason, O brahmana, for the fight between the demon king and Lord Boar while the Lord was lifting the earth as His pastime?

TEXT 4

TEXT

sraddadhanaya bhaktaya
bruhi taj-janma-vistaram
rse na trpyati manah
param kautuhalam hi me

SYNONYMS

sraddadhanaya--unto a faithful person; bhaktaya--unto a devotee; bruhi--please narrate; tat--His; janma--appearance; vistaram--in detail; rse--O great sage; na--not; trpyati--become satisfied; manah--mind; param--very much; kautuhalam--inquisitive; hi--certainly; me--my.

TRANSLATION

My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord's appearance. Please, therefore, speak more and more to a devotee who is faithful.

PURPORT

One who is actually faithful and inquisitive is qualified to hear the transcendental pastimes of the appearance and disappearance of the Supreme Personality of Godhead. Vidura was a suitable candidate to receive such transcendental messages.

TEXT 5

TEXT

maitreya uvaca
sadhu vira tvaya prstam
avatara-katham hareh
yat tvam prcchasi martyanam
mrtyu-pasa-visatanim

SYNONYMS

maitreyah uvaca--Maitreya said; sadhu--devotee; vira--O warrior; tvaya--by you; prstam--inquired; avatara-katham--topics on the incarnation of the Lord; hareh--of the Personality of Godhead; yat--that which; tvam--your good self; prcchasi--asking me; martyanam--of those who are destined for death; mrtyu-pasa--the chain of birth and death; visatanim--source of liberation.

TRANSLATION

The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.

PURPORT

The great sage Maitreya addressed Vidura as a warrior not only because Vidura belonged to the Kuru family but because he was anxious to hear about the chivalrous activities of the Lord in His incarnations of Varaha and Nrsimha. Because the inquiries concerned the Lord, they were perfectly befitting a devotee. A devotee has no taste for hearing anything mundane. There are many topics of mundane warfare, but a devotee is not inclined to hear them. The topics of the warfare in which the Lord engages do not concern the war of death but the war against the chain of maya which obliges one to accept repeated birth and death. In other words, one who takes delight in hearing the war topics of the Lord is relieved from the chains of birth and death. Foolish people are suspicious of Krsna's taking part in the Battle of Kuruksetra, not knowing that His taking part insured liberation for all who were present on the battlefield. It is said by Bhismadeva that all who were present on the Battlefield of Kuruksetra attained their original spiritual existences after death. Therefore, hearing the war topics of the Lord is as good as any other devotional service.

TEXT 6

TEXT

yayottanapadah putro
munina gitayarbhakah
mrtyoh krtvaiva murdhny anghrim
aruroha hareh padam

SYNONYMS

yaya--by which; uttanapadah--of King Uttanapada; putrah--son; munina--by the sage; gitaya--being sung; arbhakah--a child; mrtyoh--of death; krtva--placing; eva--certainly; murdhni--on the head; anghrim--feet; aruroha--ascended; hareh--of the Personality of Godhead; padam--to the abode.

TRANSLATION

By hearing these topics from the sage [Narada], the son of King Uttanapada [Dhruva] was enlightened regarding the Personality of Godhead,

and he ascended to the abode of the Lord, placing his feet over the head of death.

PURPORT

While quitting his body, Maharaja Dhruva, the son of King Uttanapada, was attended by personalities like Sunanda and others, who received him in the kingdom of God. He left this world at an early age, as a young boy, although he had attained the throne of his father and had several children of his own. Because he was due to quit this world, death was waiting for him. He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Visnu because of his association with the great sage Narada, who had spoken to him the narration of the pastimes of the Lord.

TEXT 7

TEXT

athatrapitihaso 'yam
sruto me varnitah pura
brahmana deva-devena
devanam anuprcchatam

SYNONYMS

atha--now; atra--in this matter; api--also; itihasah--history; ayam--this; srutah--heard; me--by me; varnitah--described; pura--years ago; brahmana--by Brahma; deva-devena--the foremost of the demigods; devanam--by the demigods; anuprcchatam--asking.

TRANSLATION

This history of the fight between the Lord as a boar and the demon Hiranyaksa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahma, when he was questioned by the other demigods.

TEXT 8

TEXT

ditir daksayani ksattar
maricam kasyapam patim
apatya-kama cakame
sandhyayam hrc-chayardita

SYNONYMS

ditih--Diti; daksayani--the daughter of Daksa; ksattah--O Vidura; maricam--the son of Marici; kasyapam--Kasyapa; patim--her husband; apatya-kama--desirous of having a child; cakame--longed for; sandhyayam--in the evening; hrt-saya--by sex desires; ardita--distressed.

TRANSLATION

Diti, daughter of Daksa, being afflicted with sex desire, begged her husband, Kasyapa, the son of Marici, to have intercourse with her in the evening in order to beget a child.

TEXT 9

TEXT

istvagni-jihvam payasa
purusam yajusam patim
nimlocaty arka asinam
agny-agare samahitam

SYNONYMS

istva--after worshiping; agni--fire; jihvam--tongue; payasa--by oblation; purusam--unto the Supreme Person; yajusam--of all sacrifices; patim--master; nimlocati--while setting; arke--the sun; asinam--sitting; agni-agare--in the sacrificial hall; samahitam--completely in trance.

TRANSLATION

The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Visnu, whose tongue is the sacrificial fire.

PURPORT

Fire is considered to be the tongue of the Personality of Godhead Visnu, and oblations of grains and clarified butter offered to the fire are thus accepted by Him. That is the principle of all sacrifices, of which Lord Visnu is the master. In other words, the satisfaction of Lord Visnu includes the satisfaction of all demigods and other living beings.

TEXT 10

TEXT

ditir uvaca
esa mam tvat-krte vidvan
kama atta-sarasanah
dunoti dinam vikramya
rambham iva matangajah

SYNONYMS

ditih uvaca--beautiful Diti said; esah--all these; mam--unto me; tvat-krte--for you; vidvan--O learned one; kamah--Cupid; atta-sarasanah--taking his arrows; dunoti--distresses; dinam--poor me; vikramya--attacking; rambham--banana tree; iva--like; matam-gajah--mad elephant.

TRANSLATION

In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

PURPORT

Beautiful Diti, seeing her husband absorbed in trance, began to speak loudly, not attempting to attract him by bodily expressions. She frankly said that her whole body was distressed by sex desire because of her husband's presence, just as a banana tree is troubled by a mad elephant. It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sexual appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her desire.

TEXT 11

TEXT

tad bhavan dahyamanayam
sa-patninam samrddhibhih
prajavatinam bhadram te
mayy ayunktam anugraham

SYNONYMS

tat--therefore; bhavan--your good self; dahyamanayam--being distressed; sa-patninam--of the co-wives; samrddhibhih--by the prosperity; praja-vatinam--of those who have children; bhadram--all prosperity; te--unto you; mayi--unto me; ayunktam--do unto me, in all respects; anugraham--favor.

TRANSLATION

Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.

PURPORT

In Bhagavad-gita sexual intercourse for begetting children is accepted as righteous. A person sexually inclined for simple sense gratification, however, is unrighteous. In Diti's appeal to her husband for sex, it was not exactly that she was afflicted by sex desires, but she desired sons. Since she had no sons, she felt poorer than her co-wives. Therefore Kasyapa was supposed to satisfy his bona fide wife.

TEXT 12

TEXT

bhartary aptorumananam
lokan avisate yasah
patir bhavad-vidho yasam
prajaya nanu jayate

SYNONYMS

bhartari--by the husband; apta-urumananam--of those who are beloved; lokan--in the world; avisate--spreads; yasah--fame; patih--husband; bhavat-vidhah--like your good self; yasam--of those whose; prajaya--by children; nanu--certainly; jayate--expands.

TRANSLATION

A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.

PURPORT

According to Rsabhadeva, one should not become a father or mother unless one is confident that he can beget children whom he can deliver from the clutches of birth and death. Human life is the only opportunity to get out of the material scene, which is full of the miseries of birth, death, old age and diseases. Every human being should be given the opportunity to take advantage of his human form of life, and a father like Kasyapa is supposed to beget good children for the purpose of liberation.

TEXT 13

TEXT

pura pita no bhagavan
dakso duhitr-vatsalah
kam vrnita varam vatsa
ity aprcchata nah prthak

SYNONYMS

pura--in days long ago; pita--father; nah--our; bhagavan--the most opulent; daksah--Daksa; duhitr-vatsalah--affectionate to his daughters; kam--unto whom; vrnita--you want to accept; varam--your husband; vatsah--O my children; iti--thus; aprcchata--inquired; nah--us; prthak--separately.

TRANSLATION

In days long ago, our father, the most opulent Daksa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.

PURPORT

It appears from this verse that free selection of a husband was allowed by the father, but not by free association. The daughters were asked separately to submit their selection of a husband who was famous for his acts and personality. The ultimate selection depended on the choice of the father.

TEXT 14

TEXT

sa viditvatmajanam no
bhavam santana-bhavanah
trayodasadadat tasam
yas te silam anuvratah

SYNONYMS

sah--Daksa; viditva--understanding; atma-janam--of the daughters; nah--our; bhavam--indication; santana--children; bhavanah--well-wisher; trayodasa--thirteen; adadat--handed over; tasam--of all of them; yah--those who are; te--your; silam--behavior; anuvratah--all faithful.

TRANSLATION

Our well-wishing father, Daksa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.

PURPORT

Generally the daughters were too shy to express their opinions before their father, but the father would accept the daughters' intentions through someone else, such as a grandmother to whom the grandchildren had free access. King Daksa collected the opinions of his daughters and thus handed over thirteen to Kasyapa. Every one of Diti's sisters was a mother of children. Therefore, since she was equally faithful to the same husband, why should she remain without children?

TEXT 15

TEXT

atha me kuru kalyanam
kamam kamala-locana
artopasarpanam bhumann
amogham hi mahiyasi

SYNONYMS

atha--therefore; me--unto me; kuru--kindly do; kalyanam--benediction; kamam--desire; kamala-locana--O lotus-eyed one; arta--of the distressed; upasarpanam--the approaching; bhuman--O great one; amogham--without failure; hi--certainly; mahiyasi--to a great person.

TRANSLATION

O lotus-eyed one, kindly bless me by fulfilling my desire. When someone in distress approaches a great person, his pleas should never go in vain.

PURPORT

Diti knew well that her request might be rejected because of the untimely situation, but she pleaded that when there is an emergency or a distressful condition, there is no consideration of time or situation.

TEXT 16

TEXT

iti tam vira maricah
krpanam bahu-bhasinim
pratyahanunayan vaca
pravrdhananga-kasmalam

SYNONYMS

iti--thus; tam--unto her; vira--O hero; maricah--the son of Marici (Kasyapa); krpanam--unto the poor; bahu-bhasinim--too talkative; pratyaha--replied; anunayan--pacifying; vaca--by words; pravrdha--highly agitated; ananga--lust; kasmalam--contaminated.

TRANSLATION

O hero [Vidura], Diti, being thus afflicted by the contamination of lust, and therefore poor and talkative, was pacified by the son of Marici in suitable words.

PURPORT

When a man or woman is afflicted by the lust of sex desire, it is to be understood as sinful contamination. Kasyapa was engaged in his spiritual activities, but he did not have sufficient strength to refuse his wife, who was thus afflicted. He could have refused her with strong words expressing impossibility, but he was not as spiritually strong as Vidura. Vidura is addressed here as a hero because no one is stronger in self-control than a devotee of the Lord. It appears that Kasyapa was already inclined to have sexual enjoyment with his wife, and because he was not a strong man he tried to dissuade her only with pacifying words.

TEXT 17

TEXT

esa te 'ham vidhasyami
priyam bhuru yad icchasi
tasyah kamam na kah kuryat
siddhis traivargiki yatah

SYNONYMS

esah--this; te--your request; aham--I; vidhasyami--shall execute; priyam--very dear; bhuru--O afflicted one; yat--what; icchasi--you are desiring; tasyah--her; kamam--desires; na--not; kah--who; kuryat--would perform; siddhih--perfection of liberation; traivargiki--three; yatah--from whom.

TRANSLATION

O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation?

PURPORT

The three perfections of liberation are religiosity, economic development and sense gratification: For a conditioned soul, the wife is considered to be the source of liberation because she offers her service to the husband for his ultimate liberation. Conditional material existence is based on sense gratification, and if someone has the good fortune to get a good wife, he is helped by the wife in all respects. If one is disturbed in his conditional life, he becomes more and more

entangled in material contamination. A faithful wife is supposed to cooperate with her husband in fulfilling all material desires so that he can then become comfortable and execute spiritual activities for the perfection of life. If, however, the husband is progressive in spiritual advancement, the wife undoubtedly shares in his activities, and thus both the wife and the husband profit in spiritual perfection. It is essential, therefore, that girls as well as boys be trained to discharge spiritual duties so that at the time of cooperation both will be benefited. The training of the boy is brahmacarya, and the training of the girl is chastity. A faithful wife and spiritually trained brahmacari are a good combination for advancement of the human mission.

TEXT 18

TEXT

sarvasraman upadaya
svasramena kalatravan
vyasanarnavam atyeti
jala-yanair yatharnavam

SYNONYMS

sarva--all; asraman--social orders; upadaya--completing; sva--own; asramena--by the social orders; kalatra-van--a person living with a wife; vyasana-arnavam--the dangerous ocean of material existence; atyeti--one can cross over; jala-yanaih--with seagoing vessels; yatha--as; arnavam--the ocean.

TRANSLATION

As one can cross over the ocean with seagoing vessels, one can cross the dangerous situation of the material ocean by living with a wife.

PURPORT

There are four social orders for cooperation in the endeavor for liberation from material existence. The orders of brahmacarya, or pious student life, household life with a wife, retired life and renounced life all depend for successful advancement on the householder who lives with a wife. This cooperation is essential for the proper functioning of the institution of the four social orders and the four spiritual orders of life. This Vedic varnasrama system is generally known as the caste system. The man who lives with a wife has a great responsibility in maintaining the members of the other social orders--the brahmacaris, vanaprasthas and sannyasis. Except for the grhasthas, or the householders, everyone is supposed to engage in the spiritual advancement of life, and therefore the brahmacari, the vanaprastha and the sannyasi have very little time to earn a livelihood. They therefore collect alms from the grhasthas, and thus they secure the bare necessities of life and cultivate spiritual understanding. By helping the other three sections of society cultivate spiritual values, the householder also makes advancement in spiritual life. Ultimately every member of society automatically becomes spiritually advanced and easily crosses the ocean of nescience.

TEXT 19

TEXT

yam ahur atmano hy ardhm
sreyas-kamasya manini
yasyam sva-dhuraṁ adhyasya
pumams carati vijvarah

SYNONYMS

yam--the wife who; ahuh--is said; atmanah--of the body; hi--thus; ardhm--half; sreyah--welfare; kamasya--of all desires; manini--O respectful one; yasyam--in whom; sva-dhuraṁ--all responsibilities; adhyasya--entrusting; puman--a man; carati--moves; vijvarah--without anxiety.

TRANSLATION

O respectful one, a wife is so helpful that she is called the better half of a man's body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.

PURPORT

By the Vedic injunction, the wife is accepted as the better half of a man's body because she is supposed to be responsible for discharging half of the duties of the husband. A family man has a responsibility to perform five kinds of sacrifices, called panca-yajna, in order to get relief from all kinds of unavoidable sinful reaction incurred in the course of his affairs. When a man becomes qualitatively like the cats and dogs, he forgets his duties in cultivating spiritual values, and thus he accepts his wife as a sense gratificatory agency. When the wife is accepted as a sense gratificatory agency, personal beauty is the main consideration, and as soon as there is a break in personal sense gratification, there is disruption or divorce. But when husband and wife aim at spiritual advancement by mutual cooperation, there is no consideration of personal beauty or the disruption of so-called love. In the material world there is no question of love. Marriage is actually a duty performed in mutual cooperation as directed in the authoritative scriptures for spiritual advancement. Therefore marriage is essential in order to avoid the life of cats and dogs, who are not meant for spiritual enlightenment.

TEXT 20

TEXT

yam asrityendriyaratīn
durjayan itarasramāih
vayam jayema helabhir
dasyun durga-patir yatha

SYNONYMS

yam--whom; asritya--taking shelter of; indriya--senses; aratin--enemies; durjayan--difficult to conquer; itara--other than the householders; asramāih--by orders of society; vayam--we; jayema--can

conquer; helabhih--easily; dasyun--invading plunderers; durga-patih--a fort commander; yatha--as.

TRANSLATION

As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.

PURPORT

Of the four orders of human society--the student, or brahmacari order, the householder, or grhastha order, the retired, or vanaprastha order, and the renounced, or sannyasi order--the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create a disturbance in society by corrupting virgin girls. Without a fixed wife, a man becomes a debauchee of the first order and is a nuisance in society--unless he is a trained brahmacari, vanaprastha or sannyasi. Unless there is rigid and systematic training of the brahmacari by the expert spiritual master, and unless the student is obedient, it is sure that the so-called brahmacari will fall prey to the attack of sex. There are so many instances of falldown, even for great yogis like Visvamitra. A grhastha is saved, however, because of his faithful wife. Sex life is the cause of material bondage, and therefore it is prohibited in three asramas and is allowed only in the grhastha-asrama. The grhastha is responsible for producing first-quality brahmacaris, vanaprasthas and sannyasis.

TEXT 21

TEXT

na vayam prabhavas tam tvam
anukartum grhesvari
apy ayusa va kartsnyena
ye canye guna-grdhnavaḥ

SYNONYMS

na--never; vayam--we; prabhavaḥ--are able; tam--that; tvam--unto you; anukartum--do the same; grha-isvari--O queen of the home; api--in spite of; ayusa--by duration of life; va--or (in the next life); kartsnyena--entire; ye--who; ca--also; anye--others; guna-grdhnavaḥ--those who are able to appreciate qualities.

TRANSLATION

O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

PURPORT

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kasyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. The man in the renounced order of life has no wife and may be driven by sex desire to seek another woman or another's wife and thus go to hell. In other words, the so-called man of the renounced order, who has left his house and wife, goes to hell if he again desires sexual pleasure, knowingly or unknowingly. In that way the householders are on the side of safety. Therefore husbands as a class cannot repay their debt to women either in this life or in the next. Even if they engage themselves in repaying the women throughout their whole lives, it is still not possible. Not all husbands are as able to appreciate the good qualities of their wives, but even though one is able to appreciate these qualities, it is still not possible to repay the debt to the wife. Such extraordinary praises by a husband for his wife are certainly in the mode of joking.

TEXT 22

TEXT

athapi kamam etam te
prajatyai karavany alam
yatha mam natirocanti
muhurtam pratipalaya

SYNONYMS

atha api--even though (it is not possible); kamam--this sex desire; etam--as it is; te--your; prajatyai--for the sake of children; karavani--let me do; alam--without delay; yatha--as; mam--unto me; na--may not; atirocanti--reproach; muhurtam--a few seconds; pratipalaya--wait for.

TRANSLATION

Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

PURPORT

The henpecked husband may not be able to repay his wife for all the benefits that he derives from her, but as for begetting children by fulfilling sexual desire, it is not at all difficult for any husband unless he is thoroughly impotent. This is a very easy task for a husband under normal conditions. In spite of Kasyapa's being very eager, he requested her to wait for a few seconds so that others might not reproach him. He explains his position as follows.

TEXT 23

TEXT

esa ghoratama vela
ghoranam ghora-darsana
caranti yasyam bhutani
bhutesanucarani ha

SYNONYMS

esa--this time; ghora-tama--most horrible; vela--period; ghoranam--of the horrible; ghora-darsana--horrible looking; caranti--move; yasyam--in which; bhutani--ghosts; bhuta-isa--the lord of the ghosts; anucarani--constant companions; ha--indeed.

TRANSLATION

This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible.

PURPORT

Kasyapa has already told his wife Diti to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.

TEXT 24

TEXT

etasyam sadhvi sandhyayam
bhagavan bhuta-bhavanah
parito bhuta-parsadbhir
vrse natati bhutarat

SYNONYMS

etasyam--in this period; sadhvi--O chaste one; sandhyayam--at the junction of day and night (evening); bhagavan--the Personality of God; bhuta-bhavanah--the well-wisher of the ghostly characters; paritah--surrounded by; bhuta-parsadbhir--by ghostly companions; vrse na--on the back of the bull carrier; atati--travels; bhuta-rat--the king of the ghosts.

TRANSLATION

Lord Siva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

PURPORT

Lord Siva, or Rudra, is the king of the ghosts. Ghostly characters worship Lord Siva to be gradually guided toward a path of self-realization. Mayavadi philosophers are mostly worshipers of Lord Siva, and Sripada Sankaracarya is considered to be the incarnation of Lord Siva for preaching godlessness to the Mayavadi philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body, and spiritual suicide causes loss of the individual identity. Mayavadi philosophers desire to lose their individuality and merge into the impersonal spiritual brahmajyoti

existence. Lord Siva, being very kind to the ghosts, sees that although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kasyapa wanted to impress this fact upon Diti so that she might wait for a while.

TEXT 25

TEXT

smasana-cakranila-dhuli-dhumra-
vikirna-vidyota-jata-kalapah
bhasmavagunthamala-rukma-deho
devas tribhiih pasyati devaras te

SYNONYMS

smasana--burning crematorium; cakra-anila--whirlwind; dhuli--dust; dhumra--smoky; vikirna-vidyota--thus smeared over beauty; jata-kalapah--bunches of matted hair; bhasma--ashes; avaguntha--covered by; amala--stainless; rukma--reddish; deha--body; devah--the demigod; tribhiih--with three eyes; pasyati--sees; devarah--younger brother of the husband; te--your.

TRANSLATION

Lord Siva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

PURPORT

Lord Siva is not an ordinary living entity, nor is he in the category of Visnu, or the Supreme Personality of Godhead. He is far more powerful than any living entity up to the standard of Brahma, yet he is not on an equal level with Visnu. Since he is almost like Lord Visnu, Siva can see past, present and future. One of his eyes is like the sun, another is like the moon, and his third eye, which is between his eyebrows, is like fire. He can generate fire from his middle eye, and he is able to vanquish any powerful living entity, including Brahma, yet he does not live pompously in a nice house, etc., nor does he possess any material properties, although he is master of the material world. He lives mostly in the crematorium, where dead bodies are burnt, and the whirlwind dust of the crematorium is his bodily dress. He is unstained by material contamination. Kasyapa took him as his younger brother because the youngest sister of Diti (Kasyapa's wife) was married to Lord Siva. The husband of one's sister is considered one's brother. By that social relationship, Lord Siva happened to be the younger brother of Kasyapa. Kasyapa warned his wife that because Lord Siva would see their sex indulgence, the time was not appropriate. Diti might argue that they would enjoy sex life in a private place, but Kasyapa reminded her that Lord Siva has three eyes, called the sun, moon and fire, and one cannot escape his vigilance any more than one can escape Visnu. Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Siva, and Diti would meet with proper

punishment by giving birth to a child of ghostly character or a godless impersonalist. Kasyapa foresaw this, and thus he warned his wife Diti.

TEXT 26

TEXT

na yasya loke sva-janah paro va
natyadrto nota kascid vigarhyah
vayam vratair yac-caranavidham
asasmahe 'jam bata bhukta-bhogam

SYNONYMS

na--never; yasya--of whom; loke--in the world; sva-janah--kinsman; parah--unconnected; va--nor; na--neither; ati--greater; adrtah--favorable; na--not; uta--or; kascit--anyone; vigarhyah--criminal; vayam--we; vrataih--by vows; yat--whose; carana--feet; apavidham--rejected; asasmahe--respectfully worship; ajam--maha-prasada; bata--certainly; bhukta-bhogam--remnants of foodstuff.

TRANSLATION

Lord Siva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

PURPORT

Kasyapa informed his wife that just because Lord Siva happened to be his brother-in-law, that should not encourage her in her offense towards him. Kasyapa warned her that actually Lord Siva is not connected with anyone, nor is anyone his enemy. Since he is one of the three controllers of the universal affairs, he is equal to everyone. His greatness is incomparable because he is a great devotee of the Supreme Personality of Godhead. It is said that among all the devotees of the Personality of Godhead, Lord Siva is the greatest. Thus the remnants of foodstuff left by him are accepted by other devotees as maha-prasada, or great spiritual foodstuff. The remnants of foodstuff offered to Lord Krsna are called prasada, but when the same prasada is eaten by a great devotee like Lord Siva, it is called maha-prasada. Lord Siva is so great that he does not care for the material prosperity for which every one of us is so eager. Parvati, who is the powerful material nature personified, is under his full control as his wife, yet he does not use her even to build a residential house. He prefers to remain without shelter, and his great wife also agrees to live with him humbly. People in general worship goddess Durga, the wife of Lord Siva, for material prosperity, but Lord Siva engages her in his service without material desire. He simply advises his great wife that of all kinds of worship, the worship of Visnu is the highest, and greater than that is the worship of a great devotee or anything in relation with Visnu.

TEXT 27

TEXT

yasyanavadyacaritam manisino

grnanty avidya-patalam bibhitsavah
nirasta-samyatisayo 'pi yat svayam
pisaca-caryam acarad gatih satam

SYNONYMS

yasya--whose; anavadya--unimpeachable; acaritam--character; manisinah--great sages; grnanti--follow; avidya--nescience; patalam--mass; bibhitsavah--desiring to dismantle; nirasta--nullified; samya--equality; atisayah--greatness; api--in spite of; yat--as; svayam--personally; pisaca--devil; caryam--activities; acarad--performed; gatih--destination; satam--of the devotees of the Lord.

TRANSLATION

Although no one in the material world is equal to or greater than Lord Siva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil to give salvation to all devotees of the Lord.

PURPORT

Lord Siva's uncivilized, devilish characteristics are never abominable because he teaches the sincere devotees of the Lord how to practice detachment from material enjoyment. He is called Mahadeva, or the greatest of all demigods, and no one is equal to or greater than him in the material world. He is almost equal with Lord Visnu. Although he always associates with Maya, Durga, he is above the reactionary stage of the three modes of material nature, and although he is in charge of devilish characters in the mode of ignorance, he is not affected by such association.

TEXT 28

TEXT

hasanti yasyacaritam hi durbhagah
svatman-ratasyavidusah samihitam
yair vastra-malyabharananulepanaih
sva-bhojanam svatmatayopalalitam

SYNONYMS

hasanti--laugh at; yasya--whose; acaritam--activity; hi--certainly; durbhagah--the unfortunate; sva-atman--in the self; ratasya--of one engaged; avidusah--not knowing; samihitam--his purpose; yaih--by whom; vastra--clothing; malya--garlands; abharana--ornaments; anu--such luxurious; lepanaih--with ointments; sva-bhojanam--eatable by the dogs; sva-atmataya--as if the self; upalalitam--fondled.

TRANSLATION

Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body--which is eatable by dogs--with dresses, ornaments, garlands and ointments.

PURPORT

Lord Siva never accepts any luxurious dress, garland, ornament or ointment. But those who are addicted to the decoration of the body, which is finally eatable by dogs, very luxuriously maintain it as the self. Such persons do not understand Lord Siva, but they approach him for luxurious material comforts. There are two kinds of devotees of Lord Siva. One class is the gross materialist seeking only bodily comforts from Lord Siva, and the other class desires to become one with him. They are mostly impersonalists and prefer to chant sivo'ham, "I am Siva," or "After liberation I shall become one with Lord Siva." In other words, the karmis and jnanis are generally devotees of Lord Siva, but they do not properly understand his real purpose in life. Sometimes so-called devotees of Lord Siva imitate him in using poisonous intoxicants. Lord Siva once swallowed an ocean of poison, and thus his throat became blue. The imitation Sivas try to follow him by indulging in poisons, and thus they are ruined. The real purpose of Lord Siva is to serve the Soul of the soul, Lord Krsna. He desires that all luxurious articles, such as nice garments, garlands, ornaments and cosmetics, be given to Lord Krsna only, because Krsna is the real enjoyer. He refuses to accept such luxurious items himself because they are only meant for Krsna. However, since they do not know this purpose of Lord Siva, foolish persons either laugh at him or profitlessly try to imitate him.

TEXT 29

TEXT

brahmadayo yat-krta-setu-pala
yat-karanam visvam idam ca maya
ajna-kari yasya pisaca-carya
aho vibhumnas caritam vidambanam

SYNONYMS

brahma-adayah--demigods like Brahma; yat--whose; krta--activities; setu--religious rites; palah--observers; yat--one who is; karanam--the origin of; visvam--the universe; idam--this; ca--also; maya--material energy; ajna-kari--order carrier; yasya--whose; pisaca--devilish; carya--activity; aho--O my lord; vibhumnah--of the great; caritam--character; vidambanam--simply imitation.

TRANSLATION

Demigods like Brahma also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

PURPORT

Lord Siva is the husband of Durga, the controller of the material energy. Durga is personified material energy, and Lord Siva, being her husband, is the controller of the material energy. He is also the incarnation of the mode of ignorance and one of the three deities representing the Supreme Lord. As His representative, Lord Siva is identical with the Supreme personality of Godhead. He is very great, and his renunciation of all material enjoyment is an ideal example of how one should be materially unattached. One should therefore follow in his

footsteps and be unattached to matter, not imitate his uncommon acts like drinking poison.

TEXT 30

TEXT

maitreya uvaca
saivam samvidite bhartra
manmathonmathitendriya
jagraha vaso brahmarser
vrsaliva gata-trapa

SYNONYMS

maitreyah uvaca--Maitreya said; sa--she; evam--thus; samvidite--in spite of being informed; bhartra--by her husband; manmatha--by Cupid; unmathita--being pressed; indriya--senses; jagraha--caught hold of; vasah--clothing; brahma-rseh--of the great brahmana-sage; vrsali--public prostitute; iva--like; gata-trapa--without shame.

TRANSLATION

Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sexual satisfaction. She caught hold of the clothing of the great brahmana sage, just like a shameless public prostitute.

PURPORT

The difference between a married wife and a public prostitute is that one is restrained in sex life by the rules and regulations of the scriptures, whereas the other is unrestricted in sex life and is conducted solely by the strong sex urge. Although very enlightened, Kasyapa, the great sage, became a victim of his prostitute wife. Such is the strong force of material energy.

TEXT 31

TEXT

sa viditvatha bharyayas
tam nirbandham vikarmani
natva distaya rahasi
tayathopavivesa hi

SYNONYMS

sah--he; viditva--understanding; atha--thereupon; bharyayah--of the wife; tam--that; nirbandham--obstinacy; vikarmani--in the forbidden act; natva--offering obeisances; distaya--unto worshipable fate; rahasi--in a secluded place; taya--with her; atha--thus; upavivesa--lay; hi--certainly.

TRANSLATION

Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus after offering his obeisances unto worshipable fate, he lay with her in a secluded place.

PURPORT

It appears from the talks of Kasyapa with his wife that he was a worshiper of Lord Siva, and although he knew that Lord Siva would not be pleased with him for such a forbidden act, he was obliged to act by his wife's desire, and thus he offered his obeisances unto fate. He knew that the child born of such untimely sexual intercourse would certainly not be a good child, but could not protect himself because he was too obligated to his wife. In a similar case, however, when Thakura Haridasa was tempted by a public prostitute at the dead of night, he avoided the allurements because of his perfection in Krsna consciousness. That is the difference between a Krsna conscious person and others. Kasyapa Muni was greatly learned and enlightened, and he knew all the rules and regulations of systematic life, yet he failed to protect himself from the attack of sex desire. Thakura Haridasa was not born of a brahmana family, nor was he himself brahmana, yet he could protect himself from such an attack due to his being Krsna conscious. Thakura Haridasa used to chant the holy name of the Lord three hundred thousand times daily.

TEXT 32

TEXT

athopasprsyā salilam
prānaṁ ayamya vaḡ-yataḥ
dhyāyaṁ jājapa virajam
brahma jyotiḥ sanātanaṁ

SYNONYMS

atha--thereafter; upasprsyā--touching or taking bath in water; salilam--water; prānaṁ ayamya--practicing trance; vaḡ-yataḥ--controlling speech; dhyāyaṁ--meditating; jājapa--chanted within the mouth; virajam--pure; brahma--Gayatri hymns; jyotiḥ--effulgence; sanātanaṁ--eternal.

TRANSLATION

Thereafter the brahmana took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gayatri hymns within his mouth.

PURPORT

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially when at a forbidden time. Kasyapa Muni meditated on the impersonal brahmajyoti by chanting the Gayatri mantra within his mouth. When a Vedic mantra is chanted within the mouth so that only the chanter can hear, the chanting is called japa. But when such mantras are chanted loudly, it is called kirtana. The Vedic hymn Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare can be chanted both softly to oneself or loudly; therefore it is called the maha-mantra, or the great hymn.

Kasyapa Muni appears to be an impersonalist. Comparing his character with that of Thakura Haridasa as referred to above, it is clear that the personalist is stronger in sense control than the impersonalist. This is explained in Bhagavad-gita as param dr̥stva nivartate; i.e., one ceases to

accept lower grade things when one is situated in a superior condition. One is supposed to be purified after taking bath and chanting Gayatri, but the maha-mantra is so powerful that one can chant loudly or softly, in any condition, and he is protected from all the evils of material existence.

TEXT 33

TEXT

ditis tu vridita tena
karmavadyena bharata
upasangamya viprarsim
adho-mukhy abhyabhasata

SYNONYMS

ditih--Diti, the wife of Kasyapa; tu--but; vridita--ashamed; tena--by that; karma--act; avadyena--faulty; bharata--O son of the Bharata family; upasangamya--going nearer to; vipra-rsim--the brahmana--sage; adhah-mukhi--with her face lowered; abhyabhasata--politely said.

TRANSLATION

O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows.

PURPORT

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one's wife is equal to prostitution if the regulations are not properly followed.

TEXT 34

TEXT

ditir uvaca
na me garbham imam brahman
bhutanam rsabho 'vadhiti
rudrah patir hi bhutanam
yasyakaravam amhasam

SYNONYMS

ditih uvaca--the beautiful Diti said; na--not; me--my; garbham--pregnancy; imam--this; brahman--O brahmana; bhutanam--of all living entities; rsabhah--the noblest of all living entities; avadhiti--let him kill; rudrah--Lord Siva; patir--master; hi--certainly; bhutanam--of all living entities; yasya--whose; akaravam--I have done; amhasam--offense.

TRANSLATION

The beautiful Diti said: My dear brahmana, kindly see that my embryo is not killed by Lord Siva, the lord of all living entities, because of the great offense I have committed against him.

PURPORT

Diti was conscious of her offense and was anxious to be excused by Lord Siva. Lord Siva has two popular names, Rudra and Asutosa. He is very prone to anger as well as quickly pacified. Diti knew that because of his being quickly angered he might spoil the pregnancy she had so unlawfully achieved. But because he was also Asutosa, she implored her brahmana husband to help her in pacifying Lord Siva, for her husband was a great devotee of Lord Siva. In other words, Lord Siva might have been angry with Diti because she obliged her husband to transgress the law, but he would not refuse her husband's prayer. Therefore the application for excuse was submitted through her husband. She prayed to Lord Siva as follows.

TEXT 35

TEXT

namo rudraya mahate
devayograya midhuse
sivaya nyasta-dandaya
dhrta-dandaya manyave

SYNONYMS

namah--all obeisances unto; rudraya--unto the angry Lord Siva; mahate--unto the great; devaya--unto the demigod; ugraya--unto the ferocious; midhuse--unto the fulfiller of all material desires; sivaya--unto the all-auspicious; nyasta-dandaya--unto the forgiving; dhrta-dandaya--unto the immediate chastiser; manyave--unto the angry.

TRANSLATION

Let me offer my obeisances unto the angry Lord Siva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.

PURPORT

Diti prayed for the mercy of Lord Siva very cleverly. She prayed: "The lord can cause me to cry, but if he likes he can also stop my crying because he is Asutosa. He is so great that if he likes he can immediately destroy my pregnancy, but by his mercy he can also fulfill my desire that my pregnancy not be spoiled. Because he is all-auspicious, it is not difficult for him to excuse me from being punished, although he is now ready to punish me because I have moved his great anger. He appears like a man, but he is the lord of all men."

TEXT 36

TEXT

sa nah prasidatam bhamo

bhagavan urv-anugraha
vyadhasyapy anukampyanam
strinam devah sati-patih

SYNONYMS

sah--he; nah--with us; prasidatam--be pleased; bhamah--brother-in-law; bhagavan--the personality of all opulences; uru--very great; anugraha--merciful; vyadhasya--of the hunter; api--also; anukampyanam--of the objects of mercy; strinam--of the women; devah--the worshipable lord; sati-patih--the husband of Sati (the chaste).

TRANSLATION

Let him be pleased with us, since he is my brother-in-law, the husband of my sister Sati. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

PURPORT

Lord Siva is the husband of Sati, one of the sisters of Diti. Diti invoked the pleasure of her sister Sati so that Sati would request her husband to excuse her. Besides that, Lord Siva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Siva is himself associated with women, he knows very well their defective nature, and he might not take very seriously Diti's unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Siva. Diti remembered her childhood worship of Lord Siva and begged his mercy.

TEXT 37

TEXT

maitreya uvaca
sva-sargasyasisam lokyam
asananam pravepatim
nivrta-sandhya-niyamo
bharyam aha prajapatih

SYNONYMS

maitreya uvaca--the great sage Maitreya said; sva-sargasya--of her own children; asanam--welfare; lokyam--in the world; asananam--desiring; pravepatim--while trembling; nivrta--averted from; sandhya-niyamah--the rules and regulations of evening; bharyam--unto the wife; aha--said; prajapatih--the progenitor.

TRANSLATION

Maitreya said: The great sage Kasyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

TEXT 38

TEXT

kasyapa uvaca
aprayatyad atmanas te
dosan mauhurtikad uta
man-nidesaticarena
devanam catihelanat

SYNONYMS

kasyapah uvaca--the learned brahmana Kasyapa said; aprayatyat--because of the pollution; atmanah--of the mind; te--your; dosat--because of defilement; mauhurtikat--in terms of the moment; uta--also; mat--my; nidesa--direction; aticarena--being too neglectful; devanam--of the demigods; ca--also; atihelanat--being too apathetic.

TRANSLATION

The learned Kasyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

PURPORT

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In Bhagavad-gita (7.11) it is said that sexual intercourse according to religious principles is a representation of Krsna consciousness. Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband's direction, and obedience to the demigods. According to Vedic society, there is a suitable auspicious time for sex life, which is called the time for garbhadhana. Diti neglected all the principles of scriptural injunction, and therefore, although she was very anxious for auspicious children, she was informed that her children would not be worthy to be the sons of a brahmana. There is a clear indication herein that a brahmana's son is not always a brahmana. Personalities like Ravana and Hiranyakasipu were actually born of brahmanas, but they were not accepted as brahmanas because their fathers did not follow the regulative principles for their birth. Such children are called demons, or Raksasas. There were only one or two Raksasas in the previous ages due to negligence of the disciplinary methods, but during the age of Kali there is no discipline in sex life. How, then, can one expect good children? Certainly unwanted children cannot be a source of happiness in society, but through the Krsna consciousness movement they can be raised to the human standard by chanting the holy name of God. That is the unique contribution of Lord Caitanya to human society.

TEXT 39

TEXT

bhavisyatas tavabhadrav
abhadre jatharadhamau
lokan sa-palams trims candi

muhur akrandayisyatah

SYNONYMS

bhavisyatah--will take birth; tava--your; abhadrau--two contemptuous sons; abhadre--O unlucky one; jathara-adhamau--born of a condemned womb; lokan--all planets; sa-palan--with their rulers; trin--three; candi--haughty one; muhuh--constantly; akran-dayisyatah--will cause lamentation.

TRANSLATION

O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

PURPORT

Contemptuous sons are born of the condemned womb of their mother. In Bhagavad-gita (1.40) it is said, "When there is deliberate negligence of the regulative principles of religious life, the women as a class become polluted, and as a result there are unwanted children." This is especially true for boys; if the mother is not good, there cannot be good sons. The learned Kasyapa could foresee the character of the sons who would be born of the condemned womb of Diti. The womb was condemned because of the mother's being too sexually inclined and thus transgressing all the laws and injunctions of the scriptures. In a society where such women are predominant, one should not expect good children.

TEXT 40

TEXT

praninam hanyamananam
dinanam akrtagasam
strinam nigrhyamananam
kopitesu mahatmasu

SYNONYMS

praninam--when the living entities; hanyamananam--being killed; dinanam--of the poor; akrta-agasam--of the faultless; strinam--of the women; nigrhyamananam--being tortured; kopitesu--being enraged; mahatmasu--when the great souls.

TRANSLATION

They will kill poor, faultless living entities, torture women and enrage the great souls.

PURPORT

Demonic activities are predominant when innocent, faultless living entities are killed, women are tortured, and the great souls engaged in Krsna consciousness are enraged. In a demonic society, innocent animals are killed to satisfy the tongue, and women are tortured by unnecessary sexual indulgence. Where there are women and meat, there must be liquor and sex indulgence. When these are prominent in society, by God's grace

one can expect a change in the social order by the Lord Himself or by His bona fide representative.

TEXT 41

TEXT

tada visvesvarah kruddho
bhagaval loka-bhavanah
hanisyaty avatiryasau
yathadrin sataparva-dhrk

SYNONYMS

tada--at that time; visva-isvarah--the Lord of the universe; kruddhah--in great anger; bhagavan--the Supreme Personality of Godhead; loka-bhavanah--desiring the welfare of the people in general; hanisyati--will kill; avatirya--descending Himself; asau--He; yatha--as if; adrin--the mountains; sata-parva-dhrk--the controller of the thunderbolt (Indra).

TRANSLATION

At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

PURPORT

As stated in Bhagavad-gita (4.8), the Lord descends as an incarnation to deliver the devotees and kill the miscreants. The Lord of the universe and of everything would appear to kill the sons of Diti because of their offending the devotees of the Lord. There are many agents of the Lord, such as Indra, Candra, Varuna, goddess Durga, and Kali, who can chastise any formidable miscreants in the world. The example of mountains being smashed by a thunderbolt is very appropriate. The mountain is considered the most strongly built body within the universe, yet it can be easily smashed by the arrangement of the Supreme Lord. The Supreme Personality of Godhead does not need to descend in order to kill any strongly built body; He comes down just for the sake of His devotees. Everyone is subject to the miseries offered by material nature, but because the activities of miscreants, such as killing innocent people and animals or torturing women, are harmful to everyone and are therefore a source of pain for the devotees, the Lord comes down. He descends only to give relief to His ardent devotees. The killing of the miscreant by the Lord is also the mercy of the Lord towards the miscreant, although apparently the Lord takes the side of the devotee. Since the Lord is absolute, there is no difference between His activities of killing the miscreants and favoring the devotees.

TEXT 42

TEXT

ditir uvaca
vadham bhagavata saksat
sunabhodara-bahuna
asase putrayor mahyam
ma kruddhad brahmanad prabho

SYNONYMS

ditih uvaca--Diti said; vadham--the killing; bhagavata--by the Supreme Personality of Godhead; saksat--directly; sunabha--with His Sudarsana weapon; udara--very magnanimous; bahuna--by the arms; asase--I desire; putrayoh--of the sons; mahyam--of mine; ma--never be it so; kruddhat--by the rage; brahmanat--of the brahmanas; prabho--O my husband.

TRANSLATION

Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarsana weapon. O my husband, may they never be killed by the wrath of the brahmana devotees.

PURPORT

When Diti heard from her husband that the great souls would be angered by the activities of her sons, she was very anxious. She thought that her sons might be killed by the wrath of the brahmanas. The Lord does not appear when the brahmanas become angry at someone, because the wrath of a brahmana is sufficient in itself. He certainly appears, however, when His devotee simply becomes sorry. A devotee of the Lord never prays to the Lord to appear for the sake of the troubles the miscreants cause for him, and he never bothers Him by asking for protection. Rather, the Lord is anxious to give protection to the devotees. Diti knew well that the killing of her sons by the Lord would also be His mercy, and therefore she says that the wheel and arms of the Lord are magnanimous. If someone is killed by the wheel of the Lord and is thus fortunate enough to see the arms of the Lord, that is sufficient for his liberation. Such good fortune is not achieved even by the great sages.

TEXT 43

TEXT

na brahma-danda-dagdhasya
na bhuta-bhayadasya ca
narakas canugrhnanti
yam yam yonim asau gatah

SYNONYMS

na--never; brahma-danda--punishment by a brahmana; dagdhasya--of one who is so punished; na--neither; bhuta-bhaya-dasya--of one who is always fearful to the living entities; ca--also; narakah--those condemned to hell; ca--also; anugrhnanti--do any favor; yam yam--whichever; yonim--species of life; asau--the offender; gatah--goes.

TRANSLATION

A person who is condemned by a brahmana or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

PURPORT

A practical example of a condemned species of life is the dog. Dogs are so condemned that they never show any sympathy to their contemporaries.

TEXTS 44-45

TEXT

kasyapa uvaca
krta-sokanutapena
sadyah pratyavamarsanat
bhagavaty uru-manac ca
bhava mayy api cadarat

putrasyaiva ca putranam
bhavitaikah satam matah
gasyanti yad-yasah suddham
bhagavad-yasasa samam

SYNONYMS

kasyapah uvaca--the learned Kasyapa said; krta-soka--having lamented; anutapena--by penitence; sadyah--immediately; pratyavamarsanat--by proper deliberation; bhagavati--unto the Supreme Personality of Godhead; uru--great; manat--adoration; ca--and; bhava--unto Lord Siva; mayi api--unto me also; ca--and; adarat--by respect; putrasya--of the son; eva--certainly; ca--and; putranam--of the sons; bhavita--shall be born; ekah--one; satam--of the devotees; matah--approved; gasyanti--will broadcast; yat--of whom; yasah--recognition; suddham--transcendental; bhagavat--of the Personality of Godhead; yasasa--with recognition; samam--equally.

TRANSLATION

The learned Kasyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Siva and me, one of the sons [Prahlada] of your son [Hiranyakasipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

TEXT 46

TEXT

yogair hemeva durvarnam
bhavayisyanti sadhava
nirvairadibhir atmanam
yac-chilam anuvartitum

SYNONYMS

yogaih--by the rectifying processes; hema--gold; iva--like; durvarnam--inferior quality; bhavayisyanti--will purify; sadhava--saintly persons; nirvaira-adibhih--by practice of freedom from animosity, etc.; atmanam--the self; yat--whose; silam--character; anuvartitum--to follow in the footsteps.

TRANSLATION

In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

PURPORT

Yoga practice, the process of purifying one's existential identity, is based mainly on self-control. Without self-control one cannot practice freedom from animosity. In the conditional state, every living being is envious of another living being, but in the liberated state there is an absence of animosity. Prahlada Maharaja was tortured by his father in so many ways, yet after the death of his father he prayed for his father's liberation by the Supreme Personality of Godhead. He did not ask any benediction that he might have asked, but he prayed that his atheistic father might be liberated. He never cursed any of the persons who engaged in torturing him at the instigation of his father.

TEXT 47

TEXT

yat-prasadad idam visvam
prasidati yad-atmakam
sa sva-drg bhagavan yasya
tosyate 'nanyaya drsa

SYNONYMS

yat--by whose; prasadat--mercy of; idam--this; visvam--universe; prasidati--becomes happy; yat--whose; atmakam--because of His omnipotence; sah--He; sva-drk--taking special care for His devotees; bhagavan--the Supreme Personality of Godhead; yasya--whose; tosyate--becomes pleased; ananyaya--without deviation; drsa--by intelligence.

TRANSLATION

Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

PURPORT

The Supreme Personality of Godhead is situated everywhere as the Supersoul, and He can dictate to anyone and everyone as He likes. The would-be grandson of Diti, who was predicted to be a great devotee, would be liked by everyone, even by the enemies of his father, because he would have no other vision besides the Supreme Personality of Godhead. A pure devotee of the Lord sees the presence of his worshipable Lord everywhere. The Lord reciprocates in such a way that all living entities in whom the Lord is dwelling as the Supersoul also like a pure devotee because the Lord is present in their hearts and can dictate to them to be friendly to His devotee. There are many instances in history wherein even the most ferocious animal became friendly to a pure devotee of the Lord.

TEXT 48

TEXT

sa vai maha-bhagavato mahatma
mahanubhavo mahatam mahisthah
pravreddha-bhaktya hy anubhavasaye
nivesya vaikuntham imam vihasyati

SYNONYMS

sah--he; vai--certainly; maha-bhagavatah--the topmost devotee; maha-atma--expanded intelligence; maha-anubhavah--expanded influence; mahatam--of the great souls; mahisthah--the greatest; pravreddha--well matured; bhaktya--by devotional service; hi--certainly; anubhavita--being situated in the anubhava stage of ecstasy; asaye--in the mind; nivesya--entering; vaikuntham--in the spiritual sky; imam--this (material world); vihasyati--will quit.

TRANSLATION

That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

PURPORT

There are three stages of transcendental development in devotional service, which are technically called sthayi-bhava, anubhava and mahabhava. Continual perfect love of Godhead is called sthayi-bhava, and when it is performed in a particular type of transcendental relationship it is called anubhava. But the stage of mahabhava is visible amongst the personal pleasure potential energies of the Lord. It is understood that the grandson of Diti, namely Prahlada Maharaja, would constantly meditate on the Lord and reiterate His activities. Because he would constantly remain in meditation, he would easily transfer himself to the spiritual world after quitting his material body. Such meditation is still more conveniently performed by chanting and hearing the holy name of the Lord. This is especially recommended in this age of Kali.

TEXT 49

TEXT

alampatah sila-dharo gunakaro
hrstah parardhya vyathito dukkhitesu
abhuta-satrur jagatah soka-harta
naidaghikam tapam ivodurajah

SYNONYMS

alampatah--virtuous; sila-dharah--qualified; guna-akarah--reservoir of all good qualities; hrstah--jolly; para-rddhya--by others' happiness; vyathitah--distressed; dukkhitesu--in others' unhappiness; abhuta-satruh--without enemies; jagatah--of all the universe; soka-harta--destroyer of lamentation; naidaghikam--due to the summer sun; tapam--distress; iva--likened; udu-rajah--the moon.

TRANSLATION

He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

PURPORT

Prahlada Maharaja, the exemplary devotee of the Lord, had all the good qualities humanly possible. Although he was the emperor of this world, he was not profligate. Beginning from his childhood he was the reservoir of all good qualities. Without enumerating those qualities, it is said here summarily that he was endowed with all good qualities. That is the sign of a pure devotee. The most important characteristic of a pure devotee is that he is not lampata, or licentious, and another quality is that he is always eager to mitigate the miseries of suffering humanity. The most obnoxious misery of a living entity is his forgetfulness of Krsna. A pure devotee, therefore, always tries to evoke everyone's Krsna consciousness. This is the panacea for all miseries.

TEXT 50

TEXT

antar bahis camalam abja-netram
sva-purusecchanugrhita-rupam
pautras tava sri-lalana-lalamam
drasta sphurat-kundala-manditananam

SYNONYMS

antah--within; bahih--without; ca--also; amalam--spotless; abja-netram--lotus eyes; sva-purusa--own devotee; iccha-anugrhita-rupam--accepting form according to desire; pautrah--grandchild; tava--your; sri-lalana--beautiful goddess of fortune; lalamam--decorated; drasta--will see; sphurat-kundala--with brilliant earrings; mandita--decorated; ananam--face.

TRANSLATION

Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. The Lord can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

PURPORT

It is predicted herewith that the grandson of Diti, Prahlada Maharaja, would not only see the Personality of Godhead within himself by meditation but would also be able to see Him personally with his eyes. This direct vision is possible only for one who is highly elevated in Krsna consciousness, for the Lord is not possible to see with material eyes. The Supreme Personality of Godhead has multifarious eternal forms such as Krsna, Baladeva, Sankarsana, Aniruddha, Pradyumna, Vasudeva, Narayana, Rama, Nrsimha, Varaha and Vamana, and the devotee of the Lord knows all those Visnu forms. A pure devotee becomes attached to one of the eternal forms of the Lord, and the Lord is pleased to appear before

him in the form desired. A devotee does not imagine something whimsical about the form of the Lord, nor does he ever think that the Lord is impersonal and can assume a form desired by the nondevotee. The nondevotee has no idea of the form of the Lord, and thus he cannot think of any one of the above-mentioned forms. But whenever a devotee sees the Lord, he sees Him in a most beautifully decorated form, accompanied by His constant companion the goddess of fortune, who is eternally beautiful.

TEXT 51

TEXT

maitreya uvaca
srutva bhagavatam pautram
amodata ditir bhramam
putrayos ca vadham krsnad
viditvasin maha-manah

SYNONYMS

maitreyah uvaca--the sage Maitreya said; srutva--by hearing;
bhagavatam--to be a great devotee of the Lord; pautram--grandson;
amodata--took pleasure; ditih--Diti; bhramam--very greatly; putrayoh--of
two sons; ca--also; vadham--the killing; krsnat--by Krsna; viditva--
knowing this; asit--became; maha-manah--highly pleased in mind.

TRANSLATION

The sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Krsna, Diti was highly pleased in mind.

PURPORT

Diti was very aggrieved to learn that because of her untimely pregnancy her sons would be demons and would fight with the Lord. But when she heard that her grandson would be a great devotee and that her two sons would be killed by the Lord, she was very satisfied. As the wife of a great sage and the daughter of a great Prajapati, Daksa, she knew that being killed by the Personality of Godhead is a great fortune. Since the Lord is absolute, His acts of violence and nonviolence are both on the absolute platform. There is no difference in such acts of the Lord. Mundane violence and nonviolence have nothing to do with the Lord's acts. A demon killed by Him attains the same result as one who attains liberation after many, many births of penance and austerity. The word bhramam is significant herein because it indicates that Diti was pleased beyond her expectations.

Thus end the Bhaktivedanta purports of the Third Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "Pregnancy of Diti in the Evening."

Chapter Fifteen Description of the Kingdom of God

TEXT 1

TEXT

maitreya uvaca
prajapatyam tu tat tejah
para-tejo-hanam ditih
dadhara varsani satam
sankamana surardanat

SYNONYMS

maitreyah uvaca--the sage Maitreya said; prajapatyam--of the great Prajapati; tu--but; tat tejah--his powerful semen; para-tejah--others' prowess; hanam--troubling; ditih--Diti (Kasyapa's wife); dadhara--bore; varsani--years; satam--hundred; sankamana--being doubtful; sura-ardanat--disturbing to the demigods.

TRANSLATION

Sri Maitreya said: My dear Vidura, Diti, the wife of the sage Kasyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continuously bore the powerful semen of Kasyapa Muni, which was meant to give trouble to others, for one hundred years.

PURPORT

The great sage Sri Maitreya was explaining to Vidura the activities of the demigods, including Lord Brahma. When Diti heard from her husband that the sons she bore within her abdomen would be causes of disturbances to the demigods, she was not very happy. There are two classes of men--devotees and nondevotees. Nondevotees are called demons, and devotees are called demigods. No sane man or woman can tolerate the nondevotees' giving trouble to devotees. Diti, therefore, was reluctant to give birth to her babies; she waited for one hundred years so that at least she could save the demigods from the disturbance for that period.

TEXT 2

TEXT

loke tenahataloke
loka-pala hataujasah
nyavedayan visva-srje
dhvanta-vyatikaram disam

SYNONYMS

loke--within this universe; tena--by the force of the pregnancy of Diti; ahata--being devoid of; aloke--light; loka-palah--the demigods of various planets; hata-ojasah--whose prowess was diminished; nyavedayan--asked; visva-srje--Brahma; dhvanta-vyatikaram--expansion of darkness; disam--in all directions.

TRANSLATION

By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being disturbed by that force, asked the creator of the universe, Brahma, "What is this expansion of darkness in all directions?"

PURPORT

It appears from this verse of Srimad-Bhagavatam that the sun is the source of light for all the planets in the universe. The modern scientific theory which states that there are many suns in each universe is not supported by this verse. It is understood that in each universe there is only one sun, which supplies light to all the planets. In Bhagavad-gita the moon is also stated to be one of the stars. There are many stars, and when we see them glittering at night we can understand that they are reflectors of light; just as moonlight is a reflection of sunlight, other planets also reflect sunlight, and there are many other planets which cannot be seen by our naked eyes. The demoniac influence of the sons in the womb of Diti expanded darkness throughout the universe.

TEXT 3

TEXT

deva ucuh
tama etad vibho vettha
samvigna yad vayam bhramam
na hy avyaktam bhagavatah
kalenasprsta-vartmanah

SYNONYMS

devah ucuh--the demigods said; tamah--darkness; etad--this; vibho--O great one; vettha--you know; samvignah--very anxious; yat--because; vayam--we; bhramam--very much; na--not; hi--because; avyaktam--unmanifest; bhagavatah--of You (the Supreme Personality of Godhead); kalena--by time; asprsta--untouched; vartmanah--whose way.

TRANSLATION

The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

PURPORT

Brahma is addressed herein as Vibhu and as the Personality of Godhead. He is the Supreme Personality of Godhead's incarnation of the mode of passion in the material world. He is nondifferent, in the representative sense, from the Supreme Personality of Godhead, and therefore the influence of time cannot affect him. The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahma and other demigods. Sometimes demigods and great sages who have attained such perfection are called tri-kala jna.

TEXT 4

TEXT

deva-deva jagad-dhatar
lokanatha-sikhamane
paresam aparesam tvam
bhutanam asi bhava-vit

SYNONYMS

deva-deva--O god of the demigods; jagat-dhatah--O sustainer of the universe; lokanatha-sikhamane--O head jewel of all the demigods in other planets; paresam--of the spiritual world; aparesam--of the material world; tvam--you; bhutanam--of all living entities; asi--are; bhava-vit--knowing the intentions.

TRANSLATION

O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, in both the spiritual and material worlds.

PURPORT

Because Brahma is almost on an equal footing with the Personality of Godhead, he is addressed here as the god of the demigods, and because he is the secondary creator of this universe, he is addressed as the sustainer of the universe. He is the head of all the demigods, and therefore he is addressed here as the head jewel of the demigods. It is not difficult for him to understand everything which is happening in both the spiritual and material worlds. He knows everyone's heart and everyone's intentions. Therefore he was requested to explain this incident. Why was the pregnancy of Diti causing such anxieties all over the universe?

TEXT 5

TEXT

namo vijnana-viryaya
mayayedam upeyuse
grhita-guna-bhedaya
namas te 'vyakta-yonaye

SYNONYMS

namah--respectful obeisances; vijnana-viryaya--O original source of strength and scientific knowledge; mayaya--by the external energy; idam--this body of Brahma; upeyuse--having obtained; grhita--accepting; guna-bhedaya--the differentiated mode of passion; namas te--offering obeisances unto you; avyakta--unmanifested; yonaye--source.

TRANSLATION

O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

PURPORT

The Vedas are the original scientific knowledge for all departments of understanding, and this knowledge of the Vedas was first impregnated into the heart of Brahma by the Supreme Personality of Godhead. Therefore Brahma is the original source of all scientific knowledge. He is born

directly from the transcendental body of Garbhodakasayi Visnu, who is never seen by any creature of this material universe and therefore always remains unmanifested. Brahma is stated here to be born of the unmanifested. He is the incarnation of the mode of passion in material nature, which is the separated, external energy of the Supreme Lord.

TEXT 6

TEXT

ye tvananyena bhavena
bhavayanty atma-bhavanam
atmani prota-bhuvanam
param sad-asad-atmakam

SYNONYMS

ye--those who; tva--on you; ananyena--without deviation; bhavena--with devotion; bhavayanti--meditate; atma-bhavanam--who generates all living entities; atmani--within your self; prota--linked; bhuvanam--all the planets; param--the supreme; sat--effect; asat--cause; atmakam--generator.

TRANSLATION

O lord, all these planets exist within your self, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

TEXT 7

TEXT

tesam supakva-yoganam
jita-svasendriyatmanam
labdha-yusmat-prasadanam
na kutascit parabhavah

SYNONYMS

tesam--of them; su-pakva-yoganam--who are mature mystics; jita--controlled; svasa--breath; indriya--the senses; atmanam--the mind; labdha--attained; yusmat--your; prasadanam--mercy; na--not; kutascit--anywhere; parabhavah--defeat.

TRANSLATION

There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

PURPORT

The purpose of yogic performances is explained here. It is said that an experienced mystic attains full control of the senses and the mind by controlling the breathing process. Therefore, controlling the breathing

process is not the ultimate aim of yoga. The real purpose of yogic performances is to control the mind and the senses. Anyone who has such control is to be understood to be an experienced, mature mystic yogi. It is indicated herein that a yogi who has control over the mind and senses has the actual benediction of the Lord, and he has no fear. In other words, one cannot attain the mercy and benediction of the Supreme Lord until one is able to control the mind and the senses. This is actually possible when one fully engages in Kṛṣṇa consciousness. A person whose senses and mind are always engaged in the transcendental service of the Lord has no possibility of engaging in material activities. The devotees of the Lord are not defeated anywhere in the universe. It is stated, narayana-parah sarve: one who is narayana-para, or a devotee of the Supreme Personality of Godhead, is not afraid anywhere, whether he is sent to hell or promoted to heaven (Bhag. 6.17.28).

TEXT 8

TEXT

yasya vaca prajah sarva
gavas tantyeva yantritah
haranti balim ayattas
tasmai mukhyaya te namah

SYNONYMS

yasya--of whom; vaca--by the Vedic directions; prajah--living entities; sarvah--all; gavah--bulls; tantya--by a rope; iva--as; yantritah--are directed; haranti--offer, take away; balim--presentation, ingredients for worship; ayattah--under control; tasmai--unto him; mukhyaya--unto the chief person; te--unto you; namah--respectful obeisances.

TRANSLATION

All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

PURPORT

The Vedic literatures are the laws of the Supreme Personality of Godhead. One cannot violate the injunctions given in the Vedic literatures any more than one can violate the state laws. Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature. Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature, otherwise they will be put into a more miserable condition of life. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord.

TEXT 9

TEXT

sa tvam vidhatsva sam bhumams
tamasa lupta-karmanam
adabhra-dayaya drstyā
apannan arhasiksitum

SYNONYMS

sah--he; tvam--you; vidhatsva--perform; sam--good fortune; bhuman--O great lord; tamasa--by the darkness; lupta--have been suspended; karmanam--of prescribed duties; adabhra--magnanimous, without reservation; dayaya--mercy; drstyā--by your glance; apannan--us, the surrendered; arhasi--are able; iksitum--to see.

TRANSLATION

The demigods prayed to Brahma: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

PURPORT

Because of complete darkness throughout the universe, the regular activities and engagements of all the different planets were suspended. In the North and South Poles of this planet there are sometimes no divisions of day and night; similarly, when the sunlight does not approach the different planets within the universe, there is no distinction between day and night.

TEXT 10

TEXT

esa deva diter garbha
ojah kasyapam arpitam
disas timirayan sarva
vardhate 'gnir ivaidhasi

SYNONYMS

esah--this; deva--O lord; diter--of Diti; garbhah--womb; ojah--semen; kasyapam--of Kasyapa; arpitam--deposited; disah--directions; timirayan--causing complete darkness; sarvah--all; vardhate--overloads; agnih--fire; iva--as; edhasi--fuel.

TRANSLATION

As fuel overloads a fire, so the embryo created by the semen of Kasyapa in the womb of Diti has caused complete darkness throughout the universe.

PURPORT

The darkness throughout the universe is explained herewith as being caused by the embryo created in the womb of Diti by the semen of Kasyapa.

TEXT 11

TEXT

maitreya uvaca
sa prahasya maha-baho
bhagavan sabda-gocarah
pratyacastatma-bhur devan
prinan ruciraya gira

SYNONYMS

maitreya uvaca--Maitreya said; sah--he; prahasya--smiling; maha-baho--O mighty-armed (Vidura); bhagavan--the possessor of all opulences; sabda-gocarah--who is understood by transcendental sound vibration; pratyacasta--replied; atma-bhuh--Lord Brahma; devan--the demigods; prinan--satisfying; ruciraya--with sweet; gira--words.

TRANSLATION

Sri Maitreya said: Thus Lord Brahma, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

PURPORT

Brahma could understand the misdeeds of Diti, and therefore he smiled at the whole situation. He replied to the demigods present there in words they could understand.

TEXT 12

TEXT

brahmovaca
manasa me suta yusmat-
purvajah sanakadayah
cerur vihayasa lokal
lokesu vigata-sprhah

SYNONYMS

brahma uvaca--Lord Brahma said; manasah--born from the mind; me--my; sutah--sons; yusmat--than you; purva-jah--born previously; sanaka-adayah--headed by Sanaka; ceruh--traveled; vihayasa--by traveling in outer space or flying in the sky; lokan--to the material and spiritual worlds; lokesu--among the people; vigata-sprhah--without any desire.

TRANSLATION

Lord Brahma said: My four sons Sanaka, Sanatana, Sanandana and Sanat-kumara, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

PURPORT

When we speak of desire we refer to desire for material sense gratification. Sainly persons like Sanaka, Sanatana, Sanandana and Sanat-kumara have no material desire, but sometimes they travel all over the universe, out of their own accord, to preach devotional service.

TEXT 13

TEXT

ta ekada bhagavato
vaikunthasyamatmanah
yayur vaikuntha-nilayam
sarva-loka-namaskrtam

SYNONYMS

te--they; ekada--once upon a time; bhagavatah--of the Supreme Personality of Godhead; vaikunthasya--of Lord Visnu; amala-atmanah--being freed from all material contamination; yayuh--entered; vaikuntha-nilayam--the abode named Vaikuntha; sarva-loka--by the residents of all the material planets; namaskrtam--worshiped.

TRANSLATION

After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikunthas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

PURPORT

The material world is full of cares and anxieties. In any one of the planets, beginning from the highest down to the lowest, Patala, every living creature must be full of cares and anxieties because in the material planets one cannot live eternally. The living entities, however, are actually eternal. They want an eternal home, an eternal residence, but because of accepting a temporal abode in the material world, they are naturally full of anxiety. In the spiritual sky the planets are called Vaikuntha because the residents of these planets are free from all anxieties. For them there is no question of birth, death, old age and diseases, and therefore they are not anxious. On the other hand, the residents of the material planets are always afraid of birth, death, disease and old age, and therefore they are full of anxieties.

TEXT 14

TEXT

vasanti yatra purusah
sarve vaikuntha-murtayah
ye 'nimitta-nimittena
dharmenaradhayan harim

SYNONYMS

vasanti--they live; yatra--where; purusah--persons; sarve--all; vaikuntha-murtayah--having a four-handed form similar to that of the Supreme Lord, Visnu; ye--those Vaikuntha persons; animitta--without desire for sense gratification; nimittena--caused by; dharmena--by devotional service; aradhayan--continuously worshiping; harim--unto the Supreme Personality of Godhead.

TRANSLATION

In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

PURPORT

The residents and the form of living in Vaikuntha are described in this verse. The residents are all like the Supreme Personality of Godhead Narayana. In the Vaikuntha planets Krsna's plenary feature as four-handed Narayana is the predominating Deity, and the residents of Vaikunthaloka are also four-handed, just contrary to our conception here in the material world. Nowhere in the material world do we find a human being with four hands. In Vaikunthaloka there is no occupation but the service of the Lord, and this service is not rendered with a purpose. Although every service has a particular result, the devotees never aspire for the fulfillment of their own desires; their desires are fulfilled by rendering transcendental loving service to the Lord.

TEXT 15

TEXT

yatra cadyah puman aste
bhagavan sabda-gocarah
sattvam vistabhya virajam
svanam no mrdayan vrsah

SYNONYMS

yatra--in the Vaikuntha planets; ca--and; adyah--original; puman--person; aste--is there; bhagavan--the Supreme Personality of Godhead; sabda-gocarah--understood through the Vedic literature; sattvam--the mode of goodness; vistabhya--accepting; virajam--uncontaminated; svanam--of His own associates; nah--us; mrdayan--increasing happiness; vrsah--the personification of religious principles.

TRANSLATION

In the Vaikuntha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.

PURPORT

The kingdom of the Supreme Personality of Godhead in the spiritual sky cannot be understood by any process other than hearing from the description of the Vedas. No one can go see it. In this material world

also, one who is unable to pay to go to a far distant place by motorized conveyances can only understand about that place from authentic books. Similarly, the Vaikuntha planets in the spiritual sky are beyond this material sky. The modern scientists who are trying to travel in space are having difficulty going even to the nearest planet, the moon, to say nothing of the highest planets within the universe. There is no possibility that they can go beyond the material sky, enter the spiritual sky and see for themselves the spiritual planets, Vaikuntha. Therefore, the kingdom of God in the spiritual sky can be understood only through the authentic descriptions of the Vedas and Puranas.

In the material world there are three modes of material qualities--goodness, passion and ignorance--but in the spiritual world there is no trace of the modes of passion and ignorance; there is only the mode of goodness, which is uncontaminated by any tinge of ignorance or passion. In the material world, even if a person is completely in goodness, he is sometimes subject to be polluted by tinges of the modes of ignorance and passion. But in the Vaikuntha world, the spiritual sky, only the mode of goodness in its pure form exists. The Lord and His devotees reside in the Vaikuntha planets, and they are of the same transcendental quality, namely, suddha-sattva, the mode of pure goodness. The Vaikuntha planets are very dear to the Vaisnavas, and for the progressive march of the Vaisnavas toward the kingdom of God, the Lord Himself helps His devotees.

TEXT 16

TEXT

yatra naihsreyasam nama
vanam kama-dughair drumaih
sarvartu-sribhir vibhrajat
kaivalyam iva murtimat

SYNONYMS

yatra--in the Vaikuntha planets; naihsreyasam--auspicious; nama--named; vanam--forests; kama-dughaih--yielding desire; drumaih--with trees; sarva--all; rtu--seasons; sribhir--with flowers and fruits; vibhrajat--splendid; kaivalyam--spiritual; iva--as; murtimat--personal.

TRANSLATION

In those Vaikuntha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuntha planets is spiritual and personal.

PURPORT

In the Vaikuntha planets the land, the trees, the fruits and flowers and the cows--everything--is completely spiritual and personal. The trees are desire trees. On this material planet the trees can produce fruits and flowers according to the order of material energy, but in the Vaikuntha planets the trees, the land, the residents and the animals are all spiritual. There is no difference between the tree and the animal or the animal and the man. Here the word murtimat indicates that everything has a spiritual form. Formlessness, as conceived by the impersonalists, is refuted in this verse; in the Vaikuntha planets, although everything is spiritual, everything has a particular form. The trees and the men

have form, and because all of them, although differently formed, are spiritual, there is no difference between them.

TEXT 17

TEXT

vaimanikah sa-lalanas caritani sasvad
gayanti yatra samala-ksapanani bhartuh
antar-jale 'nuvikasan-madhu-madhavinam
gandhena khandita-dhiyo 'py anilam ksipantah

SYNONYMS

vaimanikah--flying in their airplanes; sa-lalanah--along with their wives; caritani--activities; sasvat--eternally; gayanti--sing; yatra--in those Vaikuntha planets; samala--all inauspicious qualities; ksapanani--devoid of; bhartuh--of the Supreme Lord; antah-jale--in the midst of the water; anuvikasat--blossoming; madhu--fragrant, laden with honey; madhavinam--of the madhavi flowers; gandhena--by the fragrance; khandita--disturbed; dhiyah--minds; api--even though; anilam--breeze; ksipantah--deriding.

TRANSLATION

In the Vaikuntha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming madhavi flowers, which are fragrant and laden with honey.

PURPORT

It appears from this verse that the Vaikuntha planets are full of all opulences. There are airplanes in which the inhabitants travel in the spiritual sky with their sweethearts. There is a breeze carrying the fragrance of blossoming flowers, and this breeze is so nice that it also carries the honey of the flowers. The inhabitants of Vaikuntha, however, are so interested in glorifying the Lord that they do not like the disturbance of such a nice breeze while they are chanting the Lord's glories. In other words, they are pure devotees. They consider glorification of the Lord more important than their own sense gratification. In the Vaikuntha planets there is no question of sense gratification. To smell the fragrance of a blossoming flower is certainly very nice, but it is simply for sense gratification. The inhabitants of Vaikuntha give first preference to the service of the Lord, not their own sense gratification. Serving the Lord in transcendental love yields such transcendental pleasure that, in comparison, sense gratification is counted as insignificant.

TEXT 18

TEXT

paravatanyabharta-sarasa-cakravaka-
datyuha-hamsa-suka-tittiri-barhinam yah
kolahalo viramate 'cira-matram uccair

bhrngadhipe hari-katham iva gayamane

SYNONYMS

paravata--pigeons; anyabhrta--cuckoo; sarasa--crane; cakravaka--cakravaka; datyuha--gallinule; hamsa--swan; suka--parrot; tittiri--partridge; barhinam--of the peacock; yah--which; kolahalah--tumult; viramate--stops; acira-matram--temporarily; uccaih--loudly; bhrnga-adhipe--king of the bumblebees; hari-katham--the glories of the Lord; iva--as; gayamane--while singing.

TRANSLATION

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravaka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

PURPORT

This verse reveals the absolute nature of Vaikuntha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Krsna consciousness. The special feature of Vaikunthaloka is that there is no question of sense gratification, In the material world even an ass enjoys his sound vibration, but in the Vaikunthas such nice birds as the peacock, the cakravaka and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuntha world.

TEXT 19

TEXT

mandara-kunda-kurabotpala-campakarna-
punnaga-naga-bakulambuja-parijatah
gandhe 'rcite tulasikabharanena tasya
yasmims tapah sumanaso bahu manayanti

SYNONYMS

mandara--mandara; kunda--kunda; kuraba--kuraba; utpala--utpala; campaka--campaka; arna--arna flower; punnaga--punnaga; naga--nagakesara; bakula--bakula; ambuja--lily; parijatah--parijata; gandhe--fragrance; arcite--being worshiped; tulasika--tulasi; abharanena--with a garland; tasyah--of her; yasmin--in which Vaikuntha; tapah--austerity; su-manasah--good minded, Vaikuntha minded; bahu--very much; manayanti--glorify.

TRANSLATION

Although flowering plants like the mandara, kunda, kurabaka, utpala, campaka, arna, punnaga, nagakesara, bakula, lily and parijata are full of transcendental fragrance, they are still conscious of the austerities

performed by tulasi, for tulasi is given special preference by the Lord, who garlands Himself with tulasi leaves.

PURPORT

The importance of tulasi leaves is very clearly mentioned here. Tulasi plants and their leaves are very important in devotional service. Devotees are recommended to water the tulasi tree every day and collect the leaves to worship the Lord. One time an atheistic svami remarked, "What is the use of watering the tulasi plant? It is better to water eggplant. By watering the eggplant one can get some fruits, but what is the use of watering the tulasi?" These foolish creatures, unacquainted with devotional service, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no envy among the devotees there. This is true even among the flowers, which are all conscious of the greatness of tulasi. In the Vaikuntha world entered by the four Kumaras, even the birds and flowers are conscious of service to the Lord.

TEXT 20

TEXT

yat sankulam hari-padanati-matra-drstair
vaidurya-marakata-hema-mayair vimanaih
yesam brhat-kati-tatah smita-sobhi-mukhyah
krsnatmanam na raja adadhur utsmayadyaih

SYNONYMS

yat--that Vaikuntha abode; sankulam--is pervaded; hari-pada--at the two lotus feet of Hari, the Supreme Personality of Godhead; anati--by obeisances; matra--simply; drstaih--are obtained; vaidurya--lapis lazuli; marakata--emeralds; hema--gold; mayaih--made of; vimanaih--with airplanes; yesam--of those passengers; brhat--large; kati-tatah--hips; smita--smiling; sobhi--beautiful; mukhyah--faces; krsna--in Krsna; atmanam--whose minds are absorbed; na--not; rajah--sex desire; adadhuh--stimulate; utsmaya-adyaih--by intimate friendly dealings, laughing and joking.

TRANSLATION

The inhabitants of Vaikuntha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.

PURPORT

In the material world, opulences are achieved by materialistic persons by dint of their labor. One cannot enjoy material prosperity unless he works very hard to achieve it. But the devotees of the Lord who are residents of Vaikuntha have the opportunity to enjoy a transcendental situation of jewels and emeralds. Ornaments made of gold bedecked with jewels are achieved not by working hard but by the benediction of the Lord. In other words, devotees in the Vaikuntha world, or even in this material world, cannot be poverty-stricken, as is sometimes supposed.

They have ample opulences for enjoyment, but they need not labor to achieve them. It is also stated that in the Vaikuntha world the consorts of the residents are many, many times more beautiful than we can find in this material world, even in the higher planets. It is specifically mentioned here that a woman's large hips are very attractive and they stimulate man's passion, but the wonderful feature of Vaikuntha is that although the women have large hips and beautiful faces and are decorated with ornaments of emeralds and jewels, the men are so absorbed in Krsna consciousness that the beautiful bodies of the women cannot attract them. In other words, there is enjoyment of the association of the opposite sex, but there is no sexual relationship. The residents of Vaikuntha have a better standard of pleasure, so there is no need of sex pleasure.

TEXT 21

TEXT

sri rupini kvanayati caranaravindam
lilambujena hari-sadmani mukta-dosa
samlaksyate sphatika-kudya upeta-hemni
sammarjativa yad-anugrahane 'nya-yatnah

SYNONYMS

sri--Laksmi, the goddess of fortune; rupini--assuming a beautiful form; kvanayati--tinkling; carana-aravindam--lotus feet; lila-ambujena--playing with a lotus flower; hari-sadmani--the house of the Supreme Personality; mukta-dosa--freed from all faults; samlaksyate--becomes visible; sphatika--crystal; kudye--walls; upeta--mixed; hemni--gold; sammarjati iva--appearing like a sweeper; yat-anugrahane--to receive her favor; anya--others'; yatnah--very much careful.

TRANSLATION

The ladies in the Vaikuntha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

PURPORT

In the Brahma-samhita it is stated that the Supreme Lord, Govinda, is always served in His abode by many, many millions of goddesses of fortune. Laksmi-sahasra-sata-sambhrama-sevyamanam. These millions and trillions of goddesses of fortune who reside in the Vaikuntha planets are not exactly consorts of the Supreme Personality of Godhead, but are the wives of the devotees of the Lord and also engage in the service of the Supreme Personality of Godhead. It is stated here that in the Vaikuntha planets the houses are made of marble. Similarly, in the Brahma-samhita it is stated that the ground on the Vaikuntha planets is made of touchstone. Thus there is no need to sweep the stone in Vaikuntha, for there is hardly any dust on it, but still, in order to satisfy the Lord, the ladies there always engage in dusting the marble walls. Why? The reason is that they are eager to achieve the grace of the Lord by doing so.

It is also stated here that in the Vaikuntha planets the goddesses of fortune are faultless. Generally the goddess of fortune does not remain steadily in one place. Her name is Cancala, which means "one who is not steady." We find, therefore, that a man who is very rich may become the poorest of the poor. Another example is Ravana. Ravana took away Laksmi, Sitaji, to his kingdom, and instead of being happy by the grace of Laksmi, his family and his kingdom were vanquished. Thus Laksmi in the house of Ravana is Cancala, or unsteady. Men of Ravana's class want Laksmi only, without her husband, Narayana; therefore they become unsteady due to Laksmiji. Materialistic persons find fault on the part of Laksmi, but in Vaikuntha Laksmiji is fixed in the service of the Lord. In spite of her being the goddess of fortune, she cannot be happy without the grace of the Lord. Even the goddess of fortune needs the Lord's grace in order to be happy, yet in the material world even Brahma, the highest created being, seeks the favor of Laksmi for happiness.

TEXT 22

TEXT

vapisu vidruma-tatasv amalamrtapsu
 presyanvita nija-vane tulasibhir isam
 abhyarcati svalakam unnasam iksya vaktram
 ucchesitam bhagavatety amatanga yac-chrih

SYNONYMS

vapisu--in the ponds; vidruma--made of coral; tatasu--banks; amala--transparent; amrta--nectarean; apsu--water; presya-anvita--surrounded by maidservants; nija-vane--in her own garden; tulasibhih--with tulasi; isam--the Supreme Lord; abhyarcati--worship; su-alakam--with her face decorated with tilaka; unnasam--raised nose; iksya--by seeing; vaktram--face; ucchesitam--being kissed; bhagavata--by the Supreme Lord; iti--thus; amata--thought; anga--O demigods; yat-srih--whose beauty.

TRANSLATION

The goddesses of fortune worship the Lord in their own gardens by offering tulasi leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.

PURPORT

Generally, when a woman is kissed by her husband, her face becomes more beautiful. In Vaikuntha also, although the goddess of fortune is naturally as beautiful as can be imagined, she nevertheless awaits the kissing of the Lord to make her face more beautiful. The beautiful face of the goddess of fortune appears in ponds of transcendental crystal water when she worships the Lord with tulasi leaves in her garden.

TEXT 23

TEXT

yan na vrajanty agha-bhido racananuvadac

chrnvanti ye 'nya-visayah kukatha mati-ghnih
yas tu sruta hata-bhagair nrbhir atta-saras
tams tan ksipanty asaranesu tamahsu hanta

SYNONYMS

yat--Vaikuntha; na--never; vrajanti--approach; agha-bhidah--of the vanquisher of all kinds of sins; racana--of the creation; anuvadatan--narrations; srnvanti--hear; ye--those who; anya--other; visayah--subject matter; ku-kathah--bad words; mati-ghnih--killing intelligence; yah--which; tu--but; srutah--are heard; hata-bhagaih--unfortunate; nrbhih--by men; atta--taken away; sarah--values of life; tan tan--such persons; ksipanti--are thrown; asaranesu--devoid of all shelter; tamahsu--in the darkest part of material existence; hanta--alas.

TRANSLATION

It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.

PURPORT

The most unfortunate persons are the impersonalists, who cannot understand the transcendental variegatedness of the spiritual world. They are afraid to talk about the beauty of the Vaikuntha planets because they think that variegatedness must be material. Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as ku-katha mati-ghnih, "intelligence bewildered by unworthy words." The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because they bewilder one's intelligence. How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world? That one can transcend this material world does not imply that there is no transcendental variegatedness.

Here in the Bhagavatam, in this verse particularly, it is stressed that people who try to discuss and understand the real spiritual nature of the spiritual sky and the Vaikunthas are fortunate. The variegatedness of the Vaikuntha planets is described in relation to the transcendental pastimes of the Lord. But instead of trying to understand the spiritual abode and the spiritual activities of the Lord, people are more interested in politics and economic developments. They hold many conventions, meetings and discussions to solve the problems of this worldly situation, where they can remain for only a few years, but they are not interested in understanding the spiritual situation of the Vaikuntha world. If they are at all fortunate, they become interested in going back home, back to Godhead, but unless they understand the spiritual world, they rot in this material darkness continuously.

TEXT

ye 'bhyarthitam api ca no nr-gatim prapanna
jnanam ca tattva-visayam saha-dharmam yatra
naradhanam bhagavato vitaranty amusya
sammohita vitataya bata mayaya te

SYNONYMS

ye--those persons; abhyarthitam--desired; api--certainly; ca--and; nah--by us (Brahma and the other demigods); nr-gatim--the human form of life; prapannah--have attained; jnanam--knowledge; ca--and; tattva-visayam--subject matter about the Absolute Truth; saha-dharmam--along with religious principles; yatra--where; na--not; aradhanam--worship; bhagavatah--of the Supreme Personality of Godhead; vitaranti--perform; amusya--of the Supreme Lord; sammohitah--being bewildered; vitataya--all-pervading; bata--alas; mayaya--by the influence of the illusory energy; te--they.

TRANSLATION

Lord Brahma said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

PURPORT

Brahmajī condemns very vehemently the condition of the human being who does not take interest in the Personality of Godhead and His transcendental abode, Vaikuntha. The human form of life is desired even by Brahmajī. Brahma and other demigods have much better material bodies than human beings, yet the demigods, including Brahma, nevertheless desire to attain the human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection. It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness. It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience. The human being who does not take advantage of all these facilities in this life is committing suicide. Therefore one who does not begin Kṛṣṇa consciousness in the human form of life loses his life to the influence of the illusory energy. Brahma regrets the situation of such a human being.

TEXT 25

TEXT

yac ca vrajanty animisam rsabhanuvrttya
dure yama hy upari nah sprhaniya-silah
bhartur mithah suyasasah kathananuraga-
vaiklavya-baspa-kalaya pulaki-krtangah

SYNONYMS

yat--Vaikuntha; ca--and; vrajanti--go; animisam--of the demigods; rsabha--chief; anuvrttya--following in the footsteps; dure--keeping at a distance; yamah--regulative principles; hi--certainly; upari--above; nah-us; sprhaniya--to be desired; silah--good qualities; bhartuh--of the Supreme Lord; mithah--for one another; suyasah--glories; kathana--by discussions, discourses; anuraga--attraction; vaiklavya--ecstasy; baspa-kalaya--tears in the eyes; pulaki-krta--shivering; angah--bodies.

TRANSLATION

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods.

PURPORT

It is clearly stated herein that the kingdom of God is above the material universes. Just as there are many hundreds of thousands of higher planets above this earth, so there are many millions and billions of spiritual planets belonging to the spiritual sky. Brahmaji states herein that the spiritual kingdom is above the kingdom of the demigods. One can enter the kingdom of the Supreme Lord only when one is highly developed in desirable qualities. All good qualities develop in the person of a devotee. It is stated in Srimad-Bhagavatam, Fifth Canto, Eighteenth Chapter, verse 12, that anyone who is Krsna conscious is endowed with all the good qualities of the demigods. In the material world the qualities of the demigods are highly appreciated, just as, even in our experience, the qualities of a gentleman are more highly appreciated than the qualities of a man in ignorance or in a lower condition of life. The qualities of the demigods in the higher planets are far superior to the qualities of the inhabitants of this earth.

Brahmaji confirms herewith that only persons who have developed the desirable qualities can enter into the kingdom of God. In the Caitanya-caritamrta, the devotee's desirable qualities are described to be twenty-six in number. They are stated as follows: He is very kind; he does not quarrel with anyone; he accepts Krsna consciousness as the highest goal of life; he is equal to everyone; no one can find fault in his character; he is magnanimous, mild and always clean, internally and externally; he does not profess to possess anything in this material world; he is a benefactor to all living entities; he is peaceful and is a soul completely surrendered to Krsna; he has no material desire to fulfill; he is meek and humble, always steady, and has conquered the sensual activities; he does not eat more than required to maintain body and soul together; he is never mad after material identity; he is respectful to all others and does not demand respect for himself; he is very grave, very compassionate and very friendly; he is poetic; he is expert in all activities, and he is silent in nonsense. Similarly, in Srimad-Bhagavatam, Third Canto, Twenty-fifth Chapter, verse 21, the qualifications of a saintly person are mentioned. It is said there that a saintly person eligible to enter into the kingdom of God is very tolerant and very kind to all living entities. He is not partial; he is kind both to human beings and to animals. He is not such a fool that he will kill a goat Narayana to feed a human Narayana, or daridra-narayana. He is very kind to all living entities; therefore he has no enemy. He is very

peaceful. These are the qualities of persons who are eligible to enter into the kingdom of God. That such a person gradually becomes liberated and enters the kingdom of God is confirmed in Srimad-Bhagavatam, Fifth Canto, Fifth Chapter, verse 2. The Srimad-Bhagavatam, Second Canto, Third Chapter, verse 24, also states that if a person does not cry or exhibit bodily changes after chanting the holy name of God without offense, it is to be understood that he is hardhearted and that therefore his heart does not change even after he chants the holy name of God, Hare Krsna. These bodily changes can take place due to ecstasy when we offenselessly chant the holy names of God: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

It may be noted that there are ten offenses we should avoid. The first offense is to decry persons who try in their lives to broadcast the glories of the Lord. People must be educated in understanding the glories of the Supreme; therefore the devotees who engage in preaching the glories of the Lord are never to be decried. It is the greatest offense. Furthermore, the holy name of Visnu is the most auspicious name, and His pastimes are also nondifferent from the holy name of the Lord. There are many foolish persons who say that one can chant Hare Krsna or chant the name of Kali or Durga or Siva because they are all the same. If one thinks that the holy name of the Supreme Personality of Godhead and the names and activities of the demigods are on the same level, or if one accepts the holy name of Visnu to be a material sound vibration, that is also an offense. The third offense is to think of the spiritual master who spreads the glories of the Lord as an ordinary human being. The fourth offense is to consider the Vedic literatures, such as the Puranas or other transcendently revealed scriptures, to be ordinary books of knowledge. The fifth offense is to think that devotees have given artificial importance to the holy name of God. The actual fact is that the Lord is nondifferent from His name. The highest realization of spiritual value is to chant the holy name of God, as prescribed for the age--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. The sixth offense is to give some interpretation on the holy name of God. The seventh offense is to act sinfully on the strength of chanting the holy name of God. It is understood that one can be freed from all sinful reaction simply by chanting the holy name of God, but if one thinks that he is therefore at liberty to commit all kinds of sinful acts, that is a symptom of offense. The eighth offense is to equate the chanting of Hare Krsna with other spiritual activities, such as meditation, austerity, penance or sacrifice. They cannot be equated at any level. The ninth offense is to specifically glorify the importance of the holy name before persons who have no interest. The tenth offense is to be attached to the misconception of possessing something, or to accept the body as one's self, while executing the process of spiritual cultivation.

When one is free from all ten of these offenses in chanting the holy name of God, he develops the ecstatic bodily features called pulakasru. Pulaka means "symptoms of happiness," and asru means "tears in the eyes." The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God. In the Caitanya-caritamrta it is said that if one does not develop these symptoms while chanting Hare Krsna, it is to be understood that he is still offensive. Caitanya-caritamrta suggests a nice remedy in this connection. There it is said in verse 31, Chapter Eight, of Adi-lila, that if anyone takes shelter of Lord Caitanya and

just chants the holy name of the Lord, Hare Krsna, he becomes freed from all offenses.

TEXT 26

TEXT

tad visva-gurv-adhikrtam bhuvanaika-vandyam
divyam vicitra-vibudhagrya-vimana-socih
apuh param mudam apurvam upetya yoga-
maya-balena munayas tad atho vikuntham

SYNONYMS

tat--then; visva-guru--by the teacher of the universe, the Supreme Personality of Godhead; adhikrtam--predominated; bhuvana--of the planets; eka--alone; vandyam--worthy to be worshiped; divyam--spiritual; vicitra--highly decorated; vibudha-agrya--of the devotees (who are the best of the learned); vimana--of the airplanes; socih--illuminated; apuh--attained; param--the highest; mudam--happiness; apurvam--unprecedented; upetya--having attained; yoga-maya--by spiritual potency; balena--by the influence; munayah--the sages; tat--Vaikuntha; atho--that; vikuntham--Visnu.

TRANSLATION

Thus the great sages, Sanaka, Sanatana, Sanandana and Sanat-kumara, upon reaching the above-mentioned Vaikuntha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuntha and was predominated by the Supreme Personality of Godhead.

PURPORT

The Supreme Personality of Godhead is one without a second. He is above everyone. No one is equal to Him, nor is anyone greater than Him. Therefore He is described here as visva-guru. He is the prime living entity of the entire material and spiritual creation and is bhuvanaika-vandyam, the only worshipable personality in the three worlds. The airplanes in the spiritual sky are self-illuminated and are piloted by great devotees of the Lord. In other words, in the Vaikuntha planets there is no scarcity of the things which are available in the material world; they are available, but they are more valuable because they are spiritual and therefore eternal and blissful. The sages felt an unprecedented happiness because Vaikuntha was not predominated by an ordinary man. The Vaikuntha planets are predominated by expansions of Krsna, who are differently named as Madhusudana, Madhava, Narayana, Pradyumna, etc. These transcendental planets are worshipable because the Personality of Godhead personally rules them. It is said here that the sages reached the transcendental spiritual sky by dint of their mystic power. That is the perfection of the yoga system. The breathing exercises and disciplines to keep health in proper order are not the ultimate goals of yoga perfection. The yoga system as generally understood is astanga-yoga, or siddhi, eightfold perfection in yoga. By dint of perfection in yoga one can become lighter than the lightest and heavier than the heaviest; one can go wherever he likes and can achieve opulences as he likes. There are eight such perfections. The rsis, the four Kumaras,

reached Vaikuntha by becoming lighter than the lightest and thus passing over the space of the material world. Modern mechanical space vehicles are unsuccessful because they cannot go to the highest region of this material creation, and they certainly cannot enter the spiritual sky. But by perfection of the yoga system one not only can travel through material space, but can surpass material space and enter the spiritual sky. We learn this fact also from an incident concerning Durvasa Muni and Maharaja Ambarisa. It is understood that in one year Durvasa Muni traveled everywhere and went into the spiritual sky to meet the Supreme Personality of Godhead, Narayana. By present standards, scientists calculate that if one could travel at the speed of light, it would take forty thousand years to reach the highest planet of this material world. But the yoga system can carry one without limitation or difficulty. The word yoga-maya is used in this verse. Yoga-maya-balena vikuntham. The transcendental happiness exhibited in the spiritual world and all other spiritual manifestations there are made possible by the influence of yoga-maya, the internal potency of the Supreme Personality of Godhead.

TEXT 27

TEXT

tasminn atitya munayah sad asajjamanah
kaksah samana-vayasav atha saptamayam
devav acaksata grhita-gadau parardhya-
keyura-kundala-kirita-vitanka-vesau

SYNONYMS

tasmin--in that Vaikuntha; atitya--after passing through; munayah--the great sages; sat--six; asajja manah--without being much attracted; kaksah--walls; samana--equal; vayasau--age; atha--thereafter; saptamayam--at the seventh gate; devau--two Vaikuntha doormen; acaksata--saw; grhita--carrying; gadau--maces; para-ardhya--most valuable; keyura--bracelets; kundala--earrings; kirita--helmets; vitanka--beautiful; vesau--garments.

TRANSLATION

After passing through the six entrances of Vaikuntha-puri, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, helmets, garments, etc.

PURPORT

The sages were so eager to see the Lord within Vaikuntha-puri that they did not care to see the transcendental decorations of the six gates which they passed by one after another. But at the seventh door they found two doormen of the same age. The significance of the doormen's being of the same age is that in the Vaikuntha planets there is no old age, so one cannot distinguish who is older than whom. The inhabitants of Vaikuntha are decorated like the Supreme Personality of Godhead, Narayana, with sankha, cakra, gada and padma (conch, wheel, club and lotus).

TEXT 28

TEXT

matta-dvirepha-vanamalikaya nivitau
vinyastayasita-catustaya-bahu-madhye
vaktram bhruva kutilaya sphuta-nirgamabhyam
rakteksanena ca manag rabhasam dadhanau

SYNONYMS

matta--intoxicated; dvi-repha--bees; vana-malikaya--with a garland of fresh flowers; nivitau--hanging on the neck; vinyastaya--placed around; asita--blue; catustaya--four; bahu--hands; madhye--between; vaktram--face; bhruva--with their eyebrows; kutilaya--arched; sphuta--snorting; nirgamabhyam--breathing; rakta--reddish; iksanena--with eyes; ca--and; manak--somewhat; rabhasam--agitated; dadhanau--glanced over.

TRANSLATION

The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

PURPORT

Their garlands attracted swarms of bees because they were garlands of fresh flowers. In the Vaikuntha world everything is fresh, new and transcendental. The inhabitants of Vaikuntha have bodies of bluish color and four hands like Narayana.

TEXT 29

TEXT

dvary etayor nivivisur misator aprstva
purva yatha purata-vajra-kapatika yah
sarvatra te 'visamaya munayah sva-drstya
ye sancaranty avihata vigatabhisankah

SYNONYMS

dvari--in the door; etayoh--both doorkeepers; nivivisuh--entered; misatoh--while seeing; aprstva--without asking; purvah--as before; yatha--as; purata--made of gold; vajra--and diamond; kapatikah--the doors; yah--which; sarvatra--everywhere; te--they; avisa-maya--without any sense of discrimination; munayah--the great sages; sva-drstya--out of their own will; ye--who; sancaranti--move; avihatah--without being checked; vigata--without; abhisankah--doubt.

TRANSLATION

The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of "ours" and "theirs." With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

PURPORT

The great sages--namely, Sanaka, Sanatana, Sanandana and Sanat-kumara--although very old in years, maintained themselves eternally as small children. They were not at all duplicitous, and they entered the doors exactly as little children enter places without any idea of what it is to trespass. That is a child's nature. A child can enter any place, and no one checks him. Indeed, a child is generally welcome in his attempts to go places, but if it so happens that a child is checked from entering a door, he naturally becomes very sorry and angry. That is the nature of a child. In this case, the same thing happened. The childlike saintly personalities entered all the six doors of the palace, and no one checked them; therefore when they attempted to enter the seventh door and were forbidden by the doormen, who checked them with their sticks, they naturally became very angry and sorrowful. An ordinary child would cry, but because these were not ordinary children, they immediately made preparations to punish the doormen, for the doormen had committed a great offense. Even to this day a saintly person is never checked from entering anyone's door in India.

TEXT 30

TEXT

tan viksyā vata-rasanams caturah kumaran
vrddhan dasardha-vayaso viditatma-tattvan
vetrena caskhalayatam atad-arhanams tau
tejo vihasya bhagavat-pratikula-silau

SYNONYMS

tan--them; viksyā--after seeing; vata-rasanan--naked; caturah--four; kumaran--boys; vrddhan--aged; dasa-ardha--five years; vayasah--appearing as of the age; vidita--had realized; atma-tattvan--the truth of the self; vetrena--with their staffs; ca--also; askhalayatam--forbade; a-tat-arhanan--not deserving such from them; tau--those two porters; tejah--glories; vihasya--disregarding the etiquette; bhagavat-pratikula-silau--having a nature displeasing to the Lord.

TRANSLATION

The four boy-sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had realized the truth of the self. But when the porters, who happened to possess a disposition quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, despising their glories, although the sages did not deserve such treatment at their hands.

PURPORT

The four sages were the first-born sons of Brahma. Therefore all other living entities, including Lord Siva, are born later and are therefore younger than the four Kumaras. Although they looked like five-year-old boys and traveled naked, the Kumaras were older than all other living creatures and had realized the truth of the self. Such saints were not to be forbidden to enter the kingdom of Vaikuntha, but by chance the doormen objected to their entrance. This was not fitting. The Lord is always anxious to serve sages like the Kumaras, but in spite of knowing this

fact, the doormen, astonishingly and outrageously, prohibited them from entering.

TEXT 31

TEXT

tabhyam misatsv animisesu nisidhyamanah
svarhattama hy api hareh pratihara-pabhyam
ucuh suhrttama-didrksita-bhanga isat
kamanujena sahasa ta upaplutaksah

SYNONYMS

tabhyam--by those two porters; misatsu--while looking on; animisesu--demigods living in Vaikuntha; nisidhyamanah--being forbidden; svarhattamah--by far the fittest persons; hi api--although; hareh--of Hari, the Supreme Personality of Godhead; pratihara-pabhyam--by the two doorkeepers; ucuh--said; suhrt-tama--most beloved; didrksita--eagerness to see; bhange--hindrance; isat--slight; kama-anujena--by the younger brother of lust (anger); sahasa--suddenly; te--those great sages; upapluta--agitated; aksah--eyes.

TRANSLATION

When the Kumaras, although by far the fittest persons, were thus forbidden entrance by the two chief doorkeepers of Sri Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Sri Hari, the Personality of Godhead.

PURPORT

According to the Vedic system, a sannyasi, a person in the renounced order of life, is dressed in saffron-colored garments. This saffron dress is practically a passport for the mendicant and sannyasi to go anywhere. The sannyasi's duty is to enlighten people in Krsna consciousness. Those in the renounced order of life have no other business but preaching the glories and supremacy of the Supreme Personality of Godhead. Therefore the Vedic sociological conception is that a sannyasi should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder. The four Kumaras came to see the Supreme Personality of Godhead Narayana. The word suhrttama, "best of all friends," is important. As Lord Krsna states in the Bhagavad-gita, He is the best friend of all living entities. Suhrdam sarva-bhutanam. No one can be a greater well-wishing friend to any living entity than the Supreme Personality of Godhead. He is so kindly disposed towards everyone that in spite of our completely forgetting our relationship with the Supreme Lord, He comes Himself--sometimes personally, as Lord Krsna appeared on this earth, and sometimes as His devotee, as did Lord Caitanya Mahaprabhu--and sometimes He sends His bona fide devotees to reclaim all the fallen souls. Therefore, He is the greatest well-wishing friend of everyone, and the Kumaras wanted to see Him. The doorkeepers should have known that the four sages had no other business, and therefore to restrict them from entering the palace was not apt.

In this verse it is figuratively stated that the younger brother of desire suddenly appeared in person when the sages were forbidden to see

their most beloved Personality of Godhead. The younger brother of desire is anger. If one's desire is not fulfilled, the younger brother, anger, follows. Here we can mark that even great saintly persons like the Kumaras were also angry, but they were not angry for their personal interests. They were angry because they were forbidden to enter the palace to see the Personality of Godhead. Therefore the theory that in the perfectional stage one should not have anger is not supported in this verse. Anger will continue even in the liberated stage. These four mendicant brothers, the Kumaras, were considered liberated persons, but still they were angry because they were restricted in their service to the Lord. The difference between the anger of an ordinary person and that of a liberated person is that an ordinary person becomes angry because his sense desires are not being fulfilled, whereas a liberated person like the Kumaras becomes angry when restricted in the discharge of duties for serving the Supreme Personality of Godhead.

In the previous verse it has been clearly mentioned that the Kumaras were liberated persons. Viditātma-tattva means "one who understands the truth of self-realization." One who does not understand the truth of self-realization is called ignorant, but one who understands the self, the Superself, their interrelation, and activities in self-realization is called viditātma-tattva. Although the Kumaras were already liberated persons, they nevertheless became angry. This point is very important. Becoming liberated does not necessitate losing one's sensual activities. Sense activities continue even in the liberated stage. The difference is, however, that sense activities in liberation are accepted only in connection with Kṛṣṇa consciousness, whereas sense activities in the conditioned stage are enacted for personal sense gratification.

TEXT 32

TEXT

munaya ucuh
ko vam ihaitya bhagavat-paricaryayoccais
tad-dharminam nivasatam visamah svabhavah
tasmin prasanta-puruse gata-vigrahe vam
ko vatmavat kuhakayoh parisankaniyah

SYNONYMS

munayah--the great sages; ucuh--said; kah--who; vam--you two; iha--in Vaikuntha; etya--having attained; bhagavat--of the Supreme Personality of Godhead; paricaryaya--by the service; uccaih--having been developed by past pious actions; tat-dharminam--of the devotees; nivasatam--dwelling in Vaikuntha; visamah--discordant; svabhavah--mentality; tasmin--in the Supreme Lord; prasanta-puruse--without anxieties; gata-vigrahe--without any enemy; vam--of you two; kah--who; va--or; atma-vat--like yourselves; kuhakayoh--maintaining duplicity; parisankaniyah--not becoming trustworthy.

TRANSLATION

The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikuntha? Where is the possibility of an enemy's coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of

Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

PURPORT

The difference between the inhabitants of a Vaikuntha planet and those of a material planet is that in Vaikuntha all the residents engage in the service of the Lord Himself and are equipped with all His good qualities. It has been analyzed by great personalities that when a conditioned soul is liberated and becomes a devotee, about seventy-nine percent of all the good qualities of the Lord develop in his person. Therefore in the Vaikuntha world there is no question of enmity between the Lord and the residents. Here in this material world the citizens may be inimical to the chief executives or heads of state, but in Vaikuntha there is no such mentality. One is not allowed to enter Vaikuntha unless he has completely developed the good qualities. The basic principle of goodness is to accept subordination to the Supreme Personality of Godhead. The sages, therefore, were surprised to see that the two doormen who checked them from entering the palace were not exactly like the residents of Vaikunthaloka. It may be said that a doorman's duty is to determine who should be allowed to enter the palace and who should not. But that is not relevant in this matter because no one is allowed to enter the Vaikuntha planets unless he has developed one hundred percent his mentality of devotional service to the Supreme Lord. No enemy of the Lord can enter Vaikunthaloka. The Kumaras concluded that the only reason for the doormen's checking them was that the doormen themselves were imposters.

TEXT 33

TEXT

na hy antaram bhagavatiha samasta-kuksav
atmanam atmani nabho nabhasiva dhirah
pasyanti yatra yuvayoh sura-linginoh kim
vyutpaditam hy udara-bhedi bhayam yato 'sya

SYNONYMS

na--not; hi--because; antaram--distinction; bhagavati--in the Supreme Personality of Godhead; iha--here; samasta-kuksau--everything is within the abdomen; atmanam--the living entity; atmani--in the Supersoul; nabhah--the small quantity of air; nabhasi--within the whole air; iva--as; dhirah--the learned; pasyanti--see; yatra--in whom; yuvayoh--of you two; sura-linginoh--dressed like inhabitants of Vaikuntha; kim--how; vyutpaditam--awakened, developed; hi--certainly; udara-bhedi--distinction between the body and the soul; bhayam--fearfulness; yatah--wherefrom; asya--of the Supreme Lord.

TRANSLATION

In the Vaikuntha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuntha, but wherefrom can their disharmony come into existence?

PURPORT

Just as there are different departments in each state in this material world--the civil department and the criminal department--so, in God's creation, there are two departments of existence. As in the material world we find that the criminal department is far, far smaller than the civil department, so this material world, which is considered the criminal department, is one fourth of the entire creation of the Lord. All living entities who are residents of the material universes are considered to be more or less criminals because they do not wish to abide by the order of the Lord or they are against the harmonious activities of God's will. The principle of creation is that the Supreme Lord, the Personality of Godhead, is by nature joyful, and He becomes many in order to enhance His transcendental joy. The living entities like ourselves, being part and parcel of the Supreme Lord, are meant to satisfy the senses of the Lord. Thus, whenever there is a discrepancy in that harmony, immediately the living entity is entrapped by maya, or illusion.

The external energy of the Lord is called the material world, and the kingdom of the internal energy of the Lord is called Vaikuntha, or the kingdom of God. In the Vaikuntha world there is no disharmony between the Lord and the residents. Therefore God's creation in the Vaikuntha world is perfect. There is no cause of fear. The entire kingdom of God is such a completely harmonious unit that there is no possibility of enmity. Everything there is absolute. Just as there are many physiological constructions within the body yet they work in one order for the satisfaction of the stomach, and just as in a machine there are hundreds and thousands of parts yet they run in harmony to fulfill the function of the machine, in the Vaikuntha planets the Lord is perfect, and the inhabitants also perfectly engage in the service of the Lord.

The Mayavadi philosophers, the impersonalists, interpret this verse of Srimad-Bhagavatam to mean that the small sky and the big sky are one, but this idea cannot stand. The example of the big sky and the small skies is also applicable within a person's body. The big sky is the body itself, and the intestines and other parts of the body occupy the small sky. Each and every part of the body has individuality, even though occupying a small part of the total body. Similarly, the whole creation is the body of the Supreme Lord, and we created beings, or anything that is created, are but a small part of that body. The parts of the body are never equal to the whole. This is never possible. In Bhagavad-gita it is said that the living entities, who are parts and parcels of the Supreme Lord, are eternally parts and parcels. According to the Mayavadi philosophers, the living entity in illusion considers himself part and parcel although he is actually one and the same as the supreme whole. This theory is not valid. The oneness of the whole and the part is in their quality. The qualitative oneness of the small and large portions of the sky does not imply that the small sky becomes the big sky.

There is no cause for the politics of divide and rule in the Vaikuntha planets; there is no fear, because of the united interests of the Lord and the residents. Maya means disharmony between the living entities and the Supreme Lord, and Vaikuntha means harmony between them. Actually all living entities are provided for and maintained by the Lord because He is the supreme living entity. But foolish creatures, although actually under the control of the supreme living entity, defy His existence, and that state is called maya. Sometimes they deny that there is such a being as God. They say, "Everything is void." And sometimes they deny Him in a different way: "There may be a God, but He has no form." Both these conceptions arise from the rebellious condition of the living entity. As long as this rebellious condition prevails, the material world will continue in disharmony.

Harmony or disharmony is realized because of the law and order of a particular place. Religion is the law and order of the Supreme Lord. In the Srimad Bhagavad-gita we find that religion means devotional service, or Krsna consciousness. Krsna says, "Give up all other religious principles and simply become a soul surrendered unto Me." This is religion. When one is fully conscious that Krsna is the supreme enjoyer and Supreme Lord and one acts accordingly, that is real religion. Anything which goes against this principle is not religion. Krsna therefore says: "Just give up all other religious principles." In the spiritual world this religious principle of Krsna consciousness is maintained in harmony, and therefore that world is called Vaikuntha. If the same principles can be adopted here, wholly or partially, then it is also Vaikuntha. So it is with any society, such as the International Society for Krishna Consciousness: If the members of the International Society for Krishna Consciousness, putting faith in Krsna as the center, live in harmony according to the order and principles of Bhagavad-gita, then they are living in Vaikuntha, not in this material world.

TEXT 34

TEXT

tad vam amusya paramasya vikuntha-bhartuh
kartum prakrstam iha dhimahi manda-dhibhyam
lokan ito vrajatam antara-bhava-drstya
papiyasas traya ime ripavo 'sya yatra

SYNONYMS

tat--therefore; vam--unto these two; amusya--of Him; paramasya--the Supreme; vikuntha-bhartuh--the Lord of Vaikuntha; kartum--to bestow; prakrstam--benefit; iha--in the matter of this offense; dhimahi--let us consider; manda-dhibhyam--those whose intelligence is not very nice; lokan--to the material world; itah--from this place (Vaikuntha); vrajatam--go; antara-bhava--duality; drstya--on account of seeing; papiyasah--sinful; trayah--three; ime--these; ripavah--enemies; asya--of a living entity; yatra--where.

TRANSLATION

Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuntha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

PURPORT

The reason why pure souls come into the existential circumstances of the material world, which is considered to be the criminal department of the Supreme Lord, is stated in Bhagavad-gita, Seventh Chapter, verse 27. It is stated that as long as a living entity is pure, he is in complete harmony with the desires of the Supreme Lord, but as soon as he becomes impure he is in disharmony with the desires of the Lord. By contamination he is forced to transfer to this material world, where the living entities have three enemies, namely desire, anger and lust. These three enemies force the living entities to continue material existence, and

when one is free from them he is eligible to enter the kingdom of God. One should not, therefore, be angry in the absence of an opportunity for sense gratification, and one should not be lusty to acquire more than necessary. In this verse it is clearly stated that the two doormen should be sent into the material world, where criminals are allowed to reside. Since the basic principles of criminality are sense gratification, anger and unnecessary lust, persons conducted by these three enemies of the living entity are never promoted to Vaikunthaloka. People should learn Bhagavad-gita and accept the Supreme Personality of Godhead, Krsna, as the Lord of everything; they should practice satisfying the senses of the Supreme Lord instead of trying to satisfy their own senses. Training in Krsna consciousness will help one be promoted to Vaikuntha.

TEXT 35

TEXT

tesam itiritam ubhav avadharya ghoram
tam brahma-dandam anivaranam astra-pugaih
sadyo harer anucarav uru bibhyatas tat-
pada-grahav apatatam atikatarena

SYNONYMS

tesam--of the four Kumaras; iti--thus; iritam--uttered; ubhau--both doorkeepers; avadharya--understanding; ghoram--terrible; tam--that; brahma-dandam--curse of a brahmana; anivaranam--not able to be counteracted; astra-pugaih--by any kind of weapon; sadyah--at once; hareh--of the Supreme Lord; anucarau--devotees; uru--very much; bibhyatah--became fearful; tat-pada-grahau--grasping their feet; apatatam--fell down; ati-katarena--in great anxiety.

TRANSLATION

When the doormen of Vaikunthaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brahmanas, they at once became very much afraid and fell down at the feet of the brahmanas in great anxiety, for a brahmana's curse cannot be counteracted by any kind of weapon.

PURPORT

Although, by chance, the doormen committed a mistake by checking the brahmanas from entering the gate of Vaikuntha, they were at once aware of the gravity of the curse. There are many kinds of offenses, but the greatest offense is to offend a devotee of the Lord. Because the doormen were also devotees of the Lord, they were able to understand their mistake and were terrified when the four Kumaras were ready to curse them.

TEXT 36

TEXT

bhuyad aghoni bhagavadbhir akari dando
yo nau hareta sura-helanam apy asesam
ma vo 'nutapa-kalaya bhagavat-smrti-ghno
moho bhaved iha tu nau vrajator adho 'dhah

SYNONYMS

bhuyat--let it be; aghoni--for the sinful; bhagavadbhiih--by you; akari--was done; dandah--punishment; yah--that which; nau--in relation to us; hareta--should destroy; sura-helanam--disobeying great demigods; api--certainly; asesam--unlimited; ma--not; vah--of you; anutapa--repentance; kalaya--by a little; bhagavat--of the Supreme Personality of Godhead; smrti-ghnah--destroying the memory of; mohah--illusion; bhavet--should be; iha--in the foolish species of life; tu--but; nau--of us; vrajatoh--who are going; adhah adhah--down to the material world.

TRANSLATION

After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

PURPORT

To a devotee, any heavy punishment is tolerable but the one which effects forgetfulness of the Supreme Lord. The doormen, who were also devotees, could understand the punishment meted out to them, for they were conscious of the great offense they had committed by not allowing the sages to enter Vaikunthaloka. In the lowest species of life, including the animal species, forgetfulness of the Lord is very prominent. The doormen were aware that they were going to the criminal department of the material world, and they expected that they might go to the lowest species and forget the Supreme Lord. They prayed, therefore, that this might not happen in the lives they were going to accept because of the curse. In Bhagavad-gita, Sixteenth Chapter, verses 19 and 20, it is said that those who are envious of the Lord and His devotees are thrown into the species of abominable life; life after life such fools are unable to remember the Supreme Personality of Godhead, and therefore they continue going down and down.

TEXT 37

TEXT

evam tadaiva bhagavan aravinda-nabhah
svanam vibudhya sad-atikramam arya-hrdyah
tasmin yayau paramahamsa-maha-muninam
anvesaniya-caranau calayan saha-srih

SYNONYMS

evam--thus; tada eva--at that very moment; bhagavan--the Supreme Personality of Godhead; aravinda-nabhah--with a lotus growing from His navel; svanam--of His own servants; vibudhya--learned about; sat--to the great sages; atikramam--the insult; arya--of the righteous; hrdyah--the delight; tasmin--there; yayau--went; paramahamsa--recluses; maha-muninam--by the great sages; anvesaniya--which are worthy to be sought; caranau--the two lotus feet; calayan--walking; saha-srih--with the goddess of fortune.

TRANSLATION

At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.

PURPORT

In Bhagavad-gita the Lord declares that His devotees cannot be vanquished at any time. The Lord could understand that the quarrel between the doormen and the sages was taking a different turn, and therefore He instantly came out of His place and went to the spot to stop further aggravation so that His devotees, the doormen, might not be vanquished for good.

TEXT 38

TEXT

tam tv agatam pratihartaupayikam sva-pumbhis
te 'caksataksa-visayam sva-samadhi-bhagyam
hamsa-sriyoh vyajanayoh siva-vayu-lolac-
chubhratapatra-sasi-kesara-sikarambum

SYNONYMS

tam--Him; tu--but; agatam--coming forward; pratiharta--carried; aupayikam--the paraphernalia; sva-pumbhih--by His own associates; te--the great sages (the Kumaras); acaksata--saw; aksa-visayam--now a subject matter for seeing; sva-samadhi-bhagyam--visible simply by ecstatic trance; hamsa-sriyoh--as beautiful as white swans; vyajanayoh--the camaras (bunches of white hair); siva-vayu--favorable winds; lolat--moving; subhra-atapatra--the white umbrella; sasi--the moon; kesara--pearls; sikara--drops; ambum--water.

TRANSLATION

The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Visnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

PURPORT

In this verse we find the word acaksataksa-visayam. The Supreme Lord cannot be seen by ordinary eyes, but He now became visible to the eyesight of the Kumaras. Another significant word is samadhi-bhagyam. Meditators who are very fortunate can see the Visnu form of the Lord within their hearts by following the yogic process. But to see Him face to face is a different matter. This is only possible for pure devotees. The Kumaras, therefore, upon seeing the Lord coming forward with His associates, who were holding an umbrella and a camara fan, were struck

with wonder that they were seeing the Lord face to face. It is said in the Brahma-samhita that devotees, being elevated in love of God, always see Syamasundara, the Supreme Personality of Godhead, within their hearts. But when they are mature, the same God is visible before them face to face. For ordinary persons the Lord is not visible; however, when one can understand the significance of His holy name and one engages himself in the devotional service of the Lord, beginning with the tongue, by chanting and tasting prasada, then gradually the Lord reveals Himself. Thus the devotee constantly sees the Lord within his heart, and, in a more mature stage, one can see the same Lord directly, as we see everything else.

TEXT 39

TEXT

krtsna-prasada-sumukham sprhaniya-dhama
snehaloka-kalaya hrdisamsprantam
syame prthav urasi sobhitaya sriya svas-
cudamanim subhagayantam ivatma-dhisnyam

SYNONYMS

krtsna-prasada--blessing everyone; su-mukham--auspicious face; sprhaniya--desirable; dhama--shelter; sneha--affection; avaloka--looking upon; kalaya--by expansion; hrdis--within the heart; samsprantam--touching; syame--unto the Lord with blackish color; prthav--broad; urasi--chest; sobhitaya--being decorated; sriya--goddess of fortune; svah--heavenly planets; cuda-manim--summit; subhagayantam--spreading good fortune; iva--like; atma--the Supreme Personality of Godhead; dhisnyam--abode.

TRANSLATION

The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

PURPORT

When the Lord came, He was pleased with everyone; therefore it is stated here, krtsna-prasada-sumukham. The Lord knew that even the offensive doormen were His pure devotees, although by chance they committed an offense at the feet of other devotees. To commit an offense against a devotee is very dangerous in devotional service. Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, it tramples all the plants. Similarly, an offense unto the feet of a pure devotee murders one's position in devotional service. On the part of the Lord there was no offended mood because He does not accept any offense created by His sincere devotee. But a devotee should be very cautious of committing offenses at the feet of another devotee. The Lord, being equal to all, and being especially inclined to His devotee, looked as mercifully at the offenders as at the offended. This attitude of the Lord was due to His

unlimited quantity of transcendental qualities. His cheerful attitude towards the devotees was so pleasing and heart-touching that His very smile was attractive for them. That attraction was glorious not only for all the higher planets of this material world, but beyond, for the spiritual world also. Generally a human being has no idea of what the constitutional position is in the higher material planets, which are far better constituted in regard to all paraphernalia, yet the Vaikuntha planet is so pleasing and so celestial that it is compared to the middle jewel or locket in a necklace of jewels.

In this verse the words sprhaniya-dhama indicate that the Lord is the reservoir of all pleasure because He has all the transcendental qualities. Although only some of these are aspired for by persons who hanker after the pleasure of merging in the impersonal Brahman, there are other aspirants who want to associate with the Lord personally as His servants. The Lord is so kind that He gives shelter to everyone--both impersonalists and devotees. He gives shelter to the impersonalists in His impersonal Brahman effulgence, whereas He gives shelter to the devotees in His personal abodes known as the Vaikunthalokas. He is especially inclined to His devotee; He touches the core of the heart of the devotee simply by smiling and glancing over him. The Lord is always served in the Vaikunthaloka by many hundreds and thousands of goddesses of fortune, as stated by the Brahma-samhita (laksmi-sahasra-sata-sambhrama-sevyamanam). In this material world, one is glorified if he is favored even a pinch by the goddess of fortune, so we can simply imagine how glorified is the kingdom of God in the spiritual world, where many hundreds and thousands of goddesses of fortune engage in the direct service of the Lord. Another feature of this verse is that it openly declares where the Vaikunthalokas are situated. They are situated as the summit of all the heavenly planets, which are above the sun globe, at the upper limit of the universe, and are known as Satyaloka, or Brahmaloaka. The spiritual world is situated beyond the universe. Therefore it is stated here that the spiritual world, Vaikunthaloka, is the summit of all planetary systems.

TEXT 40

TEXT

pitamsuke prthu-nitambini visphurantya
 kancyalibhir virutaya vana-malaya ca
 valgu-prakostha-valayam vinata-sutamse
 vinyasta-hastam itarena dhunanam abjam

SYNONYMS

pita-amsuke--covered with a yellow cloth; prthu-nitambini--on His large hips; visphurantya--shining brightly; kancya--with a girdle; alibhih--by the bees; virutaya--humming; vana-malaya--with a garland of fresh flowers; ca--and; valgu--lovely; prakostha--wrists; valayam--bracelets; vinata-suta--of Garuda, the son of Vinata; amse--on the shoulder; vinyasta--rested; hastam--one hand; itarena--with another hand; dhunanam--being twirled; abjam--a lotus flower.

TRANSLATION

He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with

bracelets, and He rested one of His hands on the shoulder of Garuda, His carrier, and twirled a lotus with another hand.

PURPORT

Here is a full description of the Personality of Godhead as personally experienced by the sages. The Lord's personal body was covered with yellow robes, and His waist was thin. In Vaikuntha, whenever there is a flower garland on the chest of the Personality of Godhead or any one of His associates, it is described that the humming bees are there. All these features were very beautiful and attractive for the devotees. One of the Lord's hands rested on His carrier, Garuda, and in another hand He twirled a lotus flower. These are personal characteristics of the Personality of Godhead, Narayana.

TEXT 41

TEXT

vidyut-ksipan-makara-kundala-mandanarha-
ganda-sthalonnasa-mukham manimat-kiritam
dor-danda-sanda-vivare harata parardhya-
harena kandhara-gatena ca kaustubhena

SYNONYMS

vidyut--lightning; ksipat--outshining; makara--alligator shaped;
kundala--earrings; mandana--decoration; arha--as it fits; ganda-sthala--
cheeks; unnasa--prominent nose; mukham--countenance; mani-mat--gem-
studded; kiritam--crown; doh-danda--of His four stout arms; sanda--group;
vivare--between; harata--charming; para-ardhya--by the most precious;
harena--necklace; kandhara-gatena--adorning His neck; ca--and;
kaustubhena--by the Kaustubha jewel.

TRANSLATION

His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

TEXT 42

TEXT

atopasrstam iti cotsmitam indirayah
svanam dhiya viracitam bahu-sausthavadyam
mahyam bhavasya bhavatam ca bhajantam angam
nemur niriksyā na vitrpta-drso muda kaih

SYNONYMS

atra--here, in the matter of the beauty; upasrstam--curbed down; iti--
thus; ca--and; utsmitam--the pride of her beauty; indirayah--of the
goddess of fortune; svanam--of His own devotees; dhiya--by intelligence;
viracitam--meditated on; bahu-sausthava-adyam--very beautifully
decorated; mahyam--of me; bhavasya--of Lord Siva; bhavatam--of all of

you; ca--and; bhajantam--worshiped; angam--the figure; nemuh--bowed down; niriksya--after seeing; na--not; vitrpta--satiated; drsah--eyes; muda--joyously; kaih--by their heads.

TRANSLATION

The exquisite beauty of Narayana, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Siva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

PURPORT

The beauty of the Lord was so enchanting that it could not be sufficiently described. The goddess of fortune is supposed to be the most beautiful sight within the spiritual and material creations of the Lord; she has a sense of being the most beautiful, yet her beauty was defeated when the Lord appeared. In other words, the beauty of the goddess of fortune is secondary in the presence of the Lord. In the words of Vaisnava poets, it is said that the Lord's beauty is so enchanting that it defeats hundreds of thousands of Cupids. He is therefore called Madana-mohana. It is also described that the Lord sometimes becomes mad after the beauty of Radharani. Poets describe that under those circumstances, although Lord Krsna is Madana-mohana, He becomes Madana-daha, or enchanted by the beauty of Radharani. Actually the Lord's beauty is superexcellent, surpassing even the beauty of Laksmi in Vaikuntha. The devotees of the Lord in the Vaikuntha planets want to see the Lord as the most beautiful, but the devotees in Gokula or Krsnaloka want to see Radharani as more beautiful than Krsna. The adjustment is that the Lord, being bhakta-vatsala, or one who wants to please His devotees, assumes such features so that devotees like Lord Brahma, Lord Siva and other demigods may be pleased. Here also, for the devotee-sages, the Kumaras, the Lord appeared in His most beautiful feature, and they continued to see Him without satiation and wanted to continue seeing Him more and more.

TEXT 43

TEXT

tasyaravinda-nayanasya padaravinda-
kinjalka-misra-tulasi-makaranda-vayuh
antar-gatah sva-vivarena cakara tesam
sanksobham aksara-jusam api citta-tanvoh

SYNONYMS

tasya--of Him; aravinda-nayanasya--of the lotus-eyed Lord; pada-aravinda--of the lotus feet; kinjalka--with the toes; misra--mixed; tulasi--the tulasi leaves; makaranda--fragrance; vayuh--breeze; antah-gatah--entered within; sva-vivarena--through their nostrils; cakara--made; tesam--of the Kumaras; sanksobham--agitation for change; aksara-jusam--attached to impersonal Brahman realization; api--even though; citta-tanvoh--in both mind and body.

TRANSLATION

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

PURPORT

It appears from this verse that the four Kumaras were impersonalists or protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw the Lord's features, their minds changed. In other words, the impersonalist who feels transcendental pleasure in striving to become one with the Lord is defeated when he sees the beautiful transcendental features of the Lord. Because of the fragrance of His lotus feet, carried by the air and mixed with the aroma of tulasi, their minds changed; instead of becoming one with the Supreme Lord, they thought it wise to be devotees. Becoming a servitor of the lotus feet of the Lord is better than becoming one with the Lord.

TEXT 44

TEXT

te va amusya vadasita-padma-kosam
udviksya sundarataradhara-kunda-hasam
labdhasisah punar aveksya tadiyam anghri-
dvandvam nakharuna-mani-srayanam nidadhyuh

SYNONYMS

te--those sages; vai--certainly; amusya--of the Supreme Personality of Godhead; vadana--face; asita--blue; padma--lotus; kosam--inside; udviksya--after looking up; sundara-tara--more beautiful; adhara--lips; kunda--jasmine flower; hasam--smiling; labdha--achieved; asisah--aims of life; punah--again; aveksya--looking down; tadiyam--His; anghri-dvandvam--pair of lotus feet; nakha--nails; aruna--red; mani--rubies; srayanam--shelter; nidadhyuh--meditated.

TRANSLATION

The Lord's beautiful face appeared to them like the inside of a blue lotus, and the Lord's smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.

TEXT 45

TEXT

pumsam gatim mrgayatam iha yoga-margair
dhyanaspadam bahu-matam nayanabhiramam
paumnam vapur darsayanam ananya-siddhair
autpattikaih samagrnan yutam asta-bhogaih

SYNONYMS

pumsam--of those persons; gatim--liberation; mrgayatam--who are searching; iha--here in this world; yoga-margaih--by the process of astanga-yoga; dhyana-aspadam--object of meditation; bahu--by the great yogis; matam--approved; nayana--eyes; abhiramam--pleasing; paumsnam--human; vapuh--form; darsayanam--displaying; ananya--not by others; siddhah--perfected; autpattikaih--eternally present; samagrnan--praised; yutam--the Supreme Personality of Godhead, who is endowed; asta-bhogaih--with eight kinds of achievement.

TRANSLATION

This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

PURPORT

The success of the yoga process is very nicely described here. It is specifically mentioned that the form of the Lord as four-handed Narayana is the object of meditation for the followers of yoga-marga. In the modern age there are so many so-called yogis who do not target their meditation on the four-handed Narayana form. Some of them try to meditate on something impersonal or void, but that is not approved by the great yogis who follow the standard method. The real yoga-marga process is to control the senses, sit in a solitary and sanctified place and meditate on the four-handed form of Narayana, decorated as described in this chapter as He appeared before the four sages. This Narayana form is Krsna's expansion; therefore the Krsna consciousness movement which is now spreading is the real, topmost process of yoga practice.

Krsna consciousness is the highest yoga performance by trained devotional yogis. Despite all the allurements of yoga practice, the eight kinds of yogic perfections are hardly achievable by the common man. But here it is described that the Lord, who appeared before the four sages, is Himself full of all eight of those perfections. The highest yoga-marga process is to concentrate the mind twenty-four hours a day on Krsna. This is called Krsna consciousness. The yoga system, as described in Srimad-Bhagavatam and Bhagavad-gita or as recommended in the Patanjali yoga process, is different from the nowadays-practiced hatha-yoga as it is generally understood in the Western countries. Real yoga practice is to control the senses and, after such control is established, to concentrate the mind on the Narayana form of the Supreme Personality of Godhead, Sri Krsna. Lord Krsna is the original Personality of Godhead, and all the other Visnu forms--with four hands decorated with conch, lotus, club and wheel--are plenary expansions of Krsna. In Bhagavad-gita it is recommended that one meditate upon the form of the Lord. To practice concentration of the mind, one has to sit with the head and the back in a straight line, and one must practice in a secluded place, sanctified by a sacred atmosphere. The yogi should observe the rules and regulations of brahmacharya--to strictly live a life of self-restraint and celibacy. One cannot practice yoga in a congested city, living a life of extravagancy, including unrestricted sex indulgence and adultery of the tongue. Yoga practice necessitates controlling the senses, and the beginning of sense control is to control the tongue. One who can control the tongue can also have control over the other senses. One cannot allow the tongue to take all kinds of forbidden food and drink and at the same time advance in the

practice of yoga. It is a very regrettable fact that many unauthorized so-called yogis come to the Western countries and exploit people's inclination towards yoga practice. Such unauthorized yogis even dare to say publicly that one can indulge in the habit of drinking and at the same time practice meditation.

Five thousand years ago Lord Krsna recommended yoga practice to Arjuna, but Arjuna frankly expressed his inability to follow the stringent rules and regulations of the yoga system. One should be very practical in every field of activities and should not waste his valuable time in practicing useless gymnastic feats in the name of yoga. Real yoga is to search out the four-handed Supersoul within one's heart and see Him perpetually in meditation. Such continued meditation is called samadhi, and the object of this meditation is the four-handed Narayana, with bodily decorations as described in this chapter of Srimad-Bhagavatam. If, however, one wants to meditate upon something void or impersonal, it will take a very long time before he achieves success in yoga practice. We cannot concentrate our mind on something void or impersonal. Real yoga is to fix the mind on the form of the Lord, the four-handed Narayana who is sitting in everyone's heart.

By meditation one can understand that God is seated within one's heart. Even if one does not know it, God is seated within the heart of everyone. Not only is He seated in the heart of the human being, but He is also within the hearts of cats and dogs. Bhagavad-gita certifies this fact by the declaration of the Lord, *isvarah sarva-bhutanam hrd-dese*. The *isvara*, the supreme controller of the world, is seated in the heart of everyone. Not only is He in everyone's heart, but He is also present within the atom. No place is vacant or devoid of the presence of the Lord. That is the statement of *Isopanisad*. God is present everywhere, and His right of proprietorship applies to everything. The feature of the Lord by which He is present everywhere is called *Paramatma*. *Atma* means the individual soul, and *Paramatma* means the individual Supersoul; both *atma* and *Paramatma* are individual persons. The difference between *atma* and *Paramatma* is that the *atma*, or the soul, is present only in a particular body, whereas the *Paramatma* is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person. In *Bhagavad-gita* this is explained. Therefore even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantitative power of expansion. The Lord, or the Supersoul, can expand Himself into millions of different forms, whereas the individual soul cannot do so.

The Supersoul, being seated in everyone's heart, can witness everyone's activities--past, present and future. In the *Upanisads* the Supersoul is described as being seated with the individual soul as friend and witness. As a friend, the Lord is always anxious to get back His friend, the individual soul, and bring him back home, back to Godhead. As a witness He is the bestower of all benedictions, and He endows each individual with the result of his actions. The Supersoul gives the individual soul all facilities to achieve whatever he desires to enjoy in this material world. Suffering is a reaction to the living entity's propensity to try to lord it over the material world. But the Lord instructs His friend, the individual soul, who is also His son, to give up all other engagements and simply surrender unto Him for perpetual bliss and an eternal life full of knowledge. This is the last instruction of *Bhagavad-gita*, the most authorized and widely read book on all varieties of yoga. Thus the last word of *Bhagavad-gita* is the last word in the perfection of yoga.

It is stated in Bhagavad-gita that a person who is always absorbed in Krsna consciousness is the topmost yogi. What is Krsna consciousness? As the individual soul is present by his consciousness throughout his entire body, so the Supersoul, or Paramatma, is present throughout the whole creation by superconsciousness. This superconscious energy is imitated by the individual soul, who has limited consciousness. I can understand what is going on within my limited body, but I cannot feel what is going on in another's body. I am present throughout my body by my consciousness, but my consciousness is not present in another's body. The Supersoul, or Paramatma, however, being present everywhere and within everyone, is also conscious of everyone's existence. The theory that the soul and the Supersoul are one is not acceptable because it is not confirmed by authoritative Vedic literature. The individual soul's consciousness cannot act in superconsciousness. This superconsciousness can be achieved, however, by dovetailing individual consciousness with the consciousness of the Supreme. This dovetailing process is called surrender, or Krsna consciousness. From the teachings of Bhagavad-gita we learn very clearly that Arjuna, in the beginning, did not want to fight with his brothers and relatives, but after understanding Bhagavad-gita he dovetailed his consciousness with the superconsciousness of Krsna. He was then in Krsna consciousness.

A person in full Krsna consciousness acts by the dictation of Krsna. In the beginning of Krsna consciousness, dictation is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts in submissive faith and love for Krsna under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. This stage of devotional service by the devotee in Krsna consciousness is the most perfect stage of the yoga system. At this stage, Krsna, or the Supersoul, dictates from within, while from without the devotee is helped by the spiritual master, who is the bona fide representative of Krsna. From within He helps the devotee as caitya, for He is seated within the heart of everyone. Understanding that God is seated within everyone's heart is not, however, sufficient. One has to be acquainted with God from both within and without, and one must take dictation from within and without to act in Krsna consciousness. This is the highest perfectional stage of the human form of life and the topmost perfection of all yoga.

For a perfect yogi, there are eight kinds of superachievements: one can become lighter than air, one can become smaller than the atom, one can become bigger than a mountain, one can achieve whatever he desires, one can control like the Lord, and so on. But when one rises to the perfectional stage of receiving dictation from the Lord, that is greater than any stage of material achievements above mentioned. The breathing exercise of the yoga system which is generally practiced is just the beginning. Meditation on the Supersoul is just another step forward. But to obtain direct contact with the Supersoul and take dictation from Him is the highest perfectional stage. The breathing exercises of meditation practice were very difficult even five thousand years ago, otherwise Arjuna would not have rejected the proposal of Krsna that he adopt this system. This age of Kali is called the fallen age. In this age, people in general are short-living and very slow to understand self-realization or spiritual life; they are mostly unfortunate, and therefore if someone is a little bit interested in self-realization he is likely to be misguided by so many frauds. The only way to realize the perfect stage of yoga is to follow the principles of Bhagavad-gita as practiced by Lord Caitanya. This is the simplest and highest perfection of yoga practice. Lord Caitanya demonstrated this Krsna consciousness yoga system in a practical

manner simply by chanting the holy name of Krsna, as prescribed in the Vedanta, Srimad-Bhagavatam, Bhagavad-gita, and many important Puranas.

The largest number of Indians follow this yoga process, and in the United States it is gradually spreading in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process of yoga can be successful in this age. The meditation process was possible in the golden age, Satya-yuga, because people in that age used to live for hundreds of thousands of years. If one wants success in practical yoga practice, it is advised that he take to the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, and he will actually feel himself making progress. In Bhagavad-gita this practice of Krsna consciousness is prescribed as raja-vidya, or the king of all erudition.

Those who have taken to this most sublime bhakti-yoga system, who practice devotional service in transcendental love of Krsna, can testify to its happy and easy execution. The four sages Sanaka, Sanatana, Sanandana and Sanat-kumara also became attracted by the features of the Lord and the transcendental aroma of the dust of His lotus feet, as already described in verse 43.

Yoga necessitates controlling the senses, and bhakti-yoga, or Krsna consciousness, is the process of purifying the senses. When the senses are purified, they are automatically controlled. One cannot stop the activities of the senses by artificial means, but if one purifies the senses by engaging in the service of the Lord, the senses not only can be controlled from rubbish engagement, but can be engaged in the Lord's transcendental service, as aspired to by the four sages Sanaka, Sanatana, Sanandana and Sanat-kumara. Krsna consciousness is not, therefore, a manufactured concoction of the speculative mind. It is the process enjoined in Bhagavad-gita (9.34): man-mana bhava mad-bhakto mad-yaji mam namaskuru.

TEXT 46

TEXT

kumara ucuh
yo 'ntarhito hr̥di gato 'pi duratmanam tvam
so 'dyaiva no nayana-mulam ananta raddhah
yarhy eva karna-vivarena guham gato nah
pitranuvarnita-rahah bhavad-udbhavena

SYNONYMS

kumarah ucuh--the Kumaras said; yah--He who; antarhitah--not manifested; hr̥di--in the heart; gatah--is seated; api--even though; duratmanam--to the rascals; tvam--You; sah--He; adya--today; eva--certainly; nah--of us; nayana-mulam--face to face; ananta--O unlimited one; raddhah--attained; yarhi--when; eva--certainly; karna-vivarena--through the ears; guham--intelligence; gatah--have attained; nah--our; pitra--by our father; anuvarnita--described; rahah--mysteries; bhavat-udbhavena--by Your appearance.

TRANSLATION

The Kumaras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The

statements we have heard about You from our father, Brahma, through the ears have now been actually realized by Your kind appearance.

PURPORT

The so-called yogis who concentrate their mind or meditate upon the impersonal or void are described here. This verse of Srimad-Bhagavatam describes persons who are expected to be very expert yogis engaged in meditation but who do not find the Supreme Personality of Godhead seated within the heart. These persons are described here as duratma, which means a person who has a very crooked heart, or a less intelligent person, just opposite to a mahatma, which means one who has a broad heart. Those so-called yogis who, although engaged in meditation, are not broad hearted cannot find the four-handed Narayana form, even though He is seated within their heart. Although the first realization of the Supreme Absolute Truth is impersonal Brahman, one should not remain satisfied with experiencing the impersonal effulgence of the Supreme Lord. In the Isopanisad also, the devotee prays that the glaring effulgence of Brahman may be removed from his eyes so that he can see the real, personal feature of the Lord and thus satisfy himself fully. Similarly, although the Lord is not visible in the beginning because of His glaring bodily effulgence, if a devotee sincerely wants to see Him, the Lord is revealed to him. It is said in Bhagavad-gita that the Lord cannot be seen by our imperfect eyes, He cannot be heard by our imperfect ears, and He cannot be experienced by our imperfect senses; but if one engages in devotional service with faith and devotion, then God reveals Himself.

Here the four sages Sanat-kumara, Sanatana, Sanandana and Sanaka are described as actually sincere devotees. Although they had heard from their father, Brahma, about the personal feature of the Lord, only the impersonal feature--Brahman--was revealed to them. But because they were sincerely searching for the Lord, they finally saw His personal feature directly, which corresponded with the description given by their father. They thus became fully satisfied. Here they express their gratitude because although they were foolish impersonalists in the beginning, by the grace of the Lord they could now have the good fortune to see His personal feature. Another significant aspect of this verse is that the sages describe their experience of hearing from their father, Brahma, who was born of the Lord directly. In other words, the disciplic succession from the Lord to Brahma and from Brahma to Narada and from Narada to Vyasa, and so on, is accepted here. Because the Kumaras were sons of Brahma, they had the opportunity to learn Vedic knowledge from the disciplic succession of Brahma, and therefore, in spite of their impersonalist beginnings, they became, in the end, direct seers of the personal feature of the Lord.

TEXT 47

TEXT

tam tvam vidama bhagavan param atma-tattvam
sattvena samprati ratim racayantam esam
yat te 'nutapa-viditair drdha-bhakti-yogair
udgranthayo hrdis vidur munayo viragah

SYNONYMS

tam--Him; tvam--You; vidama--we know; bhagavan--O Supreme Personality of Godhead; param--the Supreme; atma-tattvam--Absolute Truth; sattvena--by Your form of pure goodness; samprati--now; ratim--love of God; racayantam--creating; esam--of all of them; yat--which; te--Your; anutapa--mercy; viditaih--understood; drdha--unflinching; bhakti-yogaih--through devotional service; udgranthayah--without attachment, free from material bondage; hrdis--in the heart; viduh--understood; munayah--great sages; viragah--not interested in material life.

TRANSLATION

We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.

PURPORT

The Absolute Truth can be understood in three features--impersonal Brahman, localized Paramatma, and Bhagavan, the Supreme Personality of Godhead. Here it is admitted that the Supreme Personality of Godhead is the last word in understanding the Absolute Truth. Even though the four Kumaras were instructed by their great learned father, Brahma, they could not actually understand the Absolute Truth. They could only understand the Supreme Absolute Truth when they personally saw the Personality of Godhead with their own eyes. In other words, if one sees or understands the Supreme Personality of Godhead, the other two features of the Absolute Truth--namely impersonal Brahman and localized Paramatma--are also automatically understood. Therefore the Kumaras confirm: "You are the ultimate Absolute Truth." The impersonalist may argue that since the Supreme Personality of Godhead was so nicely decorated, He was therefore not the Absolute Truth. But here it is confirmed that all the variegatedness of the absolute platform is constituted of suddha-sattva, pure goodness. In the material world, any quality--goodness, passion or ignorance--is contaminated. Even the quality of goodness here in the material world is not free from tinges of passion and ignorance. But in the transcendental world, only pure goodness, without any tinge of passion or ignorance, exists; therefore the form of the Supreme Personality of Godhead and His variegated pastimes and paraphernalia are all pure sattva-guna. Such variegatedness in pure goodness is exhibited eternally by the Lord for the satisfaction of the devotee. The devotee does not want to see the Supreme Personality of Absolute Truth in voidness or impersonalism. In one sense, absolute transcendental variegatedness is meant only for the devotees, not for others, because this distinct feature of transcendental variegatedness can be understood only by the mercy of the Supreme Lord and not by mental speculation or the ascending process. It is said that one can understand the Supreme Personality of Godhead when one is even slightly favored by Him; otherwise, without His mercy, a man may speculate for thousands of years and not understand what is actually the Absolute Truth. This mercy can be perceived by the devotee when he is completely freed from contamination. It is stated, therefore, that only when all contamination is rooted out and the devotee is completely detached from material attractions can he receive this mercy of the Lord.

TEXT

natyantikam viganayanty api te prasadam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga tvad-anhri-sarana bhavatah kathayah
kirtanya-tirtha-yasasah kusala rasa-jnah

SYNONYMS

na--not; atyantikam--liberation; viganayanti--care for; api--even; te--those; prasadam--benedictions; kim u--what to speak; anyat--other material happinesses; arpita--given; bhayam--fearfulness; bhruvah--of the eyebrows; unnayaih--by the raising; te--Your; ye--those devotees; anga--O Supreme Personality of Godhead; tvat--Your; anghri--lotus feet; saranah--who have taken shelter; bhavatah--Your; kathayah--narrations; kirtanya--worth chanting; tirtha--pure; yasasah--glories; kusalah--very expert; rasa-jnah--knowers of the mellows or humors.

TRANSLATION

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

PURPORT

The transcendental bliss enjoyed by the devotees of the Lord is completely different from the material happiness enjoyed by less intelligent persons. The less intelligent persons in the material world are engaged by the four principles of benediction called dharma, artha, kama and moksa. Generally they prefer to take to religious life to achieve some material benediction, the purpose of which is to satisfy the senses. When, by that process, they become confused or frustrated in fulfilling the maximum amount of sense enjoyment, they try to become one with the Supreme, which is, according to their conception, mukti, or liberation. There are five kinds of liberation, the least important of which is called sayujya, to become one with the Supreme. Devotees don't care for such liberation because they are actually intelligent. Nor are they inclined to accept any of the other four kinds of liberation, namely to live on the same planet as the Lord, to live with Him side by side as an associate, to have the same opulence, and to attain the same bodily features. They are concerned only with glorifying the Supreme Lord and His auspicious activities. Pure devotional service is sravanam kirtanam. Pure devotees, who take transcendental pleasure in hearing and chanting the glories of the Lord, do not care for any kind of liberation; even if they are offered the five liberations, they refuse to accept them, as stated in the Bhagavatam in the Third Canto. Materialistic persons aspire for the sense enjoyment of heavenly pleasure in the heavenly kingdom, but devotees reject such material pleasure at once. The devotee does not even care for the post of Indra. A devotee knows that any pleasurable material position is subject to be annihilated at a certain point. Even if one reaches the post of Indra, Candra, or any other demigod, he must be dissolved at a certain stage. A devotee is never interested in such temporary pleasure. From Vedic scriptures it is understood that sometimes

even Brahma and Indra fall down, but a devotee in the transcendental abode of the Lord never falls. This transcendental stage of life, in which one feels transcendental pleasure in hearing the Lord's pastimes, is also recommended by Lord Caitanya. When Lord Caitanya was talking with Ramananda Raya, there were varieties of suggestions offered by Ramananda regarding spiritual realization, but Lord Caitanya rejected all but one-- that one should hear the glories of the Lord in association with pure devotees. That is acceptable for everyone, especially in this age. One should engage himself in hearing from pure devotees about the activities of the Lord. That is considered the supreme benediction for mankind.

TEXT 49

TEXT

kamam bhavah sva-vrjinair nirayesu nah stac
ceto 'livad yadi nu te padayo rameta
vacas ca nas tulasivad yadi te 'nghri-sobhah
puryeta te guna-ganair yadi karna-randhrah

SYNONYMS

kamam--as much as deserved; bhavah--birth; sva-vrjinaih--by our own sinful activities; nirayesu--in low births; nah--our; stat--let it be; cetah--minds; ali-vat--like bees; yadi--if; nu--may be; te--Your; padayoh--at Your lotus feet; rameta--are engaged; vacah--words; ca--and; nah--our; tulasi-vat--like the tulasi leaves; yadi--if; te--Your; anghri--at Your lotus feet; sobhah--beautified; puryeta--are filled; te--Your; guna-ganaih--by transcendental qualities; yadi--if; karna-randhrah--the holes of the ears.

TRANSLATION

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

PURPORT

The four sages now offer their humility to the Personality of Godhead because of their having been haughty in cursing two other devotees of the Lord. Jaya and Vijaya, the two doorkeepers who checked them from entering the Vaikuntha planet, were certainly offenders, but as Vaisnavas, the four sages should not have cursed them in anger. After the incident, they became conscious that they had done wrong by cursing the devotees of the Lord, and they prayed to the Lord that even in the hellish condition of life their minds might not be distracted from the engagement of service to the lotus feet of Lord Narayana. Those who are devotees of the Lord are not afraid of any condition of life, provided there is constant engagement in the service of the Lord. It is said of the narayana-para, or those who are devotees of Narayana, the Supreme Personality of Godhead, na kutasca na bibhyati (Bhag. 6.17.28). They are not afraid of entering a hellish condition, for since they are engaged in the transcendental loving service of the Lord, heaven or hell is the same for them. In material life both heaven and hell are one and the same because

they are material; in either place there is no engagement in the Lord's service. Therefore those who are engaged in the service of the Lord see no distinction between heaven and hell; it is only the materialists who prefer one to the other.

These four devotees prayed to the Lord that although they might go to hell because they had cursed devotees, they might not forget the service of the Lord. The transcendental loving service of the Lord is performed in three ways--with the body, with the mind and with words. Here the sages pray that their words may always be engaged in glorifying the Supreme Lord. One may speak very nicely with ornamental language or one may be expert at controlled grammatical presentation, but if one's words are not engaged in the service of the Lord, they have no flavor and no actual use. The example is given here of tulasi leaves. The tulasi leaf is very useful even from the medicinal or antiseptic point of view. It is considered sacred and is offered to the lotus feet of the Lord. The tulasi leaf has numerous good qualities, but if it were not offered to the lotus feet of the Lord, tulasi could not be of much value or importance. Similarly, one may speak very nicely from the rhetorical or grammatical point of view, which may be very much appreciated by a materialistic audience, but if one's words are not offered to the service of the Lord, they are useless. The holes of the ears are very small and can be filled with any insignificant sound, so how can they receive as great a vibration as the glorification of the Lord? The answer is that the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations. A devotee is not afraid of going to hell if he has the opportunity to hear the glories of the Lord constantly. This is the advantage of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. One may be put in any condition, but God gives him the prerogative to chant Hare Krsna. In any condition of life, if one goes on chanting he will never be unhappy.

TEXT 50

TEXT

praduscakartha yad idam puruhuta rupam
tenesa nirvrtim avapur alam drso nah
tasma idam bhagavate nama id vidhema
yo 'natmanam durudayo bhagavan pratitah

SYNONYMS

praduscakartha--You have manifested; yat--which; idam--this; puruhuta--O greatly worshiped; rupam--eternal form; tena--by that form; isa--O Lord; nirvrtim--satisfaction; avapuh--obtained; alam--so much; drsah--vision; nah--our; tasmai--unto Him; idam--this; bhagavate--unto the Supreme Personality of Godhead; namah--obeisances; it--only; vidhema--let us offer; yah--who; anatmanam--of those who are less intelligent; durudayah--cannot be seen; bhagavan--the Supreme Personality of Godhead; pratitah--has been seen by us.

TRANSLATION

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less

intelligent persons, but we are so much satisfied in our mind and vision to see it.

PURPORT

The four sages were impersonalists in the beginning of their spiritual life, but afterwards, by the grace of their father and spiritual master, Brahma, they understood the eternal, spiritual form of the Lord and felt completely satisfied. In other words, the transcendentalists who aspire to the impersonal Brahman or localized Paramatma are not fully satisfied and still hanker for more. Even if they are satisfied in their minds, still, transcendently, their eyes are not satisfied. But as soon as such persons come to realize the Supreme Personality of Godhead, they are satisfied in all respects. In other words, they become devotees and want to see the form of the Lord continually. It is confirmed in the Brahma-samhita that one who has developed transcendental love of Krsna by smearing his eyes with the ointment of love sees constantly the eternal form of the Lord. The particular word used in this connection, anatmanam, signifies those who have no control over the mind and senses and who therefore speculate and want to become one with the Lord. Such persons cannot have the pleasure of seeing the eternal form of the Lord. For the impersonalists and the so-called yogis, the Lord is always hidden by the curtain of yogamaya. Bhagavad-gita says that even when Lord Krsna was seen by everyone while He was present on the surface of the earth, the impersonalists and the so-called yogis could not see Him because they were devoid of devotional eyesight. The theory of the impersonalists and so-called yogis is that the Supreme Lord assumes a particular form when He comes in touch with maya, although actually He has no form. This very conception of the impersonalists and so-called yogis checks them from seeing the Supreme Personality of Godhead as He is. The Lord, therefore, is always beyond the sight of such nondevotees. The four sages felt so much obliged to the Lord that they offered their respectful obeisances unto Him again and again. Thus end the Bhaktivedanta purports of the Third Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "Description of the Kingdom of God."

Chapter Sixteen

The Two Doorkeepers of Vaikuntha, Jaya and Vijaya, Cursed by the Sages

TEXT 1

TEXT

brahmovaca
iti tad grnatam tesam
muninam yoga-dharminam
pratinandya jagadedam
vikuntha-nilayo vibhuh

SYNONYMS

brahma uvaca--Lord Brahma said; iti--thus; tat--speech; grnatam--praising; tesam--of them; muninam--those four sages; yoga-dharminam--engaged in linking with the Supreme; pratinandya--after congratulating; jagada--said; idam--these words; vikuntha-nilayah--whose abode is bereft of anxiety; vibhuh--the Supreme Personality of Godhead.

TRANSLATION

Lord Brahma said: After thus congratulating the sages for their nice words, the Supreme Personality of Godhead, whose abode is in the kingdom of God, spoke as follows.

TEXT 2

TEXT

sri-bhagavan uvaca
etau tau parsadau mahyam
jaya vijaya eva ca
kadarthi-krtya mam yad vo
bahv akratam atikramam

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; etau--these two; tau--they; parsadau--attendants; mahyam--of Mine; jayah--named Jaya; vijayah--named Vijaya; eva--certainly; ca--and; kdarthi-krtya--by ignoring; mam--Me; yat--which; vah--against you; bahu--great; akratam--have committed; atikramam--offense.

TRANSLATION

The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.

PURPORT

To commit an offense at the feet of a devotee of the Lord is a great wrong. Even when a living entity is promoted to Vaikuntha, there is still the chance that he may commit offenses, but the difference is that when one is in a Vaikuntha planet, even if by chance one commits an offense, he is protected by the Lord. This is the remarkable fact in the dealings of the Lord and the servitor, as seen in the present incident concerning Jaya and Vijaya. The word atikramam used herein indicates that in offending a devotee one neglects the Supreme Lord Himself.

By mistake the doormen held the sages from entering Vaikunthaloka, but because they were engaged in the transcendental service of the Lord, their annihilation was not expected by advanced devotees. The Lord's presence on the spot was very pleasing to the hearts of the devotees. The Lord understood that the trouble was due to His lotus feet not being seen by the sages, and therefore He wanted to please them by personally going there. The Lord is so merciful that even if there is some impediment for the devotee, He Himself manages matters in such a way that the devotee is not bereft of having audience at His lotus feet. There is a very good example in the life of Haridasa Thakura. When Caitanya Mahaprabhu was residing at Jagannatha puri, Haridasa Thakura, who happened to be Muhammadan by birth, was with Him. In Hindu temples, especially in those days, no one but a Hindu was allowed to enter. Although Haridasa Thakura was the greatest of all Hindus in his behavior, he considered himself a Muhammadan and did not enter the temple. Lord Caitanya could understand his humility, and since he did not go to see the temple, Lord Caitanya Himself, who is nondifferent from Jagannatha, used to come and sit with Haridasa Thakura daily. Here in Srimad-Bhagavatam we also find this same behavior of the Lord. His devotees were prevented from seeing His lotus

feet, but the Lord Himself came to see them on the same lotus feet for which they aspired. It is also significant that He was accompanied by the goddess of fortune. The goddess of fortune is not to be seen by ordinary persons, but the Lord was so kind that although the devotees did not aspire for such an honor, He appeared before them with the goddess of fortune.

TEXT 3

TEXT

yas tv etayor dhrto dando
bhavadbhir mam anuvrataih
sa evanumato 'smabhir
munayo deva-helanat

SYNONYMS

yah--which; tu--but; etayoh--regarding both Jaya and Vijaya; dhrtah--has been given; dandah--punishment; bhavadbhih--by you; mam--Me; anuvrataih--devoted to; sah--that; eva--certainly; anumatah--is approved; asmabhih--by Me; munayah--O great sages; deva--against you; helanat--because of an offense.

TRANSLATION

O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.

TEXT 4

TEXT

tad vah prasadayamy adya
brahma daivam param hi me
tad dhity atma-krtam manye
yat sva-pumbhir asat-krtah

SYNONYMS

tat--therefore; vah--you sages; prasadayami--I am seeking your forgiveness; adya--just now; brahma--the brahmanas; daivam--most beloved personalities; param--highest; hi--because; me--My; tat--that offense; hi--because; iti--thus; atma-krtam--done by Me; manye--I consider; yat--which; sva-pumbhih--by My own attendants; asat-krtah--having been disrespected.

TRANSLATION

To Me, the brahmana is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.

PURPORT

The Lord is always in favor of the brahmanas and the cows, and therefore it is said, go-brahmana-hitaya ca. Lord Krsna, or Visnu, the Supreme Personality of Godhead, is also the worshipable Deity of the brahmanas. In the Vedic literature, in the rg-mantra hymns of the Rg Veda, it is stated that those who are actually brahmanas always look to the lotus feet of Visnu: om tad visnoh paramam padam sada pasyanti surayah. Those who are qualified brahmanas worship only the Visnu form of the Supreme Personality of Godhead, which means Krsna, Rama and all Visnu expansions. A so-called brahmana who is born in the family of brahmanas but performs activities aimed against the Vaisnavas cannot be accepted as a brahmana, because brahmana means Vaisnava and Vaisnava means brahmana. One who has become a devotee of the Lord is also a brahmana. The formula is brahma janatiti brahmanah. A brahmana is one who has understood Brahman, and a Vaisnava is one who has understood the personality of Godhead. Brahman realization is the beginning of realization of the Personality of Godhead. One who understands the Personality of Godhead also knows the impersonal feature of the Supreme, which is Brahman. Therefore one who becomes a Vaisnava is already a brahmana. It should be noted that the glories of the brahmana described in this chapter by the Lord Himself refer to His devotee-brahmana, or the Vaisnava. It should never be misunderstood that the so-called brahmanas who are born in brahmana families but have no brahminical qualifications are referred to in this connection.

TEXT 5

TEXT

yan-namani ca grhnati
loko bhrtye krtagasi
so 'sadhu-vadas tat-kirtim
hanti tvacam ivamayah

SYNONYMS

yat--of whom; namani--the names; ca--and; grhnati--take; lokah--people in general; bhrtye--when a servant; krta-agasi--has committed something wrong; sah--that; asadhu-vadah--blame; tat--of that person; kirtim--the reputation; hanti--destroys; tvacam--the skin; iva--as; amayah--leprosy.

TRANSLATION

A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

PURPORT

A Vaisnava, therefore, should be fully qualified. As stated in the Bhagavatam, anyone who has become a Vaisnava has developed all the good qualities of the demigods. There are twenty-six qualifications mentioned in the Caitanya-caritamrta. A devotee should always see that his Vaisnava qualities increase with the advancement of his Krsna consciousness. A devotee should be blameless because any offense by the devotee is a scar on the Supreme Personality of Godhead. The devotee's duty is to be always conscious in his dealings with others, especially with another devotee of the Lord.

TEXT 6

TEXT

yasyamrtamala-yasah-sravanavagahah
sadyah punati jagad asvapacad vikunthah
so 'ham bhavadbhya upalabdha-sutirtha-kirtis
chindyam sva-bahum api vah pratikula-vrttim

SYNONYMS

yasya--of whom; amrta--nectar; amala--uncontaminated; yasah--glories; sravana--hearing; avagahah--entering into; sadyah--immediately; punati--purifies; jagat--the universe; asva-pacat--including even the dog-eaters; vikunthah--without anxiety; sah--that person; aham--I am; bhavadbhya--from you; upalabdha--obtained; su-tirtha--the best place of pilgrimage; kirtih--the fame; chindyam--would cut off; sva-bahum--My own arm; api--even; vah--towards you; pratikula-vrttim--acting inimically.

TRANSLATION

Anyone in the entire world, even down to the candala, who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.

PURPORT

Real purification can take place in human society if its members take to Krsna consciousness. This is clearly stated in all Vedic literature. Anyone who takes to Krsna consciousness in all sincerity, even if he is not very advanced in good behavior, is purified. A devotee can be recruited from any section of human society, although it is not expected that everyone in all segments of society is well behaved. As stated in this verse and in many places in Bhagavad-gita, even if one is not born in a brahmana family, or even if he is born in a family of candalas, if he simply takes to Krsna consciousness he is immediately purified. In Bhagavad-gita, Ninth Chapter, verses 30-32, it is clearly stated that even though a man is not well behaved, if he simply takes to Krsna consciousness he is understood to be a saintly person. As long as a person is in this material world he has two different relationships in his dealings with others--one relationship pertains to the body, and the other pertains to the spirit. As far as bodily affairs or social activities are concerned, although a person is purified on the spiritual platform, it is sometimes seen that he acts in terms of his bodily relationships. If a devotee born in the family of a candala (the lowest caste) is sometimes found engaged in his habitual activities, he is not to be considered a candala. In other words, a Vaisnava should not be evaluated in terms of his body. The sastra states that no one should think the Deity in the temple to be made of wood or stone, and no one should think that a person coming from a lower-caste family who has taken to Krsna consciousness is still of the same low caste. These attitudes are forbidden because anyone who takes to Krsna consciousness is understood to be fully purified. He is at least engaged in the process of purification, and if he sticks to the principle of Krsna consciousness he will very soon be fully purified. The conclusion is that if one takes to Krsna consciousness with all seriousness, he is to be understood as

already purified, and Krsna is ready to give him protection by all means. The Lord assures herein that He is ready to give protection to His devotee even if there is need to cut off part of His own body.

TEXT 7

TEXT

yat-sevaya carana-padma-pavitra-renum
sadyah ksatakhila-malam pratilabdha-silam
na srir viraktam api mam vijahati yasyah
preksa-lavartha itare niyaman vahanti

SYNONYMS

yat--of whom; sevaya--by the service; carana--feet; padma--lotus; pavitra--sacred; renum--the dust; sadyah--immediately; ksata--wiped out; akhila--all; malam--sins; pratilabdha--acquired; silam--disposition; na--not; srih--the goddess of fortune; viraktam--have no attachment; api--even though; mam--Me; vijahati--leave; yasyah--of the goddess of fortune; preksa-lava-arthah--for obtaining a slight favor; itare--others, like Lord Brahma; niyaman--sacred vows; vahanti--observe.

TRANSLATION

The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor.

PURPORT

The relationship between the Lord and His devotee is transcendently beautiful. As the devotee thinks that it is due to being a devotee of the Lord that he is elevated in all good qualities, so the Lord also thinks that it is because of His devotion to the servitor that all His transcendental glories have increased. In other words, as the devotee is always anxious to render service to the Lord, so the Lord is ever anxious to render service to the devotee. The Lord admits herein that although He certainly has the quality that anyone who receives a slight particle of the dust of His lotus feet becomes at once a great personality, this greatness is due to His affection for His devotee. It is because of this affection that the goddess of fortune does not leave Him and that not only one but many thousands of goddesses of fortune engage in His service. In the material world, simply to get a little favor from the goddess of fortune, people observe many rigid regulations of austerity and penance. The Lord cannot tolerate any inconvenience on the part of the devotee. He is therefore famous as bhakta-vatsala.

TEXT 8

TEXT

naham tathadmi yajamana-havir vitane
scyotad-ghrta-plutam adan huta-bhun-mukhena
yad brahmanasya mukhatas carato 'nughasam
tustasya mayy avahitair nija-karma-pakaih

SYNONYMS

na--not; aham--I; tatha--on the other hand; admi--I eat; yajamana--by the sacrificer; havih--the oblations; vitane--in the sacrificial fire; scyotat--pouring; ghrta--ghee; plutam--mixed; adan--eating; huta-bhuk--the sacrificial fire; mukhena--by the mouth; yat--as; brahmanasya--of the brahmana; mukhatah--from the mouth; caratah--acting; anughasam--morsels; tustasya--satisfied; mayi--to Me; avahitaih--offered; nija--own; karma--activities; pakaih--by the results.

TRANSLATION

I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brahmanas who have dedicated to Me the results of their activities and who are ever satisfied with My prasada.

PURPORT

The devotee of the Lord, or the Vaisnava, does not take anything without offering it to the Lord. Since a Vaisnava dedicates all the results of his activities to the Lord, he does not taste anything eatable which is not first offered to Him. The Lord also relishes giving to the Vaisnava's mouth all eatables offered to Him. It is clear from this verse that the Lord eats through the sacrificial fire and the brahmana's mouth. So many articles--grains, ghee, etc.--are offered in sacrifice for the satisfaction of the Lord. The Lord accepts sacrificial offerings from the brahmanas and devotees, and elsewhere it is stated that whatever is given for the brahmanas and Vaisnavas to eat is also accepted by the Lord. But here it is said that He accepts offerings to the mouths of brahmanas and Vaisnavas with even greater relish. The best example of this is found in the life of Advaita Prabhu in his dealings with Haridasa Thakura. Even though Haridasa was born of a Muhammadan family, Advaita Prabhu offered him the first dish of prasada after the performance of a sacred fire ceremony. Haridasa Thakura informed him that he was born of a Muhammadan family and asked why Advaita Prabhu was offering the first dish to a Muhammadan instead of an elevated brahmana. Out of his humbleness, Haridasa condemned himself a Muhammadan, but Advaita Prabhu, being an experienced devotee, accepted him as a real brahmana. Advaita Prabhu asserted that by offering the first dish to Haridasa Thakura, he was getting the result of feeding one hundred thousand brahmanas. The conclusion is that if one can feed a brahmana or Vaisnava, it is better than performing hundreds of thousands of sacrifices. In this age, therefore, it is recommended that harer nama--chanting the holy name of God--and pleasing the Vaisnava are the only means to elevate oneself to spiritual life.

TEXT 9

TEXT

yesam bibharmy aham akhanda-vikuntha-yoga-
maya-vibhutir amalanghri-rajah kiritaih
viprams tu ko na visaheta yad-arhanambhah
sadyah punati saha-candra-lalama-lokan

SYNONYMS

yesam--of the brahmanas; bibharmi--I bear; aham--I; akhanda--unbroken; vikuntha--unobstructed; yoga-maya--internal energy; vibhutih--opulence; amala--pure; anghri--of the feet; rajah--the dust; kiritaih--on My helmet; vipran--the brahmanas; tu--then; kah--who; na--not; visaheta--carry; yat--of the Supreme Lord; arhana-ambhah--water which has washed the feet; sadyah--at once; punati--sanctifies; saha--along with; candra-lalama--Lord Siva; lokan--the three worlds.

TRANSLATION

I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Siva, who bears it on his head. If I can take the dust of the feet of the Vaisnava on My head, who will refuse to do the same?

PURPORT

The difference between the internal and external energies of the Supreme Personality of Godhead is that in the internal energy, or in the spiritual world, all the opulences are undisturbed, whereas in the external or material energy, all the opulences are temporary manifestations. The Lord's supremacy is equal in both the spiritual and material worlds, but the spiritual world is called the kingdom of God, and the material world is called the kingdom of maya. Maya refers to that which is not actually fact. The opulence of the material world is a reflection. It is stated in Bhagavad-gita that this material world is just like a tree whose roots are up and branches down. This means that the material world is the shadow of the spiritual world. Real opulence is in the spiritual world. In the spiritual world the predominating Deity is the Lord Himself, whereas in the material world there are many lords. That is the difference between the internal and external energies. The Lord says that although He is the predominating factor of the internal energy and although the material world is sanctified just by the water that has washed His feet, He has the greatest respect for the brahmana and the Vaisnava. When the Lord Himself offers so much respect to the Vaisnava and the brahmana, how can one deny such respect to such personalities?

TEXT 10

TEXT

ye me tanur dvija-varan duhatir madiya
bhutany alabdha-saranani ca bheda-buddhya
draksyanty agha-ksata-drso hy ahi-manyavas tan
grdhra rusa mama kusanty adhidanda-netuh

SYNONYMS

ye--which persons; me--My; tanuh--body; dvija-varan--the best of the brahmanas; duhatih--cows; madiyah--relating to Me; bhutani--living entities; alabdha-saranani--defenseless; ca--and; bheda-buddhya--considering as different; draksyanti--see; agha--by sin; ksata--is impaired; drsah--whose faculty of judgment; hi--because; ahi--like a snake; manyavah--angry; tan--those same persons; grdhrah--the vulturelike

messengers; rusa--angrily; mama--My; kusanti--tear; adhidanda-netuh--of the superintendent of punishment, Yamaraja.

TRANSLATION

The brahmanas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamaraja, the superintendent of sinful persons.

PURPORT

The defenseless creatures, according to Brahma-samhita, are the cows, brahmanas, women, children and old men. Of these five, the brahmanas and cows are especially mentioned in this verse because the Lord is always anxious about the benefit of the brahmanas and the cows and is prayed to in this way. The Lord especially instructs, therefore, that no one should be envious of these five, especially the cows and brahmanas. In some of the Bhagavatam readings, the word duhitrh is used instead of duhatih. But in either case, the meaning is the same. Duhatih means "cow," and duhitrh can also be used to mean "cow" because the cow is supposed to be the daughter of the sun-god. Just as children are taken care of by the parents, women as a class should be taken care of by the father, husband or grown-up son. Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamaraja, who is appointed by the Lord to supervise the activities of sinful living creatures. The assistants, or messengers, of Yamaraja are likened here to vultures, and those who do not execute their respective duties in protecting their wards are compared to serpents. Vultures deal very seriously with serpents, and similarly the messengers will deal very seriously with neglectful guardians.

TEXT 11

TEXT

ye brahmanan mayi dhiya ksipato 'rcayantas
tusyad-dhrdah smita-sudhoksita-padma-vaktrah
vanyanuraga-kalayatmajavad grnantah
sambodhayanty aham ivaham upahrtas taih

SYNONYMS

ye--which persons; brahmanan--the brahmanas; mayi--in Me; dhiya--with intelligence; ksipatah--uttering harsh words; arcayantah--respecting; tusyat--gladdened; hrdah--hearts; smita--smiling; sudha--nectar; uksita--wet; padma--lotuslike; vaktrah--faces; vanya--with words; anuraga-kalaya--loving; atmaja-vat--like a son; grnantah--praising; sambodhayanti--pacify; aham--I; iva--as; aham--I; upahrtah--being controlled; taih--by them.

TRANSLATION

On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brahmanas, even though the brahmanas utter harsh words. They look upon the brahmanas as My own Self and pacify them by praising them in loving

words, even as a son would appease an angry father or as I am pacifying you.

PURPORT

It has been observed in many instances in the Vedic scriptures that when the brahmanas or Vaisnavas curse someone in an angry mood, the person who is cursed does not take it upon himself to treat the brahmanas or Vaisnavas in the same way. There are many examples of this. For instance, the sons of Kuvera, when cursed by the great sage Narada, did not seek revenge in the same harsh way, but submitted. Here also, when Jaya and Vijaya were cursed by the four Kumaras, they did not become harsh towards them; rather, they submitted. That should be the way of treating brahmanas and Vaisnavas. One may sometimes be faced with a grievous situation created by a brahmana, but instead of meeting him with a similar mood, one should try to pacify him with a smiling face and mild treatment. Brahmanas and Vaisnavas should be accepted as earthly representatives of Narayana. Nowadays some foolish persons have manufactured the term daridra-narayana, indicating that the poor man should be accepted as the representative of Narayana. But in Vedic literature we do not find that poor men should be treated as representatives of Narayana. Of course, "those who are unprotected" are mentioned here, but the definition of this phrase is clear from the sastras. The poor man should not be unprotected, but the brahmana should especially be treated as the representative of Narayana and should be worshiped like Him. It is specifically said that to pacify the brahmanas, one's face should be lotuslike. A lotuslike face is exhibited when one is adorned with love and affection. In this respect, the example of the father's being angry at the son and the son's trying to pacify the father with smiling and sweet words is very appropriate.

TEXT 12

TEXT

tan me sva-bhartur avasayam alaksamanau
yusmad-vyatikrama-gatim pratipadya sadyah
bhuyo mamantikam itam tad anugraho me
yat kalpatam acirato bhrtayor vivasah

SYNONYMS

tat--therefore; me--My; sva-bhartuh--of their master; avasayam--the intention; alaksamanau--not knowing; yusmat--against you; vyatikrama--offense; gatim--result; pratipadya--reaping; sadyah--immediately; bhuyah--again; mama antikam--near Me; itam--obtain; tat--that; anugraha--a favor; me--to Me; yat--which; kalpatam--let it be arranged; aciratah--not long; bhrtayoh--of these two servants; vivasah--exile.

TRANSLATION

These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

PURPORT

From this statement we can understand how anxious the Lord is to get his servitor back into Vaikuntha. This incident, therefore, proves that those who have once entered a Vaikuntha planet can never fall down. The case of Jaya and Vijaya is not a falldown; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikuntha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees, but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen's offense and requested the sages to give them facilities to return to Vaikuntha as soon as possible.

TEXT 13

TEXT

brahmovaca
atha tasyosatim devim
rsi-kulyam sarasvatim
nasvadya manyu-dastanam
tesam atmapy atrpyata

SYNONYMS

brahma--Lord Brahma; uvaca--said; atha--now; tasya--of the Supreme Lord; usatim--lovely; devim--shining; rsi-kulyam--like a series of Vedic hymns; sarasvatim--speech; na--not; asvadya--hearing; manyu--anger; dastanam--bitten; tesam--of those sages; atma--the mind; api--even though; atrpyata--satiated.

TRANSLATION

Brahma continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord's lovely and illuminating speech, which was like a series of Vedic hymns.

TEXT 14

TEXT

satim vyadaya srnvanto
laghvim gurv-atha-gahvaram
vigahyagadha-gambhiram
na vidus tac-cikirsitam

SYNONYMS

satim--excellent; vyadaya--with attentive aural reception; srnvantah--hearing; laghvim--properly composed; guru--momentous; artha--import; gahvaram--difficult to understand; vigahya--pondering; agadha--deep; gambhiram--grave; na--not; viduh--understand; tat--of the Supreme Lord; cikirsitam--the intention.

TRANSLATION

The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

PURPORT

It should be understood that no one can surpass the Supreme Personality of Godhead in speaking. There is no difference between the Supreme Person and His speeches, for He stands on the absolute platform. The sages tried with wide open ears to understand the words from the lips of the Supreme Lord, but although His speech was very concise and meaningful, the sages could not completely comprehend what He was saying. They could not even comprehend the purport of the speech or what the Supreme Lord wanted to do. Nor could they understand whether the Lord was angry or pleased with them.

TEXT 15

TEXT

te yoga-mayayarabdha-
paramesthya-mahodayam
procuh pranjalayo viprah
pahrstah ksubhita-tvacah

SYNONYMS

te--those; yoga-mayaya--through His internal potency; arabdha--had been revealed; paramesthya--of the Supreme Personality of Godhead; mahodayam--multiglories; procuh--spoke; pranjalayah--with folded hands; viprah--the four brahmanas; pahrstah--extremely delighted; ksubhita-tvacah--hair standing on end.

TRANSLATION

The four brahmana sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, yogamaya.

PURPORT

The sages were almost too puzzled to speak before the Supreme personality of Godhead for the first time, and the hairs of their bodies stood erect due to their extreme joy. The highest opulence in the material world is called paramesthya, the opulence of Brahma. But that material opulence of Brahma, who lives on the topmost planet within this material world, cannot compare to the opulence of the Supreme Lord because the transcendental opulence in the spiritual world is caused by yogamaya, whereas the opulence in the material world is caused by mahamaya.

TEXT 16

TEXT

rsaya ucuh

na vayam bhagavan vidmas
tava deva cikirsitam
krto me 'nugrahas ceti
yad adhyaksah prabhasase

SYNONYMS

rsayah--the sages; ucu--said; na--not; vayam--we; bhagavan--O Supreme Personality of Godhead; vidmah--did know; tava--Your; deva--O Lord; cikirsitam--wish for us to do; krtah--has been done; me--unto Me; anugraha--favor; ca--and; iti--thus; yat--which; adhyaksah--the supreme ruler; prabhasase--You say.

TRANSLATION

The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we had done something good for You.

PURPORT

The sages could understand that the Supreme personality of Godhead, who is above everyone, was speaking as if He were in the wrong; therefore it was difficult for them to understand the words of the Lord. They could understand, however, that the Lord was speaking in such a humble way just to show them His all-merciful favor.

TEXT 17

TEXT

brahmanyasya param daivam
brahmanah kila te prabho
vipranam deva-devanam
bhagavan atma-daivatam

SYNONYMS

brahmanyasya--of the supreme director of the brahminical culture; param--the highest; daivam--position; brahmanah--the brahmanas; kila--for the teaching of others; te--Your; prabho--O Lord; vipranam--of the brahmanas; deva-devanam--to be worshiped by the demigods; bhagavan--the Supreme Personality of Godhead; atma--the self; daivatam--worshipable Deity.

TRANSLATION

O Lord, You are the supreme director of the brahminical culture. Your considering the brahmanas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brahmanas also.

PURPORT

In the Brahma-samhita it is clearly stated that the Supreme Personality of Godhead is the cause of all causes. There are undoubtedly many demigods, the chiefs of whom are Brahma and Siva. Lord Visnu is the

Lord of Brahma and Siva, not to speak of the brahmanas in this material world. As mentioned in Bhagavad-gita, the Supreme Lord is very favorable towards all activities performed according to brahminical culture, or the qualities of control of the senses and mind, cleanliness, forbearance, faith in scripture, and practical and theoretical knowledge. The Lord is the Supersoul of everyone. In Bhagavad-gita it is said that the Lord is the source of all emanations; thus He is also the source of Brahma and Siva.

TEXT 18

TEXT

tvattah sanatano dharmo
raksyate tanubhis tava
dharmasya paramo guhyo
nirvikaro bhavan matah

SYNONYMS

tvattah--from You; sanatana--eternal; dharmah--occupation; raksyate--is protected; tanubhih--by multimanifestations; tava--Your; dharmasya--of religious principles; paramah--the supreme; guhyah--objective; nirvikarah--unchangeable; bhavan--You; matah--in our opinion.

TRANSLATION

You are the source of the eternal occupation of all living entities, and by Your multimanifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.

PURPORT

The statement in this verse dharmasya paramo guhyah refers to the most confidential part of all religious principles. This is confirmed in Bhagavad-gita. The conclusion of Lord Krsna in His advice to Arjuna is: "Give up all other religious engagement and just surrender unto Me." This is the most confidential knowledge in executing religious principles. In the Bhagavatam also it is stated that if one does not become Krsna conscious after very rigidly executing one's specified religious duties, all his labor in following so-called religious principles is simply a waste of time. Here also the sages confirm the statement that the Supreme Lord, not the demigods, is the ultimate goal of all religious principles. There are many foolish propagandists who say that worship of the demigods is also a way to reach the supreme goal, but in the authorized statements of Srimad-Bhagavatam and Bhagavad-gita this is not accepted. Bhagavad-gita says that one who worships a particular demigod can reach the demigod's planet, but one who worships the Supreme Personality of Godhead can enter into Vaikuntha. Some propagandists say that regardless of what one does he will ultimately reach the supreme abode of the Personality of Godhead, but this is not valid. The Lord is eternal, the Lord's servitor is eternal, and the Lord's abode is also eternal. They are all described here as sanatana, or eternal. The result of devotional service, therefore, is not temporary, as is the achievement of heavenly planets by worshipping the demigods. The sages wanted to stress that although the Lord, out of His causeless mercy, says that He worships the brahmanas and

Vaisnavas, actually the Lord is worshipable not only by the brahmanas and Vaisnavas but also by the demigods.

TEXT 19

TEXT

taranti hy anjasa mrtyum
nivrta yad-anugrahat
yoginah sa bhavan kim svid
anugrhyeta yat paraih

SYNONYMS

taranti--cross over; hi--because; anjasa--easily; mrtyum--birth and death; nivrta--ceasing all material desires; yat--Your; anugrahat--by mercy; yoginah--transcendentalists; sa--the Supreme Lord; bhavan--You; kim svid--never possible; anugrhyeta--may be favored; yat--which; paraih--by others.

TRANSLATION

Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

PURPORT

Unless one is favored by the Supreme Lord, one cannot cross over the ocean of the nescience of repeated birth and death. Here it is stated that yogis or mystics cross beyond nescience by the mercy of the Supreme Personality of Godhead. There are many kinds of mystics, such as the karma-yogi, jnana-yogi, dhyana-yogi and bhakti-yogi. The karmis particularly search after the favor of the demigods, the jnanis want to become one with the Supreme Absolute Truth, and the yogis are satisfied simply by partial vision of the Supreme Personality of Godhead, Paramatma, and ultimately by oneness with Him. But the bhaktas, the devotees, want to associate with the Supreme Personality of Godhead eternally and serve Him. It has already been admitted that the Lord is eternal, and those who want the favor of the Supreme Lord perpetually are also eternal. Therefore yogis here means devotees. By the mercy of the Lord, devotees can easily pass beyond the nescience of birth and death and attain the eternal abode of the Lord. The Lord is therefore not in need of another's favor because no one is equal to or greater than Him. Actually, everyone needs the favor of the Lord for successful understanding of his human mission.

TEXT 20

TEXT

yam vai vibhutih upayaty anuvelam anyair
artharthibhih sva-sirasa dhrta-pada-renuh
dhanyarpitanghri-tulasi-nava-dama-dhamno
lokam madhuvrata-pater iva kama-yana

SYNONYMS

yam--whom; vai--certainly; vibhutih--Laksmi, the goddess of fortune; upayati--waits upon; anuvelam--occasionally; anyaih--by others; artha--material facility; arthibhih--by those who desire; sva-sirasa--on their own heads; dharta--accepting; pada--of the feet; renuh--the dust; dhanya--by the devotees; arpita--offered; anghri--at Your feet; tulasi--of tulasi leaves; nava--fresh; dama--on the garland; dhamnah--having a place; lokam--the place; madhu-vrata-pateh--of the king of the bees; iva--like; kama-yana--is anxious to secure.

TRANSLATION

The goddess of fortune, Laksmi, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasi leaves offered at Your feet by some blessed devotee.

PURPORT

As previously described, tulasi has attained all superior qualities due to being placed at the lotus feet of the Lord. The comparison made here is very nice. As the king of bees hovers over the tulasi leaves offered to the lotus feet of the Lord, so Laksmi, the goddess who is sought by the demigods, brahmanas, Vaisnavas and everyone else, always engages in rendering service to the lotus feet of the Lord. The conclusion is that no one can be the benefactor of the Lord; everyone is actually the servant of the servant of the Lord.

TEXT 21

TEXT

yas tam vivikta-caritair anuvartamanam
natyadriyat parama-bhagavata-prasangah
sa tvam dvijanupatha-punya-rajah-punitah
srivatsa-laksma kim aga bhaga-bhajanah tvam

SYNONYMS

yah--who; tam--Laksmi; vivikta--completely pure; caritaih--devotional services; anuvartamanam--serving; na--not; atyadriyat--attached; parama--the highest; bhagavata--devotees; prasangah--attached; sah--the Supreme Lord; tvam--You; dvija--of the brahmanas; anupatha--on the path; punya--sanctified; rajah--dust; punitah--purified; srivatsa--of Srivatsa; laksma--the mark; kim--what; agah--You obtained; bhaga--all opulences or all good qualities; bhajanah--the reservoir; tvam--You.

TRANSLATION

O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brahmanas, and how can You be glorified or made fortunate by the marks of Srivatsa on Your chest?

PURPORT

It is said in the Brahma-samhita that the Lord is always served by many hundreds of thousands of goddesses of fortune in His Vaikuntha planet, yet because of His attitude of renunciation of all opulences, He is not attached to any one of them. The Lord has six opulences--unlimited wealth, unlimited fame, unlimited strength, unlimited beauty, unlimited knowledge and unlimited renunciation. All the demigods and other living entities worship Laksmi, the goddess of fortune, just to get her favor, yet the Lord is never attached to her because He can create an unlimited number of such goddesses for His transcendental service. The goddess of fortune, Laksmi, is sometimes envious of the tulasi leaves which are placed at the lotus feet of the Lord, for they remain fixed there and do not move, whereas Laksmiji, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Laksmiji sometimes has to go to satisfy her numerous devotees, but tulasi leaves never forsake their position, and the Lord therefore appreciates the service of the tulasi more than the service of Laksmi. When the Lord says, therefore, that it is due to the causeless mercy of the brahmanas that Laksmiji does not leave Him, we can understand that Laksmiji is attracted by the opulence of the Lord, not by the brahmanas' benedictions upon Him. The Lord is not dependent on anyone's mercy for His opulence; He is always self-sufficient. The Lord's statement that His opulence is due to the benediction of the brahmanas and Vaisnavas is only to teach others that they should offer respect to the brahmanas and Vaisnavas, the devotees of the Lord.

TEXT 22

TEXT

dharmasya te bhagavatas tri-yuga tribhiih svaih
 padbhis caracaram idam dvija-devatartham
 nunam bhrtam tad-abhighati rajas tamas ca
 sattvena no varadaya tanuva nirasya

SYNONYMS

dharmasya--of the personification of all religion; te--of You; bhagavatah--of the Supreme Personality of Godhead; tri-yuga--You who are manifest in all three millenniums; tribhiih--by three; svaih--Your own; padbhih--feet; cara-acaram--animate and inanimate; idam--this universe; dvija--the twice-born; devata--the demigods; artham--for the sake of; nunam--however; bhrtam--protected; tat--those feet; abhighati--destroying; rajah--the mode of passion; tamah--the mode of ignorance; ca--and; sattvena--of pure goodness; nah--unto us; vara-daya--bestowing all blessings; tanuva--by Your transcendental form; nirasya--driving away.

TRANSLATION

O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessings, kindly drive away the elements of rajah and tamas for the sake of the demigods and twice-born.

PURPORT

The Lord is addressed in this verse as tri-yuga, or one who appears in three millenniums--namely the Satya, Dvapara and Treta yugas. He is not mentioned as appearing in the fourth millennium, or Kali-yuga. It is described in Vedic literature that in Kali-yuga He comes as channa-avatara, or an incarnation, but He does not appear as a manifest incarnation. In the other yugas, however, the Lord is a manifest incarnation, and therefore he is addressed as tri-yuga, or the Lord who appears in three yugas.

Sridhara Svami describes tri-yuga as follows: yuga means "couple," and tri means "three." The Lord is manifested as three couples by His six opulences, or three couples of opulences. In that way He can be addressed as tri-yuga. The Lord is the personality of religious principles. In three millenniums religious principles are protected by three kinds of spiritual culture, namely austerity, cleanliness and mercy. The Lord is called tri-yuga in that way also. In the age of Kali these three requisites to spiritual culture are almost absent, but the Lord is so kind that in spite of Kali-yuga's being devoid of these three spiritual qualities, He comes and protects the people of this age in His covered incarnation as Lord Caitanya. Lord Caitanya is called "covered" because although He is Krsna Himself, He presents Himself as a devotee of Krsna, not directly Krsna. The devotees pray to Lord Caitanya, therefore, to eliminate their stock of passion and ignorance, the most conspicuous assets of this yuga. In the Krsna consciousness movement one cleanses himself of the modes of passion and ignorance by chanting the holy name of the Lord, Hare Krsna, Hare Krsna, as introduced by Lord Caitanya.

The four Kumaras were cognizant of their situation in the modes of passion and ignorance because, although in Vaikuntha, they wanted to curse devotees of the Lord. Since they were conscious of their own weakness, they prayed to the Lord to remove their still-existing passion and ignorance. The three transcendental qualifications--cleanliness, austerity and mercy--are the qualifications of the twice-born and the demigods. Those who are not situated in the quality of goodness cannot accept these three principles of spiritual culture. For the Krsna consciousness movement, therefore, there are three sinful activities which are prohibited--namely illicit sex, intoxication, and eating food other than the prasada offered to Krsna. These three prohibitions are based on the principles of austerity, cleanliness and mercy. Devotees are merciful because they spare the poor animals, and they are clean because they are free of contamination from unwanted foodstuff and unwanted habits. Austerity is represented by restricted sex life. These principles, indicated by the prayers of the four Kumaras, should be followed by the devotees who are engaged in Krsna consciousness.

TEXT 23

TEXT

na tvam dvijottama-kulam yadi hatma-gopam
 gopta vrsah svarhanena sa-sunrtena
 tarhy eva nanksyati sivas tava deva pantha
 loko 'grahisyad rsabhasya hi tat pramanam

SYNONYMS

na--not; tvam--You; dvija--of the twice-born; uttama-kulam--the highest class; yadi--if; ha--indeed; atma-gopam--worthy to be protected by You; gopta--the protector; vrsah--the best; su-arhanena--by worship; sa-sunrtena--along with mild words; tarhi--then; eva--certainly;

nanksyati--will be lost; sivah--auspicious; tava--Your; deva--O Lord; panthah--the path; lokah--the people in general; agrahisyat--would accept; rsabhasya--of the best; hi--because; tat--that; pramanam--authority.

TRANSLATION

O Lord, You are the protector of the highest of the twice-born. If You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.

PURPORT

In Bhagavad-gita it is stated by the Lord Himself that the acts and character of great authorities are followed by people in general. Leaders of ideal character are therefore needed in society. Krsna, the Supreme Personality of Godhead, appeared in this material world just to show the example of perfect authority, and people have to follow His path. The Vedic injunction is that one cannot understand the Absolute Truth simply by mental speculation or logical argument. One has to follow the authorities. Mahajano yena gatah sa panthah. Great authorities should be followed; otherwise, if we simply depend on the scriptures, we are sometimes misled by rascals, or else we cannot understand or follow the different spiritual injunctions. The best path is to follow the authorities. The four brahmana-sages stated that Krsna is naturally the protector of the cows and brahmanas: go-brahmana-hitaya ca. When Krsna was on this planet, He set a practical example. He was a cowherd boy, and He was very respectful to the brahmanas and devotees.

It is also affirmed herein that the brahmanas are the best of the twice-born. Brahmanas, ksatriyas and vaisyas are all twice-born, but the brahmanas are the best. When there is a fight between two persons, each of them protects the upper part of his body--the head, the arms and the belly. Similarly, for the actual advancement of human civilization, the best part of the social body, namely the brahmanas, the ksatriyas and vaisyas (the intelligent class of men, the military class and the mercantile men) should be given special protection. Protection of the laborers should not be neglected, but special protection should be given to the upper orders. Of all classes of men, the brahmanas and the Vaisnavas should be given special protection. They should be worshiped. When their protection is performed, it is just like worshiping God. That is not exactly protection; it is a duty. One should worship the brahmanas and Vaisnavas by offering them all kinds of endowments and sweet words, and if one has no means to offer anything, he must at least use sweet words to pacify them. The Lord personally exhibited this behavior towards the Kumaras.

If this system is not introduced by the leaders, then human civilization will be lost. When there is no protection and special treatment for persons who are devotees of the Lord, who are highly intelligent in spiritual life, then the whole society is lost. The word nanksyati indicates that such a civilization becomes spoiled and is annihilated. The kind of civilization recommended is called deva-patha, which means the "royal road of the demigods." Demigods are supposed to be fully fixed in devotional service, or Krsna consciousness; that is the auspicious path that should be protected. If the authorities or the leaders of society do not give special respect to the brahmanas and Vaisnavas and do not offer them not only sweet words but all facilities, then the path of progress will be lost to human civilization. The Lord

personally wanted to teach this, and therefore He offered so much praise to the Kumaras.

TEXT 24

TEXT

tat te 'nabhistam iva sattva-nidher vidhitsoh
ksemam janaya nija-saktibhir uddhrtareh
naitavata try-adhipater bata visva-bhartus
tejah ksatam tv avanatasya sa te vinodah

SYNONYMS

tat--that destruction of the path of auspiciousness; te--by You; anabhistam--is not liked; iva--as; sattva-nidheh--the reservoir of all goodness; vidhitsoh--desiring to do; ksemam--good; janaya--for the people in general; nija-saktibhih--by Your own potencies; uddhrta--destroyed; areh--the opposite element; na--not; etavata--by this; tri-adhipateh--of the proprietor of the three kinds of creations; bata--O Lord; visva-bhartuh--the maintainer of the universe; tejah--potency; ksatam--reduced; tu--but; avanatasya--submissive; sah--that; te--Your; vinodah--pleasure.

TRANSLATION

Dear Lord, You never want the auspicious path to be destroyed, for You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.

PURPORT

Lord Krsna was never reduced in His position by becoming a cowherd boy or by offering respect to Sudama Brahmana or His other devotees like Nanda Maharaja, Vasudeva, Maharaja Yudhisthira and the Pandavas' mother, Kunti. Everyone knew that He was the Supreme Personality of Godhead, Krsna, yet His behavior was exemplary. The Supreme Personality of Godhead is sac-cid-ananda-vigraha; His form is completely spiritual, full of bliss and knowledge, and it is eternal. Because the living entities are His parts and parcels, originally they also belong to the same quality of eternal form as the Lord, but when they come in contact with maya, the material potency, due to their forgetfulness their existential constitution is covered. We should try to understand the appearance of Lord Krsna in this spirit, as the Kumaras pray to Him. He is eternally a cowherd boy at Vrndavana, He is eternally the leader of the Battle of Kuruksetra, and He is eternally the opulent prince of Dvaraka and the lover of the damsels of Vrndavana; all His appearances are meaningful because they show His real characteristics to the conditioned souls, who have forgotten their relationship with the Supreme Lord. He does everything for their benefit. The force exhibited in the Battle of Kuruksetra by the desire of Krsna and through the agency of Arjuna was also necessary because when people become too irreligious, force is required. Nonviolence in this respect is rascaldom.

TEXT 25

TEXT

yam vanayor damam adhisa bhavan vidhatte
vrttim nu va tad anumanmahi nirvyalikam
asmasu va ya ucito dhriyatam sa dando
ye 'nagasau vayam ayunksmahi kilbisena

SYNONYMS

yam--which; va--or; anayoh--of both of them; damam--punishment;
adhisa--O Lord; bhavan--Your Lordship; vidhatte--awards; vrttim--better
existence; nu--certainly; va--or; tat--that; anumanmahi--we accept;
nirvyalikam--without duplicity; asmasu--to us; va--or; yah--whichever;
ucitah--is proper; dhriyatam--may be awarded; sah--that; dandah--
punishment; ye--who; anagasau--sinless; vayam--we; ayunksmahi--allotted;
kilbisena--with a curse.

TRANSLATION

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.

PURPORT

The sages, the four Kumaras, now reject their cursing of the two doorkeepers, Jaya and Vijaya, because they are now conscious that persons who engage in the service of the Lord cannot be at fault at any stage. It is said that anyone who has implicit faith in the service of the Lord, or who actually engages in transcendental loving service, has all the good qualities of the demigods. Therefore, a devotee cannot be at fault. If sometimes it is found that he is in error by accident or by some temporary arrangement, that should not be taken very seriously. The cursing of Jaya and Vijaya is here repented. Now the Kumaras are thinking in terms of their position in the modes of passion and ignorance, and they are prepared to accept any kind of punishment from the Lord. In general, when dealing with devotees, we should not try to find faults. In Bhagavad-gita also it is confirmed that the devotee who faithfully serves the Supreme Lord, even if found to commit a gross mistake, should be considered a sadhu, or saintly person. Due to former habits he may commit some wrong, but because he is engaged in the service of the Lord, that wrong should not be taken very seriously.

TEXT 26

TEXT

sri-bhagavan uvaca
etau suretara-gatim pratipadya sadyah
samrambha-sambhrta-samadhy-anubaddha-yogau
bhuyah sakasam upayasyata asu yo vah
sapo mayaiva nimitas tad aveta viprah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead replied; etau--these two doorkeepers; sura-itar--demoniac; gatim--the womb; pratipadya--obtaining; sadyah--quickly; samrambha--by anger; sambhrta--intensified;

samadhi--concentration of mind; anubaddha--firmly; yogau--united with Me; bhuyah--again; sakasam--to My presence; upayasyatah--shall return; asu--shortly; yah--which; vah--of you; sapah--curse; maya--by Me; eva--alone; nimitah--ordained; tat--that; aveta--know; viprah--O brahmanas.

TRANSLATION

The Lord replied: O brahmanas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.

PURPORT

The Lord stated that the punishment inflicted by the sages upon the doorkeepers Jaya and Vijaya was conceived by the Lord Himself. Without the Lord's sanction, nothing can happen. It is to be understood that there was a plan in the cursing of the Lord's devotees in Vaikuntha, and His plan is explained by many stalwart authorities. The Lord sometimes desires to fight. The fighting spirit also exists in the Supreme Lord, otherwise how could fighting be manifested at all? Because the Lord is the source of everything, anger and fighting are also inherent in His personality. When He desires to fight with someone, He has to find an enemy, but in the Vaikuntha world there is no enemy because everyone is engaged fully in His service. Therefore He sometimes comes to the material world as an incarnation in order to manifest His fighting spirit.

In Bhagavad-gita (4.8) also it is said that the Lord appears just to give protection to the devotees and to annihilate the nondevotees. The nondevotees are found in the material world, not in the spiritual world; therefore, when the Lord wants to fight, He has to come to this world. But who will fight with the Supreme Lord? No one is able to fight with Him! Therefore, because the Lord's pastimes in the material world are always performed with His associates, not with others, He has to find some devotee who will play the part of an enemy. In Bhagavad-gita the Lord says to Arjuna, "My dear Arjuna, both you and I have appeared many, many times in this material world, but you have forgotten, whereas I remember." Thus Jaya and Vijaya were selected by the Lord to fight with Him in the material world, and that was the reason the sages came to see Him and accidentally the doorkeepers were cursed. It was the Lord's desire to send them to the material world, not perpetually, but for some time. Therefore, just as on a theatrical stage someone takes the part of enemy to the proprietor of the stage, although the play is for a short time and there is no permanent enmity between the servant and the proprietor, so the sura janas (devotees) were cursed by the sages to go to the asura jana, or atheistic families. That a devotee should come into an atheistic family is surprising, but it is simply a show. After finishing their mock fighting, both the devotee and the Lord are again associated in the spiritual planets. That is very explicitly explained here. The conclusion is that no one falls from the spiritual world, or Vaikuntha planet, for it is the eternal abode. But sometimes, as the Lord desires, devotees come into this material world as preachers or as atheists. In each case we must understand that there is a plan of the Lord. Lord Buddha, for example, was an incarnation, yet he preached atheism: "There is no God." But actually there was a plan behind this, as explained in the Bhagavatam.

TEXT 27

TEXT

brahmovaca
atha te munayo drstva
nayanananda-bhajanam
vaikuntham tad-adhistanam
vikuntham ca svayam-prabham

SYNONYMS

brahma uvaca--Lord Brahma said; atha--now; te--those; munayah--sages; drstva--after seeing; nayana--of the eyes; ananda--pleasure; bhajanam--producing; vaikuntham--the Vaikuntha planet; tat--of Him; adhistanam--the abode; vikuntham--the Supreme Personality of Godhead; ca--and; svayam-prabham--self-illuminating.

TRANSLATION

Lord Brahma said: After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.

PURPORT

The transcendental abode of the Supreme Personality of Godhead, as stated in Bhagavad-gita and confirmed in this verse, is self-illuminated. In Bhagavad-gita it is said that in the spiritual world there is no need of sun, moon or electricity. This indicates that all the planets there are self-illuminated, self-sufficient and independent; everything there is complete. Lord Krsna says that once one goes to that Vaikuntha planet, he never returns. The inhabitants of Vaikuntha never return to the material world, but the incident of Jaya and Vijaya was a different case. They came to the material world for some time, and then they returned to Vaikuntha.

TEXT 28

TEXT

bhagavantam parikramya
pranipatyanumanya ca
pratijagmuh pramuditah
samsanto vaisnavim sriyam

SYNONYMS

bhagavantam--the Supreme Personality of Godhead; parikramya--after circumambulating; pranipatya--after offering obeisances; anumanya--after learning; ca--and; pratijagmuh--returned; pramuditah--extremely delighted; samsantah--glorifying; vaisnavim--of the Vaisnavas; sriyam--opulence.

TRANSLATION

The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaisnava.

PURPORT

It is still a respectful practice to circumambulate the Lord in Hindu temples. Especially in Vaisnava temples there is an arrangement for people to offer their respects to the Deity and circumambulate the temple at least three times.

TEXT 29

TEXT

bhagavan anugav aha
yatam ma bhaistam astu sam
brahma-tejah samartho 'pi
hantum necche matam tu me

SYNONYMS

bhagavan--the Supreme Personality of Godhead; anugau--to His two attendants; aha--said; yatam--depart from this place; ma--let there not be; bhaistam--fear; astu--let there be; sam--happiness; brahma--of a brahmana; tejah--the curse; samarthah--being able; api--even; hantum--to nullify; na icche--do not desire; matam--approved; tu--on the contrary; me--by Me.

TRANSLATION

The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval.

PURPORT

As explained in connection with text 26, all the incidents that took place had the approval of the Lord. Ordinarily, there is no possibility that the four sages could be so angry with the doorkeepers, nor could the Supreme Lord neglect His two doorkeepers, nor can one come back from Vaikuntha after once taking birth there. All these incidents, therefore, were designed by the Lord Himself for the sake of His pastimes in the material world. Thus He plainly says that it was done with His approval. Otherwise, it would have been impossible for inhabitants of Vaikuntha to come back to this material world simply because of a brahminical curse. The Lord especially blesses the so-called culprits: "All glories unto you." A devotee, once accepted by the Lord, can never fall down. That is the conclusion of this incident.

TEXT 30

TEXT

etat puraiva nirdistam
ramaya krudhdhaya yada
purapavarita dvari

visanti mayy uparate

SYNONYMS

etat--this departure; pura--formerly; eva--certainly; nirdistam--foretold; ramaya--by Laksmi; krudhdhaya--furious; yada--when; pura--previously; apavarita--prevented; dvari--at the gate; visanti--entering; mayi--as I; uparate--was resting.

TRANSLATION

This departure from Vaikuntha was foretold by Laksmi, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.

TEXT 31

TEXT

mayi samrambha-yogena
nistirya brahma-helanam
pratyesyatam nikasam me
kalenalpiyasa punah

SYNONYMS

mayi--unto Me; samrambha-yogena--by practice of mystic yoga in anger; nistirya--being liberated from; brahma-helanam--the result of disobedience to the brahmanas; pratyesyatam--will come back; nikasam--near; me--Me; kalena--in due course of time; alpiyasa--very short; punah--again.

TRANSLATION

The Lord assured the two Vaikuntha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brahmanas and within a very short time return to Me.

PURPORT

The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of bhakti-yoga in anger they would be delivered from the curses of the brahmanas. Srila Madhva Muni remarks in this connection that by practicing bhakti-yoga one can become free from all sinful reactions. Even a brahma-sapa, or curse by a brahmana, which cannot be overcome by any other means, can be overcome by bhakti-yoga.

One can practice bhakti-yoga in many rasas. There are twelve rasas, five primary and seven secondary. The five primary rasas constitute direct bhakti-yoga, but although the seven secondary rasas are indirect, they are also counted within bhakti-yoga if they are used in the service of the Lord. In other words, bhakti-yoga is all-inclusive. If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in bhakti-yoga, as described in Srimad-Bhagavatam (10.29.15): kamam krodham bhayam. The gopis were attracted to Krsna by bhakti-yoga in a relationship of lusty desire (kama). Similarly, Kamsa was attached to bhakti-yoga by dint of fear of his death. Thus bhakti-yoga is so powerful that even becoming an enemy of the Lord and always

thinking of Him can deliver one very quickly. It is said, visnu-bhaktah smrto daiva asuras tad-vipanyayah: "Devotees of Lord Visnu are called demigods, whereas nondevotees are called asuras." But bhakti-yoga is so powerful that both demigods and asuras can derive its benefits if they always think of the personality of Godhead. The basic principle of bhakti-yoga is to think of the Supreme Lord always. The Lord says in Bhagavad-gita (18.65), man-mana bhava mad-bhaktah: "Always think of Me." It doesn't matter which way one thinks; the very thought of the Personality of Godhead is the basic principle of bhakti-yoga.

In the material planets there are different grades of sinful activities, of which disrespecting a brahmana or a Vaisnava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Visnu, not even favorably but in anger. Thus even if those who are not devotees always think of Visnu, they become free from all sinful activities. Krsna consciousness is the highest form of thought. Lord Visnu is thought of in this age by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. From the statements of the Bhagavatam it appears that if one thinks of Krsna, even as an enemy, that particular qualification--thinking of Visnu, or Krsna--cleanses one of all sins.

TEXT 32

TEXT

dvahsthav adisyā bhagavan
vimāna-sreni-bhusanam
sarvatisayaya lakṣmya
justam svam dhisnyam avisat

SYNONYMS

dvah-sthau--to the doorkeepers; adisyā--just directing them; bhagavan--the Supreme Personality of Godhead; vimāna-sreni-bhusanam--always decorated with first-class airplanes; sarva-atisayaya--in every respect extensively opulent; lakṣmya--opulences; justam--bedecked with; svam--His own; dhisnyam--abode; avisat--went back.

TRANSLATION

After thus speaking at the door of Vaikuntha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.

PURPORT

It is clear from this verse that all the incidents took place at the entrance of Vaikunthaloka. In other words, the sages were not actually within Vaikunthaloka, but were at the gate. It could be asked, "How could they return to the material world if they entered Vaikunthaloka?" But factually they did not enter, and therefore they returned. There are many similar incidents where great yogis and brahmanas, by dint of their yoga practice, have gone from this material world to Vaikunthaloka--but they were not meant to stay there. They came back. It is also confirmed here that the Lord was surrounded by many Vaikuntha airplanes. Vaikunthaloka is described here as having splendid opulence, far surpassing the splendor of this material world.

All other living creatures, including the demigods, are born of Brahma, and Brahma is born of Lord Visnu. Krsna states in Bhagavad-gita, in the Tenth Chapter, aham sarvasya prabhavah: Lord Visnu is the origin of all manifestations in the material world. Those who know that Lord Visnu is the origin of everything, who are conversant with the process of creation and who understand that Visnu, or Krsna, is the most worshipable object of all living entities, engage themselves in Visnu worship as Vaisnavas. The Vedic hymns also confirm this: om tad visnoh paramam padam. The goal of life is to understand Visnu. The Bhagavatam also confirms this elsewhere. Foolish people, not knowing that Visnu is the supreme worshipable object, create so many worshipable objects in this material world, and therefore they fall down.

TEXT 33

TEXT

tau tu girvana-rsabhau
dustarat dhari-lokatah
hata-sriyau brahma-sapad
abhutam vigata-smayau

SYNONYMS

tau--those two gatekeepers; tu--but; girvana-rsabhau--the best of the demigods; dustarat--unable to be avoided; hari-lokatah--from Vaikuntha, the abode of Lord Hari; hata-sriyau--diminished in beauty and luster; brahma-sapat--from the curse of a brahmana; abhutam--became; vigata-smayau--morose.

TRANSLATION

But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brahmanas, became morose and fell from Vaikuntha, the abode of the Supreme Lord.

TEXT 34

TEXT

tada vikuntha-dhisanat
tayor nipatamanayoh
haha-karo mahan asid
vimanagryesu putrakah

SYNONYMS

tada--then; vikuntha--of the Supreme Lord; dhisanat--from the abode; tayoh--as both of them; nipatamanayoh--were falling; haha-karah--roaring in disappointment; mahan--great; asid--occurred; vimana-agryesu--in the best of airplanes; putrakah--O demigods.

TRANSLATION

Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

TEXT 35

TEXT

tav eva hy adhuna praptau
parsada-pravarau hareh
diter jathara-nirvistam
kasyapam teja ulbanam

SYNONYMS

tau--those two doorkeepers; eva--certainly; hi--addressed; adhuna--now; praptau--having gotten; parsada-pravarau--important associates; hareh--of the Supreme Personality of Godhead; diter--of Diti; jathara--womb; nirvistam--entering; kasyapam--of Kasyapa Muni; tejah--semen; ulbanam--very strong.

TRANSLATION

Lord Brahma continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semen of Kasyapa Muni having covered them.

PURPORT

Here is clear proof of how a living entity coming originally from Vaikunthaloka is engaged in material elements. The living entity takes shelter within the semen of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of a body. In this connection it is to be remembered that the mind of Kasyapa Muni was not in order when he conceived the two sons, Hiranyaksa and Hiranyakasipu. Therefore the semen he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and devotional. For this purpose the Garbhadhana-samskara is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiranyaksa and Hiranyakasipu. The conditions of conception are to be carefully studied. This is a very great science.

TEXT 36

TEXT

tayor asurayor adya
tejasa yamayor hi vah
aksiptam teja etarhi
bhagavams tad vidhitsati

SYNONYMS

tayoh--of them; asurayoh--of the two asuras; adya--today; tejasa--by the prowess; yamayoh--of the twins; hi--certainly; vah--of all you demigods; aksiptam--agitated; tejah--power; etarhi--thus certainly; bhagavan--the Supreme Personality of Godhead; tat--that; vidhitsati--desires to do.

TRANSLATION

It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.

PURPORT

Although Hiranyakasipu and Hiranyaksa, formerly Jaya and Vijaya, became asuras, the demigods of this material world could not control them, and therefore Lord Brahma said that neither he nor all the demigods could counteract the disturbance they created. They came within the material world by the order of the Supreme Personality of Godhead, and He alone could counteract such disturbances. In other words, although Jaya and Vijaya assumed the bodies of asuras, they remained more powerful than anyone, thus proving that the Supreme Personality of Godhead desired to fight because the fighting spirit is also within Him. He is the original in everything, but when He desires to fight He must fight with a devotee. Therefore by His desire only were Jaya and Vijaya cursed by the Kumaras. The Lord ordered the gatekeepers to go down to the material world to become His enemies so that He could fight with them and His fighting desires would be satisfied by the service of His personal devotees.

Brahma showed the demigods that the situation created by the darkness, for which they were disturbed, was the desire of the Supreme Lord. He wanted to show that even though these two attendants were coming in the forms of demons, they were very powerful, greater than the demigods, who could not control them. No one can surpass the acts of the Supreme Lord. The demigods were also advised not to try to counteract this incident, because it was ordered by the Lord. Similarly, anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances.

TEXT 37

TEXT

visvasya yah sthiti-layodbhava-hetur adyo
yogesvarair api duratyaya-yogamayah
ksemam vidhasyati sa no bhagavams tryadhisas
tatrasmadiya-vimrsena kiyam iharthah

SYNONYMS

visvasya--of the universe; yah--who; sthiti--maintenance; laya--destruction; udbhava--creation; hetuh--the cause; adyah--the most ancient person; yoga-isvaraih--by the masters of yoga; api--even; duratyaya--cannot be easily understood; yoga-mayah--His yogamaya potency; ksemam--good; vidhasyati--will do; sah--He; nah--of us; bhagavan--the Supreme Personality of Godhead; tri-adhisah--the controller of the three modes of material nature; tatra--there; asmadiya--by our; vimrsena--deliberation; kiyam--what; iha--on this subject; arthah--purpose.

TRANSLATION

My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the

universe. His wonderful creative power, yogamaya, cannot be easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

PURPORT

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculations. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridasa Thakura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridasa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlada Maharaja was put through so many tribulations. The Pandavas, who were direct friends of Kṛṣṇa, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The Bhagavatam's conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuntha planets. Lord Brahma assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahma knew this because he was a great devotee; it was possible for him to understand the plan of the Lord. Thus end the Bhaktivedanta purports of the Third Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "The Two Doorkeepers of Vaikuntha, Jaya and Vijaya, Cursed by the Sages."

Chapter Seventeen

Victory of Hiraṇyākṣa Over All the Directions of the Universe

TEXT 1

TEXT

maitreya uvaca
nisamyatma-bhuva gitam
karanam sankayojjhitah
tatah sarve nyavartanta
tridivaya divaukasah

SYNONYMS

maitreyaḥ--the sage Maitreya; uvaca--said; nisamya--upon hearing; atma-bhuva--by Brahma; gitam--explanation; karanam--the cause; sankaya--from fear; ujjhitah--freed; tatah--then; sarve--all; nyavartanta--returned; tri-divaya--to the heavenly planets; diva-okasah--the demigods (who inhabit the higher planets).

TRANSLATION

Sri Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness

explained by Brahma, who was born from Visnu. Thus they all returned to their respective planets.

PURPORT

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahma. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material existence are eating, sleeping, fearing and mating. The fear element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kuruksetra, but he approached the authority, Krsna, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahma for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

TEXT 2

TEXT

ditis tu bhartur adesad
apatya-parisankini
purne varsa-sate sadhvi
putrau prasusuve yamau

SYNONYMS

ditih--Diti; tu--but; bhartuh--of her husband; adesat--by the order; apatya--from her children; parisankini--being apprehensive of trouble; purne--full; varsa-sate--after one hundred years; sadhvi--the virtuous lady; putrau--two sons; prasusuve--begot; yamau--twins.

TRANSLATION

The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

TEXT 3

TEXT

utpata bahavas tatra
nipetur jayamanayoh
divi bhuvy antarikse ca
lokasyoru-bhayavahah

SYNONYMS

utpatah--natural disturbances; bahavah--many; tatra--there; nipetuh--occurred; jayamanayoh--on their birth; divi--in the heavenly planets; bhuvi--on the earth; antarikse--in outer space; ca--and; lokasya--to the world; uru--greatly; bhaya-avahah--causing fear.

TRANSLATION

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

TEXT

sahacala bhuvas celur
disah sarvah prajajvaluh
solkas casanayah petuh
ketavas carti-hetavah

SYNONYMS

saha--along with; acalah--the mountains; bhuvah--of the earth; celuh--shook; disah--directions; sarvah--all; prajajvaluh--blazed like fire; sa--with; ulkah--meteors; ca--and; asanayah--thunderbolts; petuh--fell; ketavah--comets; ca--and; arti-hetavah--the cause of all inauspiciousness.

TRANSLATION

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

PURPORT

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also increasing. There is no doubt about this, as we can understand from the statements of the Bhagavatam.

TEXT 5

TEXT

vavau vayuh suduhsparsah
phut-karan irayan muhuh
unmulayan naga-patin
vataniko rajo-dhvajah

SYNONYMS

vavau--blew; vayuh--the winds; su-duhsparsah--unpleasant to touch; phut-karan--hissing sounds; irayan--giving out; muhuh--again and again; unmulayan--uprooting; naga-patin--gigantic trees; vatya--cyclonic air; anikah--armies; rajah--dust; dhvajah--ensigns.

TRANSLATION

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

PURPORT

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is insufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden, sinful activity.

TEXT 6

TEXT

uddhasat-tadid-ambhoda-
ghataya nasta-bhagane
vyomni pravista-tamasa
na sma vyadrsyate padam

SYNONYMS

uddhasat--laughing loudly; tadit--lightning; ambhoda--of clouds; ghataya--by masses; nasta--lost; bha-gane--the luminaries; vyomni--in the sky; pravista--enveloped; tamasa--by darkness; na--not; sma vyadrsyate--could be seen; padam--any place.

TRANSLATION

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

TEXT 7

TEXT

cukrosa vimana vardhir
udurmih ksubhitodarah
sodapanas ca saritas
cuksuhuh suska-pankajah

SYNONYMS

cukrosa--wailed aloud; vimanah--stricken with sorrow; vardhih--the ocean; udurmih--high waves; ksubhita--agitated; udarah--the creatures inside; sa-udapanah--with the drinking water of the lakes and the wells; ca--and; saritah--the rivers; cuksuhuh--were agitated; suska--withered; pankajah--lotus flowers.

TRANSLATION

The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

TEXT

muhuh paridhayo 'bhuvan
sarahvoh sasi-suryayoh
nirghata ratha-nirhrada
vivarebhyah prajajnire

SYNONYMS

muhuh--again and again; paridhayah--misty halos; abhuvan--appeared; sa-rahvoh--during eclipses; sasi--of the moon; suryayoh--of the sun; nirghatah--claps of thunder; ratha-nirhradah--sounds like those of rattling chariots; vivarebhyah--from the mountain caves; prajajnire--were produced.

TRANSLATION

Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.

TEXT 9

TEXT

antar-gramesu mukhato
vamantyo vahnim ulbanam
srgaloluka-tankaraih
pranedur asivam sivah

SYNONYMS

antah--in the interior; gramesu--in the villages; mukhatah--from their mouths; vamantyah--vomiting; vahnim--fire; ulbanam--fearful; srgala--jackals; uluka--owls; tankaraih--with their cries; praneduh--created their respective vibrations; asivam--portentously; sivah--the she-jackals.

TRANSLATION

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

TEXT 10

TEXT

sangitavad rodanavad
unnamayya sirodharam

vyamuncan vividha vaco
grama-simhas tatas tatah

SYNONYMS

sangita-vat--like singing; rodana-vat--like wailing; unnamayya--
raising; sirodharam--the neck; vyamuncan--uttered; vividhah--various;
vacah--cries; grama-simhah--the dogs; tatah tatah--here and there.

TRANSLATION

Raising their necks, dogs cried here and there, now in the manner of
singing and now of wailing.

TEXT 11

TEXT

kharas ca karkasaih ksattah
khurair ghnanto dhara-talam
kharkara-rabhasa mattah
paryadhavan varuthasah

SYNONYMS

kharah--asses; ca--and; karkasaih--hard; ksattah--O Vidura; khuraih--
with their hooves; ghnantah--striking; dhara-talam--the surface of the
earth; khah-kara--braying; rabhasah--wildly engaged in; mattah--mad;
paryadhavan--ran hither and thither; varuthasah--in herds.

TRANSLATION

O Vidura, the asses ran hither and thither in herds, striking the
earth with their hard hooves and wildly braying.

PURPORT

Asses also feel very respectable as a race, and when they run in
flocks hither and thither in so-called jollity, it is understood to be a
bad sign for human society.

TEXT 12

TEXT

rudanto rasabha-trasta
nidad udapatan khagah
ghose 'ranye ca pasavah
sakrn-mutram akurvata

SYNONYMS

rudantah--shrieking; rasabha--by the asses; trastah--frightened;
nidad--from the nest; udapatan--flew up; khagah--birds; ghose--in the
cowshed; aranye--in the woods; ca--and; pasavah--the cattle; sakrt--dung;
mutram--urine; akurvata--passed.

TRANSLATION

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

TEXT

gavo 'trasann asrg-dohas
toyadah puya-varsinah
vyarudan deva-lingani
drumah petur vinanilam

SYNONYMS

gavah--the cows; atrasan--were frightened; asrk--blood; dohah--yielding; toyadah--clouds; puya--pus; varsinah--raining; vyarudan--shed tears; deva-lingani--the images of the gods; drumah--trees; petuh--fell down; vina--without; anilam--a blast of wind.

TRANSLATION

Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

TEXT

grahan punyataman anye
bhaganams capi dipitah
aticerur vakra-gatya
yuyudhus ca parasparam

SYNONYMS

grahan--planets; punya-taman--most auspicious; anye--others (the ominous planets); bha-ganan--luminaries; ca--and; api--also; dipitah--illuminating; aticeruh--overlapped; vakra-gatya--taking retrograde courses; yuyudhuh--came into conflict; ca--and; parah-param--with one another.

TRANSLATION

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

PURPORT

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species--pious lands, pious trees, etc. It is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets

shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

TEXT

drstványams ca mahotpatan
atat-tattva-vidah prajah
brahma-putran rte bhita
menire visva-samplavam

SYNONYMS

drstva--having seen; anyan--others; ca--and; maha--great; utpatan--evil omens; a-tat-tattva-vidah--not knowing the secret (of the portents); prajah--people; brahma-putran--the sons of Brahma (the four Kumaras); rte--except; bhita--being fearful; menire--thought; visva-samplavam--the dissolution of the universe.

TRANSLATION

Marking these and many other omens of evil times, everyone but the four sage-sons of Brahma, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

PURPORT

According to Bhagavad-gita, Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Krsna in Krsna consciousness can be saved. We can learn from the description of the Srimad-Bhagavatam that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons--those born of Diti--yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the garbhadhana process for begetting good children. In Bhagavad-gita Arjuna informed Krsna that if there is unwanted population (varna-sankara), the entire world will appear to be hell. People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the garbhadhana ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquillity, we

cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

TEXT 16

TEXT

tav adi-daityau sahasa
vyajyamanatma-paurusau
vavrdhate 'sma-sarena
kayenadri-pati iva

SYNONYMS

tau--those two; adi-daityau--demons in the beginning of creation; sahasa--quickly; vyajyamana--being manifest; atma--own; paurusau--prowess; vavrdhate--grew; asma-sarena--steellike; kayena--with bodily frames; adri-pati--two great mountains; iva--like.

TRANSLATION

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steellike frames which began to grow just like two great mountains.

PURPORT

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuntha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons, they became so angry that they were not concerned with the Supreme Personality of Godhead, but simply with physical comforts and physical upliftment.

TEXT 17

TEXT

divi-sprsau hema-kirita-kotibhir
niruddha-kasthau sphurad-angada-bhujau
gam kampayantau caranaih pade pade
katya sukancyarkam atitya tasthatuh

SYNONYMS

divi-sprsau--touching the sky; hema--golden; kirita--of their helmets; kotibhir--with the crests; niruddha--blocked; kasthau--the directions; sphurat--brilliant; angada--bracelets; bhujau--on whose arms; gam--the earth; kampayantau--shaking; caranaih--with their feet; pade pade--at every step; katya--with their waists; su-kancya--with beautiful decorated belts; arkam--the sun; atitya--surpassing; tasthatuh--they stood.

TRANSLATION

Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

PURPORT

In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will tremble and when they stand it will appear that they cover the sun and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.

TEXT 18

TEXT

prajapatir nama tayor akarsid
yah prak sva-dehad yamayor ajayata
tam vai hiranyakasipum viduh praja
yam tam hiranyaksam asuta sagratah

SYNONYMS

prajapatih--Kasyapa; nama--names; tayoh--of the two; akarsit--gave; yah--who; prak--first; sva-dehat--from his body; yamayoh--of the twins; ajayata--was delivered; tam--him; vai--indeed; hiranyakasipum--Hiranyakasipu; viduh--know; prajah--people; yam--whom; tam--him; hiranyaksam--Hiranyaksa; asuta--gave birth to; sa--she (Diti); agratah--first.

TRANSLATION

Kasyapa, Prajapati, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiranyaksa, and the one who was first conceived by Diti he named Hiranyakasipu.

PURPORT

There is an authoritative Vedic literature called Pinda-siddhi in which the scientific understanding of pregnancy is very nicely described. It is stated that when the male secretion enters the menstrual flux in the uterus in two successive drops, the mother develops two embryos in her womb, and she brings forth twins in a reverse order to that in which they were first conceived; the child conceived first is born later, and the one conceived later is brought forth first. The first child conceived in the womb lives behind the second child, so when birth takes place the second child appears first, and the first child appears second. In this case it is understood that Hiranyaksa, the second child conceived, was delivered first, whereas Hiranyakasipu, the child who was behind him, having been conceived first, was born second.

TEXT 19

TEXT

cakre hiranyakasipur
dorbhyam brahma-varena ca
vase sa-palal lokams trin
akuto-mrtyur uddhatah

SYNONYMS

cakre--made; hiranyakasipuh--Hiranyakasipu; dorbhyam--by his two arms; brahma-varena--by the benediction of Brahma; ca--and; vase--under his control; sa-palan--along with their protectors; lokan--the worlds; trin--three; akutah-mrtyuh--fearing death from no one; uddhatah--puffed up.

TRANSLATION

The elder child, Hiranyakasipu, was unafraid of death from anyone within the three worlds because he received a benediction from Lord Brahma. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

PURPORT

As will be revealed in later chapters, Hiranyakasipu underwent severe austerity and penance to satisfy Brahma and thus receive a benediction of immortality. Actually, it is impossible even for Lord Brahma to give anyone the benediction of becoming immortal, but indirectly Hiranyakasipu received the benediction that no one within this material world would be able to kill him. In other words, because he originally came from the abode of Vaikuntha, he was not to be killed by anyone within this material world. The Lord desired to appear Himself to kill him. One may be very proud of his material advancement in knowledge, but he cannot be immune to the four principles of material existence, namely birth, death, old age and disease. It was the Lord's plan to teach people that even Hiranyakasipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiranyakasipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever. So many emperors have ascended to power, and they are now lost in oblivion; that is the history of the world.

TEXT 20

TEXT

hiranyakso 'nujas tasya
priyah priti-krd anvaham
gada-panir divam yato
yuyutsur mrgayan ranam

SYNONYMS

hiranyaksah--Hiranyaksa; anujah--younger brother; tasya--his; priyah--beloved; priti-krt--ready to please; anu-aham--every day; gada-panih--with a club in hand; divam--to the higher planets; yatah--traveled; yuyutsuh--desirous to fight; mrgayan--seeking; ranam--combat.

TRANSLATION

His younger brother, Hiranyaksa, was always ready to satisfy his elder brother by his activities. Hiranyaksa took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy Hiranyakasipu.

PURPORT

The demoniac spirit is to train all family members to exploit the resources of this universe for personal sense gratification, whereas the godly spirit is to engage everything in the service of the Lord. Hiranyakasipu was himself very powerful, and he made his younger brother, Hiranyaksa, powerful to assist him in fighting with everyone and lording it over material nature as long as possible. If possible, he wanted to rule the universe eternally. These are demonstrations of the spirit of the demoniac living entity.

TEXT 21

TEXT

tam viksyā duhsaha-javam
ranat-kancana-nupuram
vaijayantya sraja justam
amsa-nyasta-maha-gadam

SYNONYMS

tam--him; viksyā--having seen; duhsaha--difficult to control; javam--temper; ranat--tinkling; kancana--gold; nupuram--anklets; vaijayantya sraja--with a vaijayanti garland; justam--adorned; amsa--on his shoulder; nyasta--rested; maha-gadam--a huge mace.

TRANSLATION

Hiranyaksa's temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

TEXT 22

TEXT

mano-virya-varotsiktam
asrnyam akuto-bhayam
bhita nililyire devas
tarksya-trasta ivahayah

SYNONYMS

manah-virya--by mental and bodily strength; vara--by the boon; utsiktam--proud; asrnyam--not able to be checked; akutah-bhayam--fearing no one; bhita--frightened; nililyire--hid themselves; devah--the demigods; tarksyā--Garuda; trastah--frightened of; iva--like; ahayah--snakes.

TRANSLATION

His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuda.

PURPORT

The asuras are generally strongly built, as described here, and therefore their mental condition is very sound, and their prowess is also extraordinary. Hiranyaksa and Hiranyakasipu, having received the boon that they would not be killed by any other living entity within this universe, were almost immortal, and thus they were completely fearless.

TEXT 23

TEXT

sa vai tirohitan drstva
mahasa svena daitya-rat
sendran deva-ganan ksiban
apasyan vyanadat bhramam

SYNONYMS

sah--he; vai--indeed; tirohitan--vanished; drstva--having seen; mahasa--by might; svena--his own; daitya-rat--the chief of the Daityas (demons); sa-indran--along with Indra; deva-ganan--the demigods; ksiban--intoxicated; apasyan--not finding; vyanadat--roared; bhramam--loudly.

TRANSLATION

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

TEXT 24

TEXT

tato nivrttah kridisyan
gambhiram bhima-nisvanam
vijagahe maha-sattvo
vardhim matta iva dvipah

SYNONYMS

tatah--then; nivrttah--returned; kridisyan--for the sake of sport; gambhiram--deep; bhima-nisvanam--making a terrible sound; vijagahe--dived; maha-sattvah--the mighty being; vardhim--in the ocean; mattah--in wrath; iva--like; dvipah--an elephant.

TRANSLATION

After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

TEXT 25

TEXT

tasmin praviste varunasya sainika
yado-ganah sanna-dhiyah sasadhvasah
ahanyamana api tasya varcasa
pradharsita durataram pradudruvuh

SYNONYMS

tasmin praviste--when he entered the ocean; varunasya--of Varuna; sainikah--the defenders; yadah-ganah--the aquatic animals; sanna-dhiyah--depressed; sa-sadhvasah--with fear; ahanyamanah--not being hit; api--even; tasya--his; varcasa--by splendor; pradharsitah--stricken; durataram--far away; pradudruvuh--they ran fast.

TRANSLATION

On his entering the ocean, the aquatic animals who formed the host of Varuna were stricken with fear and ran far away. Thus Hiranyaksa showed his splendor without dealing a blow.

PURPORT

Materialistic demons sometimes appear to be very powerful and are seen to establish their supremacy throughout the world. Here also it appears that Hiranyaksa, by his demoniac strength, actually established his supremacy throughout the universe, and the demigods were afraid of his uncommon power. Not only were the demigods in space afraid of the demons Hiranyakasipu and Hiranyaksa, but so also were the aquatic animals within the sea.

TEXT 26

TEXT

sa varsa-pugan udadhau maha-balas
caran mahormin chvasaneritan muhuh
maurvyabhijaghe gadaya vibhavarim
asedivams tata purim pracetasah

SYNONYMS

sah--he; varsa-pugan--for many years; udadhau--in the ocean; maha-balah--mighty; caran--moving; maha-urmin--gigantic waves; svasana--by the wind; iritan--tossed; muhuh--again and again; maurvya--iron; abhijaghe--he struck; gadaya--with his mace; vibhavarim--Vibhavari; asedivan--reached; tata--O dear Vidura; purim--the capital; pracetasah--of Varuna.

TRANSLATION

Moving about in the ocean for many, many years, the mighty Hiranyaksa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhavari, the capital of Varuna.

PURPORT

Varuna is supposed to be the predominating deity of the waters, and his capital, which is known as Vibhavari, is within the watery kingdom.

TEXT 27

TEXT

tatropalabhyasura-loka-palakam
yado-gananam rsabham pracetasam
smayan pralabdhum pranipatya nicavaj
jagada me dehy adhiraja samyugam

SYNONYMS

tatra--there; upalabhya--having reached; asura-loka--of the regions where the demons reside; palakam--the guardian; yadah-gananam--of the aquatic creatures; rsabham--the lord; pracetasam--Varuna; smayan--smiling; pralabdhum--to make fun; pranipatya--having bowed down; nicavat--like a lowborn man; jagada--he said; me--to me; dehi--give; adhiraja--O great lord; samyugam--battle.

TRANSLATION

Vibhavari is the home of Varuna, lord of the aquatic creatures and guardian of the lower regions of the universe, where the demons generally reside. There Hiranyaksa fell at Varuna's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

PURPORT

The demonic person always challenges others and tries to occupy others' property by force. Here these symptoms are fully displayed by Hiranyaksa, who begged war from a person who had no desire to fight.

TEXT 28

TEXT

tvam loka-palo 'dhipatir brhat-sravah
virypah durmada-vira-maninam
vijitya loke 'khila-daitya-danavan
yad rajasuyena purayajat prabho

SYNONYMS

tvam--you (Varuna); loka-palah--guardian of the planet; adhipatih--a ruler; brhat-sravah--of wide fame; virya--the power; apahah--diminished; durmada--of the proud; vira-maninam--thinking themselves very big heroes; vijitya--having conquered; loke--in the world; akhila--all; daitya--the demons; danavan--the Danavas; yat--whence; raja-suyena--with a Rajasuya sacrifice; pura--formerly; ayajat--worshiped; prabho--O lord.

TRANSLATION

You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Danavas in the world, you once performed a Rajasuya sacrifice to the Lord.

TEXT 29

TEXT

sa evam utsikta-madena vidvisa
drdham pralabdho bhagavan apam patih
rosam samuttham samayan svaya dhiya
vyavocad angopasamam gata vayam

SYNONYMS

sah--Varuna; evam--thus; utsikta--puffed up; madena--with vanity; vidvisa--by the enemy; drdham--deeply; pralabdho--mocked; bhagavan--worshipful; apam--of the waters; patih--the lord; rosam--anger; samuttham--sprung up; samayan--controlling; svaya dhiya--by his reason; vyavocat--he replied; anga--O dear one; upasamam--desisting from warfare; gatah--gone; vayam--we.

TRANSLATION

Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

PURPORT

As we see, warmongering materialists always create fighting without reason.

TEXT 30

TEXT

pasyami nanyam purusat puratanad
yah samyuge tvam rana-marga-kovidam
aradhaisyaty asurarsabhehi tam
manasvino yam grnate bhavadsah

SYNONYMS

pasyami--I see; na--not; anyam--other; purusat--than the person; puratanat--most ancient; yah--who; samyuge--in battle; tvam--to you; rana-marga--in the tactics of war; kovidam--very much skilled; aradhaisyati--will give satisfaction; asura-rsabha--O chief of the asuras; ihi--approach; tam--Him; manasvinah--heroes; yam--whom; grnate--praise; bhavadsah--like you.

TRANSLATION

You are so skilled in war that I do not see anyone else but the most ancient person, Lord Visnu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.

PURPORT

Aggressive materialistic warriors are actually punished by the Supreme Lord for their policy of unnecessarily disturbing world peace. Therefore Varuna advised Hiranyaksa that the right course to satisfy his fighting spirit would be to seek to fight with Visnu.

TEXT 31

TEXT

tam viram arad abhipadya vismayah
sayisyase vira-saye svabhir vrtah
yas tvad-vidhanam asatam prasantaye
rupani dhatte sad-anugrahecchaya

SYNONYMS

tam--Him; viram--the great hero; arad--quickly; abhipadya--on reaching; vismayah--rid of pride; sayisyase--you will lie down; virasaye--on the battlefield; svabhir--by dogs; vrtah--surrounded; yah--He who; tvad-vidhanam--like you; asatam--of wicked persons; prasantaye--for the extermination; rupani--forms; dhatte--He assumes; sat--to the virtuous; anugraha--to show His grace; icchaya--with a desire.

TRANSLATION

Varuna continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varaha.

PURPORT

Asuras do not know that their bodies consist of the five elements of material nature and that when they fall they become objects of pastimes for dogs and vultures. Varuna advised Hiranyaksa to meet Visnu in His boar incarnation so that his hankering for aggressive war would be satisfied and his powerful body would be vanquished. Thus end the Bhaktivedanta purports of the Third Canto, Seventeenth Chapter, of the Srimad-Bhagavatam, entitled "Victory of Hiranyaksa Over All the Directions of the Universe."

Chapter Eighteen

The Battle Between Lord Boar and the Demon Hiranyaksa

TEXT 1

TEXT

maitreya uvaca
tad evam akarnya jalesa-bhasitam
maha-manas tad viganayya durmadah

harer viditva gatim anga naradad
rasatalam nirvivise tvaranvitah

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; tat--that; evam--thus; akarnya--hearing; jala-isa--of the controller of water, Varuna; bhasitam--words; maha-manah--proud; tat--those words; viganayya--having paid little heed to; durmadah--vainglorious; hareh--of the Supreme Personality of Godhead; viditva--having learned; gatim--the whereabouts; anga--O dear Vidura; naradat--from Narada; rasatalam--to the depths of the ocean; nirvivise--entered; tvara-anvitah--with great speed.

TRANSLATION

Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuna. O dear Vidura, he learned from Narada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

PURPORT

Materialistic warmongers are not even afraid to fight with their mightiest enemy, the Personality of Godhead. The demon was very encouraged to learn from Varuna that there was one fighter who could actually combat him, and he was very enthusiastic to search out the Supreme Personality of Godhead just to give Him a fight, even though it was predicted by Varuna that by fighting with Visnu he would become prey for dogs, jackals and vultures. Since demoniac persons are less intelligent, they dare to fight with Visnu, who is known as Ajita, or one who has never been conquered.

TEXT 2

TEXT

dadarsa tatrabhijitam dhara-dharam
pronniyamanavanim agra-damstraya
musnantam aksna sva-ruco 'runa-sriya
jahasa caho vana-gocaroh mrgah

SYNONYMS

dadarsa--he saw; tatra--there; abhijitam--the victorious; dhara--the earth; dharam--bearing; pronniyamana--being raised upward; avanim--the earth; agra-damstraya--by the tip of His tusk; musnantam--who was diminishing; aksna--with His eyes; sva-rucah--Hiranyaksha's own splendor; aruna--reddish; sriya--radiant; jahasa--he laughed; ca--and; aho--oh; vana-gocaroh--amphibious; mrgah--beast.

TRANSLATION

He saw there the all-powerful Personality of Godhead in His boar incarnation, bearing the earth upward on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: Oh, an amphibious beast!

PURPORT

In a previous chapter we have discussed the incarnation of the Supreme Personality of Godhead as Varaha, the boar. While Varaha, with His tusks, engaged in uplifting the submerged earth from the depths of the waters, this great demon Hiranyaksa met Him and challenged Him, calling Him a beast. Demons cannot understand the incarnations of the Lord; they think that His incarnations as a fish or boar or tortoise are big beasts only. They misunderstand the body of the Supreme Personality of Godhead, even in His human form, and they deride His descent. In the Caitanya-sampradaya there is sometimes a demoniac misconception about the descent of Nityananda Prabhu. Nityananda Prabhu's body is spiritual, but demoniac persons consider the body of the Supreme Personality to be material, just like ours. Avajananti mam mudhah: persons who have no intelligence deride the transcendental form of the Lord as material.

TEXT 3

TEXT

ahainam ehy ajna mahim vimunca no
rasaukasam visva-srjeyam arpita
na svasti yasyasy anaya mameksatah
suradhamasadita-sukarakrte

SYNONYMS

aha--Hiranyaksa said; enam--to the Lord; ehi--come and fight; ajna--O fool; mahim--the earth; vimunca--give up; nah--to us; rasa-okasam--of the inhabitants of the lower regions; visva-srja--by the creator of the universe; iyam--this earth; arpita--entrusted; na--not; svasti--well-being; yasyasi--You will go; anaya--with this; mama iksatah--while I am seeing; sura-adhama--O lowest of the demigods; asadita--having taken; sukara-akrte--the form of a boar.

TRANSLATION

The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

PURPORT

Sridhara Svami, commenting on this verse, states that although the demon wanted to deride the Personality of Godhead in the form of a boar, actually he worshiped Him in several words. For example, he addressed Him as vana-gocarah, which means "one who is a resident of the forest," but another meaning of vana-gocarah is "one who lies on the water." Visnu lies on the water, so the Supreme Personality of Godhead can be properly addressed in this way. The demon also addressed Him as mrgah, indicating, unintentionally, that the Supreme Personality is sought after by great sages, saintly persons and transcendentalists. He also addressed Him as ajna. Sridhara Svami says that jna means "knowledge," and there is no knowledge which is unknown to the Supreme Personality of Godhead. Indirectly, therefore, the demon said that Visnu knows everything. The demon addressed Him as suradhama. Sura means "the demigods," and adhama means "Lord of all there is." He is Lord of all the demigods; therefore He is the best of all demigods, or God. When the demon used the phrase

"in my presence," the implied meaning was, "In spite of my presence, You are completely able to take away the earth." Na svasti yasyasi: "unless You kindly take this earth from our custody, there can be no good fortune for us."

TEXT 4

TEXT

tvam nah sapatnair abhavaya kim bhrto
yo mayaya hantya asuran paroksa-jit
tvam yogamaya-balam alpa-paurusam
samsthapya mudha pramrje suhrc-chucah

SYNONYMS

tvam--You; nah--us; sapatnaih--by our enemies; abhavaya--for killing; kim--is it that; bhrtah--maintained; yah--He who; mayaya--by deception; hanti--kills; asuran--the demons; paroksa-jit--who conquered by remaining invisible; tvam--You; yogamaya-balam--whose strength is bewildering power; alpa-paurusam--whose power is meager; samsthapya--after killing; mudha--fool; pramrje--I shall wipe out; suhrt-sucah--the grief of my kinsmen.

TRANSLATION

You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.

PURPORT

The demon used the word abhavaya, which means "for killing." Sridhara Svami comments that this "killing" means liberating, or, in other words, killing the process of continued birth and death. The Lord kills the process of birth and death and keeps Himself invisible. The activities of the Lord's internal potency are inconceivable, but by a slight exhibition of this potency, the Lord, by His grace, can deliver one from nescience. Sucah means "miseries"; the miseries of material existence can be extinguished by the Lord by His potential energy of internal yogamaya. In the Upanisads (Svetasvatara Upanisad 6.8) it is stated, parasya saktir vividhaiva sruyate. The Lord is invisible to the eyes of the common man, but His energies act in various ways. When demons are in adversity, they think that God is hiding Himself and is working by His mystic potency. They think that if they can find God they can kill Him just by seeing Him. Hiranyaksa thought that way, and he challenged the Lord: "You have done tremendous harm to our community, taking the part of the demigods, and You have killed our kinsmen in so many ways, always keeping Yourself hidden. Now I see You face to face, and I am not going to let You go. I shall kill You and save my kinsmen from Your mystic misdeeds."

Not only are demons always anxious to kill God with words and philosophy, but they think that if one is materially powerful he can kill God with materially fatal weapons. Demons like Kamsa, Ravana and Hiranyakasipu thought themselves powerful enough to kill even God. Demons cannot understand that God, by His multifarious potencies, can work so wonderfully that He can be present everywhere and still remain in His eternal abode, Goloka Vrndavana.

TEXT 5

TEXT

tvayi samsthite gadaya sirna-sirsany
asmad-bhuja-cyutaya ye ca tubhyam
balim haranty rsayo ye ca devah
svayam sarve na bhavisyantya amulah

SYNONYMS

tvayi--when You; samsthite--are killed; gadaya--by the mace; sirna--smashed; sirsani--skull; asmat-bhuja--from my hand; cyutaya--released; ye--those who; ca--and; tubhyam--to You; balim--presentations; haranti--offer; rsayah--sages; ye--those who; ca--and; devah--demigods; svayam--automatically; sarve--all; na--not; bhavisyanti--will exist; amulah--without roots.

TRANSLATION

The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

PURPORT

Demons are very much disturbed when devotees worship the Lord in the prescribed ways recommended in the scriptures. In the Vedic scriptures, the neophyte devotees are advised to engage in nine kinds of devotional service, such as to hear and chant the holy name of God, to remember Him always, to chant on beads Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, to worship the Lord in the form of His Deity incarnation in the temples, and to engage in various activities of Krsna consciousness to increase the number of godly persons for perfect peace in the world. Demons do not like such activity. They are always envious of God and His devotees. Their propaganda not to worship in the temple or church but simply to make material advancement for satisfaction of the senses is always current. The demon Hiranyaksa, upon seeing the Lord face to face, wanted to make a permanent solution by killing the Personality of Godhead with his powerful mace. The example of an uprooted tree mentioned here by the demon is very significant. Devotees accept that God is the root of everything. Their example is that just as the stomach is the source of energy of all the limbs of the body, God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, Krsna consciousness, or developing love of Krsna, is the sublime method for satisfying the source of all happiness. The demon wants to uproot this source because if the root, God, were to be checked, the activities of the Lord and the devotees would automatically stop. The demon would be very much satisfied by such a situation in society. Demons are always anxious to have a godless society for their sense gratification. According to Sridhara Svami, this verse means that when the demon would be deprived of his mace by the Supreme Personality of Godhead, not only the neophyte devotees but also the ancient sagacious devotees of the Lord would be very much satisfied.

TEXT 6

TEXT

sa tudyamano 'ri-durukta-tomarair
damstragra-gam gam upalaksya bhitam
todam mrsan niragad ambu-madhyad
grahahatah sa-karenur yathebhah

SYNONYMS

sah--He; tudyamanah--being pained; ari--of the enemy; durukta--by the abusive words; tomaraih--by the weapons; damstra-agra--on the ends of His tusks; gam--situated; gam--the earth; upalaksya--seeing; bhitam--frightened; todam--the pain; mrsan--bearing; niragat--He came out; ambu-madhyat--from the midst of the water; graha--by a crocodile; ahatah--attacked; sa-karenuh--along with a she-elephant; yatha--as; ibhah--an elephant.

TRANSLATION

Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.

PURPORT

The Mayavadi philosopher cannot understand that the Lord has feelings. The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied. The Supreme Personality of Godhead is decried by the Mayavadi philosophers, who are almost demons. They say that God has no head, no form, no existence and no legs, hands or other bodily limbs. In other words, they say that He is dead or lame. All these misconceptions of the Supreme Lord are a source of dissatisfaction to Him; He is never pleased with such atheistic descriptions. In this case, although the Lord felt sorrow from the piercing words of the demon, He delivered the earth for the satisfaction of the demigods, who are ever His devotees. The conclusion is that God is as sentient as we are. He is satisfied by our prayers and dissatisfied by our harsh words against Him. In order to give protection to His devotee, He is always ready to tolerate insulting words from the atheists.

TEXT 7

TEXT

tam nihsarantam salilad anudruto
hiranya-keso dviradam yatha jhasah
karala-damstro 'sani-nisvano 'bravid
gata-hriyam kim tv asatam vigarhitam

SYNONYMS

tam--Him; nihsarantam--coming out; salilat--from the water; anudrutah--chased; hiranya-kesah--having golden hair; dviradam--an elephant; yatha--as; jhasah--a crocodile; karala-damstrah--having fearful teeth; asani-

nisvanah--roaring like thunder; abravit--he said; gata-hriyam--for those who are shameless; kim--what; tu--indeed; asatam--for the wretches; vigarhitam--reproachable.

TRANSLATION

The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!

PURPORT

When the Lord was coming out of the water, taking the earth in His arms to deliver it, the demon derided Him with insulting words, but the Lord did not care because He was very conscious of His duty. For a dutiful man there is nothing to fear. Similarly, those who are powerful have no fear of derision or unkind words from an enemy. The Lord had nothing to fear from anyone, yet He was merciful to His enemy by neglecting him. Although apparently He fled from the challenge, it was just to protect the earth from calamity that He tolerated Hiranyaksa's deriding words.

TEXT 8

TEXT

sa gam udastat salilasya gocare
vinyasya tasyam adadhat sva-sattvam
abhistuto visva-srja prasunair
apuryamano vibudhaih pasyato 'reh

SYNONYMS

sah--the Lord; gam--the earth; udastat--on the surface; salilasya--of the water; gocare--within His sight; vinyasya--having placed; tasyam--to the earth; adadhat--He invested; sva--His own; sattvam--existence; abhistutah--praised; visva-srja--by Brahma (the creator of the universe); prasunaih--by flowers; apuryamanah--becoming satisfied; vibudhaih--by the demigods; pasyatah--while looking on; areh--the enemy.

TRANSLATION

The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahma, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

PURPORT

Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed upon them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of

gravitation, but the law of gravitation works under the control or direction of the Supreme Lord. That is the version of Bhagavad-gita, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems--behind everything--is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahma, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

TEXT 9

TEXT

paranusaktam tapaniyopakalpam
maha-gadam kancana-citra-damsam
marmani abhiksnam pratudentam duruktaih
pracanda-manyuh prahasams tam babhase

SYNONYMS

para--from behind; anusaktam--who followed very closely; tapaniya-upakalpam--who had a considerable amount of gold ornaments; maha-gadam--with a great mace; kancana--golden; citra--beautiful; damsam--armor; marmani--the core of the heart; abhiksnam--constantly; pratudentam--piercing; duruktaih--by abusive words; pracanda--terrible; manyuh--anger; prahasan--laughing; tam--to him; babhase--He said.

TRANSLATION

The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

PURPORT

The Lord could have chastised the demon immediately while the demon was deriding the Lord with ill words, but the Lord tolerated him to please the demigods and to show that they should not be afraid of demons while discharging their duties. Therefore His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is always present to protect them. The demon's derision of the Lord was just like the barking of dogs; the Lord did not care about it, since He was doing His own work in delivering the earth from the midst of the water. Materialistic demons always possess large amounts of gold in various shapes, and they think that a large amount of gold, physical strength and popularity can save them from the wrath of the Supreme Personality of Godhead.

TEXT 10

TEXT

sri-bhagavan uvaca
satyam vayam bho vana-gocara mrga
yusmad-vidhan mrgaye grama-simhan

na mrtyu-pasaih pratimuktasya vira
vikatthanam tava grhnanty abhadra

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; satyam--indeed; vayam--We; bhoh--O; vana-gocarah--dwelling in the forest; mrgah--creatures; yusmat-vidhan--like you; mrgaye--I am searching to kill; grama-simhan--dogs; na--not; mrtyu-pasaih--by the bonds of death; pratimuktasya--of one who is bound; virah--the heroes; vikatthanam--loose talk; tava--your; grhnanti--take notice of; abhadra--O mischievous one.

TRANSLATION

The Personality of Godhead said: Indeed, We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

PURPORT

Demons and atheistic persons can go on insulting the Supreme Personality of Godhead, but they forget that they are subjected to the laws of birth and death. They think that simply by decrying the existence of the Supreme Lord or defying His stringent laws of nature, one can be freed from the clutches of birth and death. In Bhagavad-gita it is said that simply by understanding the transcendental nature of God one can go back home, back to Godhead. But demons and atheistic persons do not try to understand the nature of the Supreme Lord; therefore they remain in the entanglement of birth and death.

TEXT 11

TEXT

ete vayam nyasa-hara rasaukasam
gata-hriyo gadaya dravitas te
tisthamahe 'thapi kathancid ajau
stheyam kva yamo balinotpadya vairam

SYNONYMS

ete--Ourselves; vayam--We; nyasa--of the charge; harah--thieves; rasa-okasam--of the inhabitants of Rasatala; gata-hriyah--shameless; gadaya--by the mace; dravitah--chased; te--your; tisthamahe--We shall stay; atha api--nevertheless; kathancit--somehow; ajau--on the battlefield; stheyam--We must stay; kva--where; yamah--can We go; balina--with a powerful enemy; utpadya--having created; vairam--enmity.

TRANSLATION

Certainly We have stolen the charge of the inhabitants of Rasatala and have lost all shame. Although bitten by your powerful mace, I shall stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

PURPORT

The demon should have known that God cannot be driven out of any place, for He is all-pervading. Demons think of their possessions as their property, but actually everything belongs to the Supreme Personality of Godhead, who can take anything at any time He likes.

TEXT 12

TEXT

tvam pad-rathanam kila yuthapadhipo
ghatasva no 'svastaya asv anuhah
samsthapya casman pramrjasru svakanam
yah svam pratijnam natipiparty asabhyah

SYNONYMS

tvam--you; pad-rathanam--of foot soldiers; kila--indeed; yuthapa--of the leaders; adhipah--the commander; ghatasva--take steps; nah--Our; asvastaye--for defeat; asu--promptly; anuhah--without consideration; samsthapya--having killed; ca--and; asman--Us; pramrja--wipe away; asru--tears; svakanam--of your kith and kin; yah--he who; svam--his own; pratijnam--promised word; na--not; atipiparti--fulfills; asabhyah--not fit to sit in an assembly.

TRANSLATION

You are supposed to be the commander of many foot soldiers, and now you may take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

PURPORT

A demon may be a great soldier and commander of a large number of infantry, but in the presence of the Supreme Personality of Godhead he is powerless and is destined to die. The Lord, therefore, challenged the demon not to go away, but to fulfill his promised word to kill Him.

TEXT 13

TEXT

maitreya uvaca
so 'dhiksipto bhagavata
pralabdhas ca rusa bhram
ajaharolbanam krodham
kridyamanan 'hi-rad iva

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; sah--the demon; adhiksiptah--having been insulted; bhagavata--by the Personality of Godhead; pralabdhas--ridiculed; ca--and; rusa--angry; bhram--greatly; ajahara--collected; ulbanam--great; krodham--anger; kridyamanah--being played with; ahi-rat--a great cobra; iva--like.

TRANSLATION

Sri Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

PURPORT

A cobra is very fierce before ordinary persons, but before an enchanter who can play with him, he is a plaything. Similarly, a demon may be very powerful in his own domain, but before the Lord he is insignificant. The demon Ravana was a fierce figure before the demigods, but when he was before Lord Ramacandra he trembled and prayed to his deity, Lord Siva, but to no avail.

TEXT 14

TEXT

srjann amarsitah svasan
manyu-pracalitendriyah
asadya tarasa daityo
gadaya nyahanad dharim

SYNONYMS

srjan--giving out; amarsitah--being angry; svasan--breaths; manyu--by wrath; pracalita--agitated; indriyah--whose senses; asadya--attacking; tarasa--quickly; daityah--the demon; gadaya--with his mace; nyahanat--struck; harim--Lord Hari.

TRANSLATION

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

TEXT 15

TEXT

bhagavams tu gada-vegam
visrstam ripunorasi
avancayat tirascino
yogarudha ivantakam

SYNONYMS

bhagavan--the Lord; tu--however; gada-vegam--the blow of the mace; visrstam--thrown; ripuna--by the enemy; urasi--at His breast; avancayat--dodged; tirascinah--aside; yoga-arudhah--an accomplished yogi; iva--like; antakam--death.

TRANSLATION

The Lord, however, by moving slightly aside, dodged the violent mace-blow aimed at His breast by the enemy, just as an accomplished yogi would elude death.

PURPORT

The example is given herein that the perfect yogi can overcome a deathblow although it is offered by the laws of nature. It is useless for a demon to beat the transcendental body of the Lord with a powerful mace, for no one can surpass His prowess. Those who are advanced transcendentalists are freed from the laws of nature, and even a deathblow cannot act on them. Superficially it may be seen that a yogi is attacked by a deathblow, but by the grace of the Lord he can overcome many such attacks for the service of the Lord. As the Lord exists by His own independent prowess, by the grace of the Lord the devotees also exist for His service.

TEXT 16

TEXT

punar gadam svam adaya
bhramayantam abhiksnasah
abhyadhavad dharih kruddhah
samrambhad dasta-dacchadam

SYNONYMS

punah--again; gadam--mace; svam--his; adaya--having taken;
bhramayantam--brandishing; abhiksnasah--repeatedly; abhyadhavat--rushed
to meet; harih--the Personality of Godhead; kruddhah--angry; samrambhat--
in rage; dasta--bitten; dacchadam--his lip.

TRANSLATION

The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

TEXT 17

TEXT

tatas ca gadayaratim
daksinasyam bhruvi prabhuh
ajaghne sa tu tam saumya
gadaya kovido 'hanat

SYNONYMS

tatah--then; ca--and; gadaya--with His mace; aratim--the enemy;
daksinasyam--on the right; bhruvi--on the brow; prabhuh--the Lord;
ajaghne--struck; sah--the Lord; tu--but; tam--the mace; saumya--O gentle
Vidura; gadaya--with his mace; kovidah--expert; ahanat--he saved himself.

TRANSLATION

Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

TEXT 18

TEXT

evam gadabhyam gurvibhyam
haryakso harir eva ca
jigisaya susamrabdhav
anyonyam abhijaghnatuh

SYNONYMS

evam--in this way; gadabhyam--with their maces; gurvibhyam--huge; haryaksah--the demon Haryaksa (Hiranyaksa); harih--Lord Hari; eva--certainly; ca--and; jigisaya--with a desire for victory; susamrabdhau--enraged; anyonyam--each other; abhijaghnatuh--they struck.

TRANSLATION

In this way, the demon Haryaksa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

PURPORT

Haryaksa is another name for Hiranyaksa, the demon.

TEXT 19

TEXT

tayoh sprdhos tigma-gadahatangayoh
ksatasrava-ghrana-vivrdha-manyvoh
vicitra-margams carator jigisaya
vyabhad ilayam iva susminor mrdhah

SYNONYMS

tayoh--them; sprdhoh--the two combatants; tigma--pointed; gada--by the maces; ahata--injured; angayoh--their bodies; ksata-asrava--blood coming out from the injuries; ghrana--smell; vivrdha--increased; manyvoh--anger; vicitra--of various kinds; margam--maneuvers; caratoh--performing; jigisaya--with a desire to win; vyabhat--it looked like; ilayam--for the sake of a cow (or the earth); iva--like; susminoh--of two bulls; mrdhah--an encounter.

TRANSLATION

There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

PURPORT

Here the earth planet is called ila. This earth was formerly known as Ilavrta-varsa, and when Maharaja Pariksit ruled the earth it was called Bharata-varsa. Actually, Bharata-varsa is the name for the entire planet, but gradually Bharata-varsa has come to mean India. As India has recently

been divided into Pakistan and Hindustan, similarly the earth was formerly called Ilavṛta-varṣa, but gradually as time passed it was divided by national boundaries.

TEXT 20

TEXT

daityasya yajnavayavasya maya-
grhita-varaha-tanor mahatmanah
kauravya mahyam dvisator vimardanam
didrksur agad rsibhir vrtah svarat

SYNONYMS

daityasya--of the demon; yajna-avayavasya--of the Personality of Godhead (of whose body yajna is a part); maya--through His potency; grhita--was assumed; varaha--of a boar; tanoh--whose form; maha-atmanah--of the Supreme Lord; kauravya--O Vidura (descendant of Kuru); mahyam--for the sake of the world; dvisatoh--of the two enemies; vimardanam--the fight; didrksuh--desirous to see; agat--came; rsibhih--by the sages; vrtah--accompanied; svarat--Brahma.

TRANSLATION

O descendant of Kuru, Brahma, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for the sake of the world between the demon and the Personality of Godhead, who appeared in the form of a boar.

PURPORT

The fight between the Lord, the Supreme Personality of Godhead, and the demon is compared to a fight between bulls for the sake of a cow. The earth planet is also called go, or cow. As bulls fight between themselves to ascertain who will have union with a cow, there is always a constant fight between the demons and the Supreme Lord or His representative for supremacy over the earth. Here the Lord is significantly described as yajnavayava. One should not consider the Lord to have the body of an ordinary boar. He can assume any form, and He possesses all such forms eternally. It is from Him that all other forms have emanated. This boar form is not to be considered the form of an ordinary hog; His body is actually full of yajna, or worshipful offerings. Yajna (sacrifices) are offered to Visnu. Yajna means the body of Visnu. His body is not material; therefore He should not be taken to be an ordinary boar.

Brahma is described in this verse as svarat. Actually, full independence is exclusive to the Lord Himself, but as part and parcel of the Supreme Lord, every living entity has a minute quantity of independence. Each and every one of the living entities within this universe has this minute independence, but Brahma, being the chief of all living entities, has a greater potential of independence than any other. He is the representative of Kṛṣṇa, the Supreme Personality of Godhead, and has been assigned to preside over universal affairs. All other demigods work for him; therefore he is described here as svarat. He is always accompanied by great sages and transcendentalists, all of whom came to see the bullfight between the demon and the Lord.

TEXT 21

TEXT

asanna-saundiram apeta-sadhvasam
krta-pratikaram aharya-vikramam
vilaksya daityam bhagavan sahasra-nir
jagada narayanam adi-sukaram

SYNONYMS

asanna--attained; saundiram--power; apeta--devoid of; sadhvasam--fear;
krta--making; pratikaram--opposition; aharya--unopposable; vikramam--
having power; vilaksya--having seen; daityam--the demon; bhagavan--the
worshipful Brahma; sahasra-nih--the leader of thousands of sages; jagada-
-addressed; narayanam--Lord Narayana; adi--the original; sukaram--having
the form of a boar.

TRANSLATION

After arriving at the place of combat, Brahma, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahma then addressed Narayana, who was assuming the form of a boar for the first time.

TEXTS 22-23

TEXT

brahmovaca
esa te deva devanam
anghri-mulam upeyusam
vipranam saurabheyinam
bhutanam apy anagasam

agas-krd bhaya-krd duskrd
asmad-raddha-varo 'surah
anvesann apratiratho
lokan atati kantakah

SYNONYMS

brahma uvaca--Lord Brahma said; esah--this demon; te--Your; deva--O
Lord; devanam--to the demigods; anghri-mulam--Your feet; upeyusam--to
those having obtained; vipranam--to the brahmanas; saurabheyinam--to the
cows; bhutanam--to ordinary living entities; api--also; anagasam--
innocent; agah-krt--an offender; bhaya-krt--a source of fear; duskrt--
wrongdoer; asmat--from me; raddha-varah--having attained a boon; asurah--
a demon; anvesan--searching; apratirathah--having no proper combatant;
lokan--all over the universe; atati--he wanders; kantakah--being a
pinprick for everyone.

TRANSLATION

Lord Brahma said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the brahmanas, the cows and innocent persons who are spotless and always dependent upon worshipping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has

attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.

PURPORT

There are two classes of living entities; one is called sura, or the demigods, and the other is called asura, or the demons. Demons are generally fond of worshiping the demigods, and there are evidences that by such worship they get extensive power for their sense gratification. This later proves to be a cause of trouble to the brahmanas, demigods and other innocent living entities. Demons habitually find fault with the demigods, brahmanas and innocent, to whom they are a constant source of fear. The way of the demon is to take power from the demigods and then tease the demigods themselves. There is an instance of a great devotee of Lord Siva who obtained a boon from Lord Siva that the head of whomever he touched with his hand would come off its trunk. As soon as the boon was offered to him, the demon wanted to touch the very head of Lord Siva. That is their way. The devotees of the Supreme Personality of Godhead do not, however, ask any favor for sense gratification. Even if they are offered liberation, they refuse it. They are happy simply engaging in the transcendental loving service of the Lord.

TEXT 24

TEXT

mainam mayavinam drptam
nirankusam asattamam
akrida balavad deva
yathasivisam utthitam

SYNONYMS

ma--do not; enam--him; maya-vinam--skilled in conjuring tricks;
drptam--arrogant; nirankusam--self-sufficient; asat-tamam--most wicked;
akrida--play with; bala-vat--like a child; deva--O Lord; yatha--as;
asivisam--a serpent; utthitam--aroused.

TRANSLATION

Lord Brahma continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.

PURPORT

No one is unhappy when a serpent is killed. It is a practice among village boys to catch a serpent by the tail and play with it for some time and then kill it. Similarly, the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it. Brahma requested, however, that since the demon was more wicked and undesirable than a serpent, there was no need to play with him. It was his wish that he be killed at once, without delay.

TEXT 25

TEXT

na yavad esa vardheta
svam velam prapya darunah
svam deva mayam asthaya
tavaj jahy agham acyuta

SYNONYMS

na yavat--before; esah--this demon; vardheta--may increase; svam--his own; velam--demoniac hour; prapya--having reached; darunah--formidable; svam--Your own; deva--O Lord; mayam--internal potency; asthaya--using; tavat--at once; jahi--kill; agham--the sinful one; acyuta--O infallible one.

TRANSLATION

Brahma continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

"Srimad-Bhagavatam – Canto Three" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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esa ghoratama sandhya
loka-cchambat-kari prabho
upasarpati sarvatman
suranam jayam avaha

SYNONYMS

esa--this; ghora-tama--darkest; sandhya--evening time; loka--the world; chambat-kari--destroying; prabho--O Lord; upasarpati--is approaching; sarva-atman--O Soul of all souls; suranam--to the demigods; jayam--victory; avaha--bring.

TRANSLATION

My Lord, the darkest evening, which covers the world, is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

TEXT 27

TEXT

adhunaiso 'bhijin nama
yogo mauhurtiko hy agat
sivaya nas tvam suhrdam
asu nistara dustaram

SYNONYMS

adhuna--now; esah--this; abhijit nama--called abhijit; yogah--auspicious; mauhurtikah--moment; hi--indeed; agat--has almost passed; sivaya--for the welfare; nah--of us; tvam--You; suhrdam--of Your friends; asu--quickly; nistara--dispose of; dustaram--the formidable foe.

TRANSLATION

The auspicious period known as abhijit, which is most opportune for victory, commenced at midday and has all but passed; therefore, in the interest of Your friends, please dispose of this formidable foe quickly.

TEXT 28

TEXT

distya tvam vihitam mrtyum
ayam asaditah svayam
vikramyainam mrdhe hatva
lokan adhehi sarmani

SYNONYMS

distya--by fortune; tvam--to You; vihitam--ordained; mrtyum--death; ayam--this demon; asaditah--has come; svayam--of his own accord; vikramya--exhibiting Your prowess; enam--him; mrdhe--in the duel; hatva--killing; lokan--the worlds; adhehi--establish; sarmani--in peace.

TRANSLATION

This demon, luckily for us, has come of his own accord to You, his death ordained by You; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace. Thus end the Bhaktivedanta purports of the Third Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "The Battle Between Lord Boar and the Demon Hiranyaksa."

Chapter Nineteen
The Killing of the Demon Hiranyaksa

TEXT 1

TEXT

maitreya uvaca
avadharya virincasya
nirvyalikamrtam vacah
prahasya prema-garbhena
tad apangena so 'grahit

SYNONYMS

maitreyah uvaca--Maitreya said; avadharya--after hearing; virincasya--of Lord Brahma; nirvyalika--free from all sinful purposes; amrtam--nectarean; vacah--words; prahasya--heartily laughing; prema-garbhena--laden with love; tat--those words; apangena--with a glance; sah--the Supreme Personality of Godhead; agrahit--accepted.

TRANSLATION

Sri Maitreya said: After hearing the words of Brahma, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

PURPORT

The word nirvyalika is very significant. The prayers of the demigods or devotees of the Lord are free from all sinful purposes, but the prayers of demons are always filled with sinful purposes. The demon Hiranyaksa became powerful by deriving a boon from Brahma, and after attaining that boon he created a disturbance because of his sinful intentions. The prayers of Brahma and other demigods are not to be compared to the prayers of the demons. Their purpose is to please the Supreme Lord; therefore the Lord smiled and accepted the prayer to kill the demon. Demons, who are never interested in praising the Supreme Personality of Godhead because they have no information of Him, go to the demigods, and in Bhagavad-gita this is condemned. Persons who go to the demigods and pray for advancement in sinful activities are considered to be bereft of all intelligence. Demons have lost all intelligence because they do not know what is actually their self-interest. Even if they have information of the Supreme Personality of Godhead, they decline to approach Him; it is not possible for them to get their desired boons from the Supreme Lord because their purposes are always sinful. It is said that the dacoits in Bengal used to worship the goddess Kali for fulfillment of their sinful desires to plunder others' property, but they never went to a Visnu temple because they might have been unsuccessful in praying to Visnu. Therefore the prayers of the demigods or the devotees

of the Supreme Personality of Godhead are always untinged by sinful purposes.

TEXT 2

TEXT

tatah sapatnam mukhatah
carantam akuto-bhayam
jaghanotpatya gadaya
hanav asuram aksajah

SYNONYMS

tatah--then; sapatnam--enemy; mukhatah--in front of Him; carantam--stalking; akutah-bhayam--fearlessly; jaghana--struck; utpatya--after springing up; gadaya--with His mace; hanau--at the chin; asuram--the demon; aksa-jah--the Lord, who was born from the nostril of Brahma.

TRANSLATION

The Lord, who had appeared from the nostril of Brahma, sprang and aimed His mace at the chin of His enemy, the Hiranyaksa demon, who was stalking fearlessly before Him.

TEXT 3

TEXT

sa hata tena gadaya
vihata bhagavat-karat
vighurnitapatad reje
tad adbhutam ivabhavat

SYNONYMS

sa--that mace; hata--struck; tena--by Hiranyaksa; gadaya--with his mace; vihata--slipped; bhagavat--of the Supreme Personality of Godhead; karat--from the hand; vighurnita--whirling; apatat--fell down; reje--was shining; tat--that; adbhutam--miraculous; iva--indeed; abhavat--was.

TRANSLATION

Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

TEXT 4

TEXT

sa tada labdha-tirtho 'pi
na babadhe nirayudham
manayan sa mrdhe dharmam
visvaksenam prakopayan

SYNONYMS

sah--that Hiranyaksa; tada--then; labdha-tirthah--having gained an excellent opportunity; api--although; na--not; babadhe--attacked; nirayudham--having no weapon; manayan--respecting; sah--Hiranyaksa; mrdhe--in battle; dharmam--the code of combat; visvaksemam--the Supreme Personality of Godhead; prakopayan--making angry.

TRANSLATION

Even though the demon had an excellent opportunity to strike his unarmed foe without obstruction, he respected the law of single combat, thereby kindling the fury of the Supreme Lord.

TEXT 5

TEXT

gadayam apaviddhayam
haha-kare vinirgate
manayam asa tad-dharmam
sunabham casmarad vibhuh

SYNONYMS

gadayam--as His mace; apaviddhayam--fell; haha-kare--a cry of alarm; vinirgate--arose; manayam asa--acknowledged; tat--of Hiranyaksa; dharmam--righteousness; sunabham--the Sudarsana cakra; ca--and; asmarat--remembered; vibhuh--the Supreme Personality of Godhead.

TRANSLATION

As the Lord's mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and rsis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarsana discus.

TEXT 6

TEXT

tam vyagra-cakram diti-putradhamena
sva-parsada-mukhyena visajjamanam
citra vaco 'tad-vidam khe-caranam
tatra smasan svasti te 'mum jahiti

SYNONYMS

tam--unto the Personality of Godhead; vyagra--revolving; cakram--whose discus; diti-putra--son of Diti; adhamena--vile; sva-parsada--of His associates; mukhyena--with the chief; visajjamanam--playing; citrah--various; vacah--expressions; a-tat-vidam--of those who did not know; khe-caranam--flying in the sky; tatra--there; sma asan--occurred; svasti--fortune; te--unto You; amum--him; jahi--please kill; iti--thus.

TRANSLATION

As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuntha attendants, who had been born as Hiranyaksa, a vile son of Diti, there issued from

every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."

TEXT 7

TEXT

sa tam nisamyatta-rathangam agrato
vyavasthitam padma-palasa-locanam
vilokya camarsa-pariplutendriyo
rusa sva-danta-cchadam adasac chvasan

SYNONYMS

sah--that demon; tam--the Supreme Personality of Godhead; nisamya--after seeing; atta-rathangam--armed with the Sudarsana disc; agratah--before him; vyavasthitam--standing in position; padma--lotus flower; palasa--petals; locanam--eyes; vilokya--after seeing; ca--and; amarsa--by indignation; paripluta--overpowered; indriyah--his senses; rusa--with great resentment; sva-danta-chadam--his own lip; adasat--bit; svasan--hissing.

TRANSLATION

When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarsana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

TEXT 8

TEXT

karala-damstras caksurbhyam
sancaksano dahann iva
abhiplutya sva-gadaya
hato 'sity ahanad dharim

SYNONYMS

karala--fearful; damstrah--having tusks; caksurbhyam--with both eyes; sancaksanah--staring; dahan--burning; iva--as if; abhiplutya--attacking; sva-gadaya--with his own club; hatah--slain; asi--You are; iti--thus; ahanat--struck; harim--at Hari.

TRANSLATION

The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, "You are slain!"

TEXT 9

TEXT

pada savyena tam sadho

bhagavan yajna-sukarah
lilaya misatah satroh
praharad vata-ramhasam

SYNONYMS

pada--with His foot; savyena--left; tam--that mace; sadho--O Vidura; bhagavan--the Supreme Personality of Godhead; yajna-sukarah--in His boar form, the enjoyer of all sacrifices; lilaya--playfully; misatah--looking on; satroh--of His enemy (Hiranyaksa); praharat--knocked down; vata-ramhasam--having the force of a tempest.

TRANSLATION

O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

TEXT 10

TEXT

aha cayudham adhatsva
ghatasva tvam jigisasi
ity uktah sa tada bhuyas
tadayan vyanadad bhramam

SYNONYMS

aha--He said; ca--and; ayudham--weapon; adhatsva--take up; ghatasva--try; tvam--you; jigisasi--are eager to conquer; iti--thus; uktah--challenged; sah--Hiranyaksa; tada--at that time; bhuyah--again; tadayan--striking at; vyanadat--roared; bhramam--loudly.

TRANSLATION

The Lord then said: "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

TEXT 11

TEXT

tam sa apatatim viksyam
bhagavan samavasthitam
jagraha lilaya praptam
garutman iva pannagim

SYNONYMS

tam--that mace; sah--He; apatatim--flying toward; viksyam--after seeing; bhagavan--the Supreme Personality of Godhead; samavasthitam--stood firmly; jagraha--caught; lilaya--easily; praptam--entered into His presence; garutman--Garuda; iva--as; pannagim--a serpent.

TRANSLATION

When the Lord saw the mace flying toward Him, He stood firmly where He was and caught it with the same ease as Garuda, the king of birds, would seize a serpent.

TEXT 12

TEXT

sva-pauruse pratihate
hata-mano mahasurah
naicchad gadam diyamanam
harina vigata-prabhah

SYNONYMS

sva-pauruse--his valor; pratihate--frustrated; hata--destroyed; manah--pride; maha-asurah--the great demon; na aicchat--desired not (to take); gadam--the mace; diyamanam--being offered; harina--by Hari; vigata-prabhah--reduced in splendor.

TRANSLATION

His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

TEXT 13

TEXT

jagraha tri-sikham sulam
jvalaj-jvalana-lolupam
yajnaya dhrta-rupaya
viprayabhicaran yatha

SYNONYMS

jagraha--took up; tri-sikham--three-pointed; sulam--trident; jvalat--flaming; jvalana--fire; lolupam--rapacious; yajnaya--at the enjoyer of all sacrifices; dhrta-rupaya--in the form of Varaha; vipraya--unto a brahmana; abhicaran--acting malevolently; yatha--as.

TRANSLATION

He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brahmana.

TEXT 14

TEXT

tad ojasa daitya-maha-bhatarpitam
cakasad antah-kha udirna-didhiti
cakrena ciccheda nisata-nemina
harir yatha tarksya-patatram ujjhitam

SYNONYMS

tat--that trident; ojasa--with all his strength; daitya--among the demons; maha-bhata--by the mighty fighter; arpitam--hurled; cakasat--shining; antah-khe--in the middle of the sky; udirna--increased; didhiti--illumination; cakrena--by the Sudarsana disc; ciccheda--He cut to pieces; nisata--sharpened; nemina--rim; harih--Indra; yatha--as; tarksyat--of Garuda; patatram--the wing; ujhitam--abandoned.

TRANSLATION

Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarsana, which had a sharp-edged rim, even as Indra cut off a wing of Garuda.

PURPORT

The context of the reference given herein regarding Garuda and Indra is this. Once upon a time, Garuda, the carrier of the Lord, snatched away a nectar pot from the hands of the demigods in heaven in order to liberate his mother, Vinata, from the clutches of his stepmother, Kadru, the mother of the serpents. On learning of this, Indra, the King of heaven, hurled his thunderbolt against Garuda. With a view to respect the infallibility of Indra's weapon, Garuda, though otherwise invincible, being the Lord's own mount, dropped one of his wings, which was shattered to pieces by the thunderbolt. The inhabitants of higher planets are so sensible that even in the process of fighting they observe the preliminary rules and regulations of gentleness. In this case, Garuda wanted to show respect for Indra; since he knew that Indra's weapon must destroy something, he offered his wing.

TEXT 15

TEXT

vrkne sva-sule bahudharina hareh
pratyetya vistirnam uro vibhutimat
pravrdha-rosah sa kathora-mustina
nadan prahrtyantaradhiyatasurah

SYNONYMS

vrkne--when cut; sva-sule--his trident; bahudha--to many pieces; arina--by the Sudarsana cakra; hareh--of the Supreme Personality of Godhead; pratyetya--after advancing toward; vistirnam--broad; urah--chest; vibhuti-mat--the abode of the goddess of fortune; pravrdha--having been increased; rosah--anger; sah--Hiranyaksha; kathora--hard; mustina--with his fist; nadan--roaring; prahrtya--after striking; antaradhiyata--disappeared; asurah--the demon.

TRANSLATION

The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced toward the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Srivatsa. Then he went out of sight.

PURPORT

Srivatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In Vaikunthaloka or in Goloka Vrndavana, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Srivatsa mark on the chest of the Lord He is distinguished from all others.

TEXT 16

TEXT

tenettham ahatah ksattar
bhagavan adi-sukarah
nakampata manak kvapi
sraja hata iva dvipah

SYNONYMS

tena--by Hiranyaksa; ittham--thus; ahatah--struck; ksattah--O Vidura; bhagavan--the Supreme Personality of Godhead; adi-sukarah--the first boar; na akampata--did not feel quaking; manak--even slightly; kva api--anywhere; sraja--by a garland of flowers; hatah--struck; iva--as; dvipah--an elephant.

TRANSLATION

Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

PURPORT

As previously explained, the demon was originally a servitor of the Lord in Vaikuntha, but somehow or other he fell as a demon. His fight with the Supreme Lord was meant for his liberation. The Lord enjoyed the striking on His transcendental body, just like a fully grown-up father fighting with his child. Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiranyaksa's striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight in order to enjoy His transcendental bliss; therefore He enjoyed the attack.

TEXT 17

TEXT

athorudhasrjan mayam
yoga-mayesvare harau
yam vilokya prajas trasta
menire 'syopasamyamam

SYNONYMS

atha--then; urudha--in many ways; asrjat--he cast; mayam--conjuring tricks; yoga-maya-isevare--the Lord of yogamaya; harau--at Hari; yam--

which; vilokya--after seeing; prajah--the people; trastah--fearful;
menire--thought; asya--of this universe; upasamyamam--the dissolution.

TRANSLATION

The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of yogamaya. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.

PURPORT

The fighting enjoyment of the Supreme Lord with His devotee, who had been converted into a demon, appeared severe enough to bring about the dissolution of the universe. This is the greatness of the Supreme Personality of Godhead; even the wavering of His little finger appears to be a great and very dangerous movement in the eyes of the inhabitants of the universe.

TEXT 18

TEXT

pravavur vayavas candas
tamah pamsavam airayan
digbhyo nipetur gravanah
ksepanaih prahita iva

SYNONYMS

pravavuh--were blowing; vayavah--winds; candah--fierce; tamah--darkness; pamsavam--caused by dust; airayan--were spreading; digbhyah--from every direction; nipetuh--came down; gravanah--stones; ksepanaih--by machine guns; prahitah--thrown; iva--as if.

TRANSLATION

Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

TEXT 19

TEXT

dyaur nasta-bhaganabhraughaih
sa-vidyut-stanayitnubhih
varsadbhih puya-kesasrg-
vin-mutrasthini casakrt

SYNONYMS

dyauh--the sky; nasta--having disappeared; bha-gana--luminaries; abhra--of clouds; oghaih--by masses; sa--accompanied by; vidyut--lightning; stanayitnubhih--and thunder; varsadbhih--raining; puya--pus; kesa--hair; asrk--blood; vit--stool; mutra--urine; asthini--bones; ca--and; asakrt--again and again.

TRANSLATION

The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

TEXT 20

TEXT

girayah pratyadrsyanta
nanayudha-muco 'nagha
dig-vasaso yatudhanyah
sulinyo mukta-murdhajah

SYNONYMS

girayah--mountains; pratyadrsyanta--appeared; nana--various; ayudha--weapons; mucah--discharging; anagha--O sinless Vidura; dik-vasasah--naked; yatudhanyah--demonesses; sulinyah--armed with tridents; mukta--hanging loose; murdhajah--hair.

TRANSLATION

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

TEXT 21

TEXT

bahubhir yaksa-raksobhih
patty-asva-ratha-kunjaraih
atatayibhir utsrsta
himsra vaco 'tivaisasah

SYNONYMS

bahubhih--by many; yaksa-raksobhih--Yaksas and Raksasas; patti--marching on foot; asva--on horses; ratha--on chariots; kunjaraih--or on elephants; atatayibhih--ruffians; utsrstah--were uttered; himsrah--cruel; vacah--words; ati-vaisasah--murderous.

TRANSLATION

Cruel and savage slogans were uttered by hosts of ruffian Yaksas and Raksasas, who all either marched on foot or rode on horses, elephants or chariots.

TEXT 22

TEXT

praduskrtanam mayanam
asurinam vinasayat
sudarsanastram bhagavan
prayunkta dayitam tri-pat

SYNONYMS

praduskrtanam--displayed; mayanam--the magical forces; asurinam--displayed by the demon; vinasayat--desiring to destroy; sudarsana-astam--the Sudarsana weapon; bhagavan--the Supreme Personality of Godhead; prayunkta--threw; dayitam--beloved; tri-pat--the enjoyer of all sacrifices.

TRANSLATION

The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarsana, which was capable of dispersing the magical forces displayed by the demon.

PURPORT

Even famous yogis and demons can sometimes enact very magical feats by their mystic power, but in the presence of the Sudarsana cakra, when it is let loose by the Lord, all such magical jugglery is dispersed. The instance of the quarrel between Durvasa Muni and Maharaja Ambarisa is a practical example in this matter. Durvasa Muni wanted to display many magical wonders, but when the Sudarsana cakra appeared, Durvasa himself was afraid and fled to various planets for his personal protection. The Lord is described here as tri-pat, which means that He is the enjoyer of three kinds of sacrifices. In Bhagavad-gita the Lord confirms that He is the beneficiary and enjoyer of all sacrifices, penances and austerities. The Lord is the enjoyer of three kinds of yajna. As further described in Bhagavad-gita, there are sacrifices of goods, sacrifices of meditation and sacrifices of philosophical speculation. Those on the paths of jnana, yoga and karma all have to come in the end to the Supreme Lord because vasudevah sarvam iti--the Supreme Lord is the ultimate enjoyer of everything. That is the perfection of all sacrifice.

TEXT 23

TEXT

tada diteh samabhavat
sahasa hrdis vepathuh
smarantya bhartur adesam
stanac casrk prasusruve

SYNONYMS

tada--at that moment; diteh--of Diti; samabhavat--occurred; sahasa--suddenly; hrdis--in the heart; vepathuh--a shudder; smarantyah--recalling; bhartuh--of her husband, Kasyapa; adesam--the words; stanat--from her breast; ca--and; asrk--blood; prasusruve--flowed.

TRANSLATION

At that very moment, a shudder suddenly ran through the heart of Diti, the mother of Hiranyaksa. She recalled the words of her husband, Kasyapa, and blood flowed from her breasts.

PURPORT

At Hiranyaksa's last moment, his mother, Diti, remembered what her husband had said. Although her sons would be demons, they would have the advantage of being killed by the Personality of Godhead Himself. She remembered this incident by the grace of the Lord, and her breasts flowed blood instead of milk. In many instances we find that when a mother is moved by affection for her sons, milk flows from her breasts. In the case of the demon's mother, the blood could not transform into milk, but it flowed down her breasts as it was. Blood transforms into milk. To drink milk is auspicious, but to drink blood is inauspicious, although they are one and the same thing. This formula is applicable in the case of cow's milk also.

TEXT 24

TEXT

vinastasu sva-mayasu
bhuyas cavrajya kesavam
rusopaguhamano 'mum
dadrse 'vasthitam bahih

SYNONYMS

vinastasu--when dispelled; sva-mayasu--his magic forces; bhuyah--again; ca--and; avrajya--after coming into the presence; kesavam--the Supreme Personality of Godhead; rusa--full of rage; upaguhamanah--embracing; amum--the Lord; dadrse--saw; avasthitam--standing; bahih--outside.

TRANSLATION

When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Kesava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

PURPORT

In this verse the Lord is addressed as Kesava because He killed the demon Kesi in the beginning of creation. Kesava is also a name of Krsna. Krsna is the origin of all incarnations, and it is confirmed in Brahma-samhita that Govinda, the Supreme Personality of Godhead, the cause of all causes, exists simultaneously in His different incarnations and expansions. The demon's attempt to measure the Supreme Personality of Godhead is significant. The demon wanted to embrace Him with his arms, thinking that with his limited arms he could capture the Absolute by material power. He did not know that God is the greatest of the great and the smallest of the small. No one can capture the Supreme Lord or bring Him under his control. But the demoniac person always attempts to measure the length and breadth of the Supreme Lord. By His inconceivable potency the Lord can become the universal form, as explained in Bhagavad-gita, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box. The Supreme Lord, Kesava, or the Personality of Godhead, Krsna, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

TEXT 25

TEXT

tam mustibhir vinighnantam
vajra-sarair adhoksajah
karena karna-mule 'han
yatha tvastram marut-patih

SYNONYMS

tam--Hiranyaksa; mustibhir--with his fists; vinighnantam--striking;
vajra-saraih--as hard as a thunderbolt; adhoksajah--Lord Adhoksaja;
karena--with the hand; karna-mule--at the root of the ear; ahan--struck;
yatha--as; tvastram--the demon Vrtra (son of Tvasta); marut-patih--Indra
(lord of the Maruts).

TRANSLATION

The demon now began to strike the Lord with his hard fists, but Lord Adhoksaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vrtra.

PURPORT

The Lord is explained here to be adhoksaja, beyond the reach of all material calculation. Aksaja means "the measurement of our senses," and adhoksaja means "that which is beyond the measurement of our senses."

TEXT 26

TEXT

sa ahato visva-jita hy avajnaya
paribhramad-gatra udasta-locanah
visirna-bahv-anghri-siroruhoh 'patad
yatha nagendro lulito nabhasvata

SYNONYMS

sah--he; ahatah--having been struck; visva-jita--by the Supreme Personality of Godhead; hi--though; avajnaya--indifferently; paribhramat--wheeling; gatrah--body; udasta--bulged out; locanah--eyes; visirna--broken; bahu--arms; anghri--legs; sirah-ruhah--hair; apatat--fell down; yatha--like; naga-indrah--a gigantic tree; lulitah--uprooted; nabhasvata--by the wind.

TRANSLATION

Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

PURPORT

It does not take even a moment for the Lord to kill any powerful demon, including Hiranyaksa. The Lord could have killed him long before, but He allowed the demon to display the full extent of his magical feats. One may know that by magical feats, by scientific advancement of knowledge or by material power one cannot become the equal of the Supreme Personality of Godhead. His one signal is sufficient to destroy all our attempts. His inconceivable power, as displayed here, is so strong that the demon, despite all his demoniac maneuvers, was killed by the Lord when the Lord desired, simply by one slap.

TEXT 27

TEXT

ksitau sayanam tam akuntha-varcasam
karala-damstram paridasta-dacchadam
ajadayo viksyasasamsur agata
aho imam ko nu labheta samsthitim

SYNONYMS

ksitau--on the ground; sayanam--lying; tam--Hiranyaksa; akuntha--unfaded; varcasam--glow; karala--fearful; damstram--teeth; paridasta--bitten; dat-chadam--lip; aja-adayah--Brahma and others; viksyas--having seen; sasamsuh--admiringly said; agatah--arrived; aho--oh; imam--this; kah--who; nu--indeed; labheta--could meet; samsthitim--death.

TRANSLATION

Aja [Brahma] and others arrived on the spot to see the fearfully tusked demon lying on the ground, biting his lip. The glow of his face was yet unfaded, and Brahma admiringly said: Oh, who could meet such blessed death?

PURPORT

Although the demon was dead, his bodily luster was unfaded. This is very peculiar because when a man or animal is dead, the body immediately becomes pale, the luster gradually fades, and decomposition takes place. But here, although Hiranyaksa lay dead, his bodily luster was unfaded because the Lord, the Supreme Spirit, was touching his body. One's bodily luster remains fresh only as long as the spirit soul is present. Although the demon's soul had departed his body, the Supreme Spirit touched the body, and therefore his bodily luster did not fade. The individual soul is different from the Supreme Personality of Godhead. One who sees the Supreme Personality of Godhead when he quits his body is certainly very fortunate, and therefore personalities like Brahma and the other demigods eulogized the death of the demon.

TEXT 28

TEXT

yam yogino yoga-samadhina raho
dhyayanti lingad asato mumuksaya
tasyaisa daitya-rsabhah padahato
mukham prapasyams tanum utsasarja ha

SYNONYMS

yam--whom; yoginah--the yogis; yoga-samadhina--in mystic trance; rahah--in seclusion; dhyayanti--meditate upon; lingat--from the body; asatah--unreal; mumuksaya--seeking freedom; tasya--of Him; esah--this; daitya--son of Diti; rsabhah--the crest jewel; pada--by a foot; ahatah--struck; mukham--countenance; prapasyan--while gazing on; tanum--the body; utsasarja--he cast off; ha--indeed.

TRANSLATION

Brahma continued: He was struck by a forefoot of the Lord, whom yogis, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.

PURPORT

The process of yoga is very clearly described in this verse of Srimad-Bhagavatam. It is said here that the ultimate end of the yogis and mystics who perform meditation is to get rid of this material body. Therefore they meditate in secluded places to attain yogic trance. Yoga has to be performed in a secluded place, not in public or in a demonstration on stage, as nowadays practiced by many so-called yogis. Real yoga aims at ridding one of the material body. Yoga practice is not intended to keep the body fit and young. Such advertisements of so-called yoga are not approved by any standard method. Particularly mentioned in this verse is the word yam, or "unto whom," indicating that meditation should be targeted on the Personality of Godhead. Even if one concentrates his mind on the boar form of the Lord, that is also yoga. As confirmed in Bhagavad-gita, one who concentrates his mind constantly in meditation upon the Personality of Godhead in one of His many varieties of forms is the first-class yogi, and he can very easily attain trance simply by meditating upon the form of the Lord. If one is able to continue such meditation on the Lord's form at the time of one's death, one is liberated from this mortal body and is transferred to the kingdom of God. This opportunity was given to the demon by the Lord, and therefore Brahma and other demigods were astonished. In other words, the perfection of yoga practice can be attained by a demon also if he is simply kicked by the Lord.

TEXT 29

TEXT

etau tau parsadav asya
sapat yata av asad-gatim
punah katipayaih sthanam
prapatsyete ha janmabhih

SYNONYMS

etau--these two; tau--both; parsadau--personal assistants; asya--of the Personality of Godhead; sapat--because of being cursed; yatau--have gone; asat-gatim--to take birth in a demoniac family; punah--again; katipayaih--a few; sthanam--own place; prapatsyete--will get back; ha--indeed; janmabhih--after births.

TRANSLATION

These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

TEXT 30

TEXT

deva ucuh
namo namas te 'khila-yajna-tantave
sthitau grhitamala-sattva-murtaye
distya hato 'yam jagatam aruntudas
tvat-pada-bhaktya vayam isa nirvrtah

SYNONYMS

devah--the demigods; ucuh--said; namah--obeisances; namah--obeisances; te--unto You; akhila-yajna-tantave--the enjoyer of all sacrifices; sthitau--for the purpose of maintaining; grhita--assumed; amala--pure; sattva--goodness; murtaye--form; distya--fortunately; hatah--slain; ayam--this; jagatam--to the worlds; aruntudah--causing torment; tvat-pada--to Your feet; bhaktya--with devotion; vayam--we; isa--O Lord; nirvrtah--have attained happiness.

TRANSLATION

The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

PURPORT

The material world consists of three modes--goodness, passion and ignorance--but the spiritual world is pure goodness. It is said here that the form of the Lord is pure goodness, which means that it is not material. In the material world there is no pure goodness. In the Bhagavatam the stage of pure goodness is called sattvam visuddham. Visuddham means "pure." In pure goodness there is no contamination by the two inferior qualities, namely passion and ignorance. The form of the boar, therefore, in which the Lord appeared, is nothing of the material world. There are many other forms of the Lord, but none of them belong to the material qualities. Such forms are nondifferent from the Visnu form, and Visnu is the enjoyer of all sacrifices.

The sacrifices which are recommended in the Vedas are meant to please the Supreme Personality of Godhead. In ignorance only, people try to satisfy many other agents, but the real purpose of life is to satisfy the Supreme Lord, Visnu. All sacrifices are meant to please the Supreme Lord. The living entities who know this perfectly well are called demigods, godly or almost God. Since the living entity is part and parcel of the Supreme Lord, it is his duty to serve the Lord and please Him. The demigods are all attached to the Personality of Godhead, and for their pleasure the demon, who was a source of trouble to the world, was killed. Purified life is meant to please the Lord, and all sacrifices performed

in purified life are called Krsna consciousness. This Krsna consciousness is developed by devotional service, as clearly mentioned here.

TEXT 31

TEXT

maitreya uvaca
evam hiranyaksam asahya-vikramam
sa sadayitva harir adi-sukarah
jagama lokam svam akhanditotsavam
samiditah puskara-vistaradibhih

SYNONYMS

maitreya uvaca--Sri Maitreya said; evam--thus; hiranyaksam--Hiranyaksa; asahya-vikramam--very powerful; sah--the Lord; sadayitva--after killing; harih--the Supreme Personality of Godhead; adi-sukarah--the origin of the boar species; jagama--returned; lokam--to His abode; svam--own; akhandita--uninterrupted; utsavam--festival; samiditah--being praised; puskara-vistara--lotus seat (by Lord Brahma, whose seat is a lotus); adibhih--and the others.

TRANSLATION

Sri Maitreya continued: After thus killing the most formidable demon Hiranyaksa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahma.

PURPORT

The Lord is spoken of herewith as the origin of the boar species. As stated in the Vedanta-sutra (1.1.2), the Absolute Truth is the origin of everything. Therefore it is to be understood that all 8,400,000 species of bodily forms originate from the Lord, who is always adi, or the beginning. In Bhagavad-gita Arjuna addresses the Lord as adyam, or the original. Similarly, in the Brahma-samhita the Lord is addressed as adi-purusam, the original person. Indeed, in Bhagavad-gita (10.8) the Lord Himself declares, mattah sarvam pravartate: "From Me everything proceeds."

In this situation the Lord assumed the shape of a boar to kill the demon Hiranyaksa and pick up the earth from the Garbha Ocean. Thus He became adi-sukara, the original boar. In the material world a boar or pig is considered most abominable, but the adi-sukara, the Supreme Personality of Godhead, was not treated as an ordinary boar. Even Lord Brahma and the other demigods praised the Lord's form as a boar.

This verse confirms the statement in Bhagavad-gita that the Lord appears as He is from His transcendental abode for the sake of killing the miscreants and saving the devotees. By killing the demon Hiranyaksa He fulfilled His promise to kill the demons and always protect the demigods headed by Brahma. The statement that the Lord returned to His own abode indicates that He has His own particular transcendental residence. Since He is full of all energies, He is all-pervasive in spite of His residing in Goloka Vrndavana, just as the sun, although situated in a particular place within the universe, is present by its sunshine throughout the universe.

Although the Lord has His particular abode in which to reside, He is all-pervasive. The impersonalists accept one aspect of the Lord's features, the all-pervasive aspect, but they cannot understand His localized situation in His transcendental abode, where He always engages in fully transcendental pastimes. Especially mentioned in this verse is the word akhanditotsavam. Utsava means "pleasure." Whenever some function takes place to express happiness, it is called utsava. Utsava, the expression of complete happiness, is always present in the Vaikunthalokas, the abode of the Lord, who is worshipable even by demigods like Brahma, to say nothing of other, less important entities such as human beings.

The Lord descends from His abode to this world, and therefore He is called avatara, which means "one who descends." Sometimes avatara is understood to refer to an incarnation who assumes a material form of flesh and bone, but actually avatara refers to one who descends from higher regions. The Lord's abode is situated far above this material sky, and He descends from that higher position; thus He is called avatara.

TEXT 32

TEXT

maya yathanuktam avadi te hareh
krtavatarasya sumitra cestitam
yatha hiranyaksa udara-vikramo
maha-mrdhe kridanavan nirakrtah

SYNONYMS

maya--by me; yatha--as; anuktam--told; avadi--was explained; te--to you; hareh--of the Supreme Personality of Godhead; krtavatarasya--who assumed the incarnation; sumitra--O dear Vidura; cestitam--the activities; yatha--as; hiranyaksah--Hiranyaksa; udara--very extensive; vikramah--prowess; maha-mrdhe--in a great fight; kridana-vat--like a plaything; nirakrtah--was killed.

TRANSLATION

Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

PURPORT

Here the sage Maitreya admits that he explained the incident of the killing of Hiranyaksa by the Supreme Personality of Godhead as a straight narration; he did not manufacture anything or add interpretation, but explained whatever he had heard from his spiritual master. Thus he accepted as bona fide the system of parampara, or receiving the transcendental message in disciplic succession. Unless received by this bona fide process of hearing from a spiritual master, the statement of an acarya or preceptor cannot be valid.

It is also stated here that although the demon Hiranyaksa was unlimited in prowess, he was just like a doll for the Lord. A child breaks so many dolls without real endeavor. Similarly, although a demon may be very powerful and extraordinary in the eyes of an ordinary man in

the material world, to the Lord, killing such a demon is no difficulty. He can kill millions of demons as simply as a child plays with dolls and breaks them.

TEXT 33

TEXT

suta uvaca
iti kausaravakhyatam
asrutya bhagavat-katham
ksattanandam param lebhe
maha-bhagavato dvija

SYNONYMS

sutah--Suta Gosvami; uvaca--said; iti--thus; kausarava--from Maitreya (son of Kusaru); akhyatam--told; asrutya--having heard; bhagavat-katham--the narration about the Lord; ksatta--Vidura; anandam--bliss; param--transcendental; lebhe--achieved; maha-bhagavatah--the great devotee; dvija--O brahmana (Saunaka).

TRANSLATION

Sri Suta Gosvami continued: My dear brahmana, Ksatta [Vidura] the great devotee of the Lord achieved transcendental bliss by hearing the narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kausarava [Maitreya], and he was very pleased.

PURPORT

If anyone wants to derive transcendental pleasure by hearing the pastimes of the Lord, he must hear from the authoritative source, as explained here. Maitreya heard the narration from his bona fide spiritual master, and Vidura also heard from Maitreya. One becomes an authority simply by presenting whatever he has heard from his spiritual master, and one who does not accept a bona fide spiritual master cannot be an authority. This is clearly explained here. If one wants to have transcendental pleasure, he must find a person with authority. It is also stated in the Bhagavatam that simply by hearing from an authoritative source, with the ear and the heart, one can relish the pastimes of the Lord, otherwise it is not possible. Sanatana Gosvami, therefore, has especially warned that one should not hear anything about the personality of the Lord from the lips of a nondevotee. Nondevotees are considered to be like serpents; as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also. Lord Caitanya Mahaprabhu has warned that no description of the pastimes of the Lord should be heard from the Mayavada, or impersonalist, school. He has clearly said, mayavadi-bhasya sunile haya sarva nasa: if anyone hears the Mayavadis' interpretation of the pastimes of the Lord, or their interpretation of Bhagavad-gita, Srimad-Bhagavatam or any other Vedic literature, then he is doomed. Once one is associated with impersonalists, he can never understand the personal feature of the Lord and His transcendental pastimes.

Suta Gosvami was speaking to the sages headed by Saunaka, and therefore he addressed them in this verse as dviija, twice-born. The sages assembled in Naimisaranya hearing Srimad-Bhagavatam from Suta Gosvami were all brahmanas, but to acquire the qualifications of a brahmana is not everything. Merely to be twice-born is not perfection. Perfection is attained when one hears the pastimes and activities of the Lord from a bona fide source.

TEXT 34

TEXT

anyesam punya-slokanam
uddama-yasasam satam
upasrutya bhaven modah
srivatsankasya kim punah

SYNONYMS

anyesam--of others; punya-slokanam--of pious reputation; uddama-yasasam--whose fame is spread everywhere; satam--of the devotees; upasrutya--by hearing; bhavet--may arise; modah--pleasure; srivatsa-ankasya--of the Lord, who bears the mark Srivatsa; kim punah--what to speak of.

TRANSLATION

What to speak of hearing the pastimes of the Lord, whose chest is marked with Srivatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

PURPORT

Bhagavatam literally means the pastimes of the Lord and the Lord's devotees. For example, there are pastimes of Lord Krsna and narrations of devotees like Prahlada, Dhruva and Maharaja Ambarisa. Both pastimes pertain to the Supreme Personality of Godhead because the devotees' pastimes are in relation with Him. The Mahabharata, for example, the history of the Pandavas and their activities, is sacred because the Pandavas had a direct relationship with the Supreme Personality of Godhead.

TEXT 35

TEXT

yo gajendram jhasa-grastam
dhyayantam caranambujam
krosantinam karenunam
krcchrato 'mocayad drutam

SYNONYMS

yah--He who; gaja-indram--the king of elephants; jhasa--an alligator; grastam--attacked by; dhyayantam--meditating upon; carana--feet; ambujam--lotus; krosantinam--while crying; karenunam--the female elephants; krcchratah--from danger; amocayat--delivered; drutam--quickly.

TRANSLATION

The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

PURPORT

The example of the elephant in danger who was saved by the Supreme Lord is especially cited here because even if one is an animal he can approach the Personality of Godhead in devotional service, whereas even a demigod cannot approach the Supreme Person unless he is a devotee.

TEXT 36

TEXT

tam sukharadhyam rjubhir
ananya-saranair nrbhih
krtajnah ko na seveta
duraradhyam asadhubhih

SYNONYMS

tam--unto Him; sukha--easily; aradhyam--worshiped; rjubhih--by the unpretentious; ananya--no other; saranaih--who take shelter; nrbhih--by men; krtajnah--grateful soul; kah--what; na--not; seveta--would render service; duraradhyam--impossible to be worshiped; asadhubhih--by the nondevotees.

TRANSLATION

What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

PURPORT

Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple heart of gratefulness must be Krsna conscious and offer devotional service to the Lord. Those who are actually thieves and rogues do not recognize or acknowledge the benedictions offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

TEXT 37

TEXT

yo vai hiranyaksa-vadham mahadbhutam

vikriditam karana-sukaratmanah
srnoti gayaty anumodate 'njasa
vimucyate brahma-vadhad api dvijah

SYNONYMS

yah--he who; vai--indeed; hiranyaksa-vadham--of the killing of Hiranyaksa; maha-adbhutam--most wonderful; vikriditam--pastime; karana--for reasons like raising the earth from the ocean; sukara--appearing in the form of a boar; atmanah--of the Supreme Personality of Godhead; srnoti--hears; gayati--chants; anumodate--takes pleasure; anjasa--at once; vimucyate--becomes freed; brahma-vadhat--from the sin of killing a brahmana; api--even; dvijah--O brahmanas.

TRANSLATION

O brahmanas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiranyaksa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brahmana.

PURPORT

Since the Personality of Godhead is in the absolute position, there is no difference between His pastimes and His personality. Anyone who hears about the pastimes of the Lord associates with the Lord directly, and one who associates directly with the Lord is certainly freed from all sinful activities, even to the extent of the killing of a brahmana, which is considered the most sinful activity in the material world. One should be very eager to hear about the activities of the Lord from the bona fide source, the pure devotee. If one simply gives aural reception to the narration and accepts the glories of the Lord, then he is qualified. The impersonalist philosophers cannot understand the activities of the Lord. They think that all His activities are maya; therefore they are called Mayavadis. Since everything to them is maya, these narrations are not for them. Some impersonalists are reluctant to hear Srimad-Bhagavatam, although many of them are now taking an interest in it just for monetary gain. Actually, however, they have no faith. On the contrary, they describe it in their own way. We should not hear, therefore, from the Mayavadis. We have to hear from Suta Gosvami or Maitreya, who actually present the narrations as they are, and only then can we relish the pastimes of the Lord; otherwise the effects on the neophyte audience will be poisonous.

TEXT 38

TEXT

etan maha-punyam alam pavitram
dhanyam yasasyam padam ayur-asisam
pranendriyanam yudhi saurya-varadhanam
narayano 'nte gatir anga srnvatam

SYNONYMS

etat--this narrative; maha-punyam--conferring great merit; alam--very; pavitram--sacred; dhanyam--conferring wealth; yasasyam--bearing fame;

padam--the receptacle; ayuh--of longevity; asisam--of the objects of one's desire; prana--of the vital organs; indriyanam--of the organs of action; yudhi--on the field of battle; saurya--the strength; vardhanam--increasing; narayanah--Lord Narayana; ante--at the end of life; gatih--shelter; anga--O dear Saunaka; srnvatam--of those who listen.

TRANSLATION

This most sacred narrative confers extraordinary merit, wealth, fame, longevity, and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Saunaka.

PURPORT

Devotees are generally attracted by the narratives of the pastimes of the Lord, and even though they do not prosecute austerities or meditation, this very process of hearing attentively about the pastimes of the Lord will endow them with innumerable benefits, such as wealth, fame, longevity and other desirable aims of life. If one continues to hear Srimad-Bhagavatam, which is full of narratives of the pastimes of the Lord, at the end of this life, one is sure to be transferred to the eternal, transcendental abode of the Lord. Thus hearers are benefited both ultimately and for as long as they are in the material world. That is the supreme, sublime result of engaging in devotional service. The beginning of devotional service is to spare some time and listen to Srimad-Bhagavatam from the right source. Lord Caitanya Mahaprabhu also recommended five items of devotional service, namely to serve the devotees of the Lord, to chant Hare Krsna, to hear Srimad-Bhagavatam, to worship the Deity of the Lord and to live in a place of pilgrimage. Just performing these five activities can deliver one from the miserable condition of material life. Thus end the Bhaktivedanta purports of the Third Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "The Killing of the Demon Hiranyaksa."

Chapter Twenty
Conversation Between Maitreya and Vidura

TEXT 1

TEXT

saunaka uvaca
mahim pratistham adhyasya
saute svayambhuvo manuh
kany anvatisthad dvarani
margayavara-janmanam

SYNONYMS

saunakah--Saunaka; uvaca--said; mahim--the earth; pratistham--situated; adhyasya--having secured; saute--O Suta Gosvami; svayambhuvah--Svayambhuva; manuh--Manu; kani--what; anvatisthat--performed; dvarani--ways; margaya--to get out; avara--later; janmanam--of those to be born.

TRANSLATION

Sri Saunaka inquired: O Suta Gosvami, after the earth was again situated in its orbit, what did Svayambhuva Manu do to show the path of liberation to persons who were to take birth later on?

PURPORT

The appearance of the Lord as the first boar incarnation occurred during the time of Svayambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 x 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus within one day of Brahma. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls, who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Saunaka Rsi, therefore, inquired from Suta Gosvami: "What did Svayambhuva Manu do after the reinstatement of the earth in its orbital situation?"

TEXT 2

TEXT

ksatta maha-bhagavatah
krsnasyaikantikah suhrt
yas tatyajagrajam krsne
sapatyam aghavan iti

SYNONYMS

ksatta--Vidura; maha-bhagavatah--a great devotee of the Lord; krsnasya--of Lord Krsna; ekantikah--unalloyed devotee; suhrt--intimate friend; yah--he who; tatyaja--abandoned; agra-jam--his elder brother (King Dhrtarastra); krsne--toward Krsna; sa-apatyam--along with his one hundred sons; agha-van--offender; iti--thus.

TRANSLATION

Saunaka Rsi inquired about Vidura, who was a great devotee and friend of Lord Krsna and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

PURPORT

The incident referred to here is that Vidura left the protection of his elder brother Dhrtarastra, went traveling everywhere to sacred places and met Maitreya at Hardwar. Saunaka Rsi here inquires about the topics of the conversation between Maitreya Rsi and Vidura. Vidura's qualification was that he was not only a friend of the Lord but also a great devotee. When Krsna tried to stop the war and mitigate the misunderstanding between the cousin-brothers, they refused to accept His counsel; therefore Ksatta, or Vidura, was unsatisfied with them, and he left the palace. As a devotee, Vidura showed by example that anywhere that Krsna is not honored is a place unfit for human habitation. A devotee may be tolerant regarding his own interests, but he should not be

tolerant when there is misbehavior toward the Lord or the Lord's devotee. Here the word aghavan is very significant, for it indicates that the Kauravas, Dhrtarastra's sons, lost the war because of being sinful in disobeying the instructions of Krsna.

TEXT 3

TEXT

dvaipayananad anavaro
mahitve tasya dehajah
sarvatmana sritah krsnam
tat-params capy anuvratah

SYNONYMS

dvaipayanat--from Vyasadeva; anavarah--in no way inferior; mahitve--in greatness; tasya--his (Vyasa's); deha-jah--born of his body; sarva-atmana--with all his heart; sritah--took shelter; krsnam--Lord Krsna; tat-paran--those devoted to Him; ca--and; api--also; anuvratah--followed.

TRANSLATION

Vidura was born from the body of Veda-vyasa and was not less than he. Thus he accepted the lotus feet of Krsna wholeheartedly and was attached to His devotees.

PURPORT

The history of Vidura is that he was born of a sudra mother, but his seminal father was Vyasadeva; thus he was not less than Vyasadeva in any respect. Since he was born of a great father, who was supposed to be an incarnation of Narayana and who composed all the Vedic literatures, Vidura was also a great personality. He accepted Krsna as his worshipable Lord and followed His instructions wholeheartedly.

TEXT 4

TEXT

kim anvaprcchan maitreyam
virajas tirtha-sevaya
upagamyā kusavarta
asinam tattva-vittamam

SYNONYMS

kim--what; anvaprcchat--inquired; maitreyam--from the sage Maitreya; virajah--Vidura, who was without material contamination; tirtha-sevaya--by visiting sacred places; upagamyā--having met; kusavarte--at Kusavarta (Haridvara, or Hardwar); asinam--who was abiding; tattva-vit-tamam--the foremost knower of the science of spiritual life.

TRANSLATION

Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage who knew the

science of spiritual life, and he inquired from him. Saunaka Rsi therefore asked: What more did Vidura inquire from Maitreya?

PURPORT

Here the words virajas tirtha-sevaya refer to Vidura, who was completely cleansed of all contamination by traveling to places of pilgrimage. In India there are hundreds of sacred places of pilgrimage, of which Prayaga, Hardwar, Vrndavana and Ramesvaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vrndavana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Krsna and Radha. That we have actually seen and experienced. It is recommended in the sastras that after retiring from active life and accepting the vanaprastha (retired) order, one should travel everywhere to places of pilgrimage in order to purify himself. Vidura completely discharged this duty, and at last he reached Kusavarta, or Hardwar, where the sage Maitreya was sitting.

Another significant point is that one must go to sacred places not only to take bath there but to search out great sages like Maitreya and take instructions from them. If one does not do so, his traveling to places of pilgrimage is simply a waste of time. Narottama dasa Thakura, a great acarya of the Vaisnava sect, has, for the present, forbidden us to go to such places of pilgrimage because in this age, the times having so changed, a sincere person may have a different impression on seeing the behavior of the present residents of the pilgrimage sites. He has recommended that instead of taking the trouble to travel to such places, one should concentrate his mind on Govinda, and that will help him. Of course, to concentrate one's mind on Govinda in any place is a path meant for those who are the most spiritually advanced; it is not for ordinary persons. Ordinary persons may still derive benefit from traveling to holy places like Prayaga, Mathura, Vrndavana and Hardwar.

It is recommended in this verse that one find a person who knows the science of God, or a tattva-vit. Tattva-vit means "one who knows the Absolute Truth." There are many pseudotranscendentalists, even at places of pilgrimage. Such men are always present, and one has to be intelligent enough to find the actual person to be consulted; then one's attempt to progress by traveling to different holy places will be successful. One has to be freed from all contamination, and at the same time he has to find a person who knows the science of Krsna. Krsna helps a sincere person; as stated in the Caitanya-caritamrta, guru-krsna-prasade: by the mercy of the spiritual master and Krsna, one attains the path of salvation, devotional service. If one sincerely searches for spiritual salvation, then Krsna, being situated in everyone's heart, gives him the intelligence to find a suitable spiritual master. By the grace of a spiritual master like Maitreya, one gets the proper instruction and advances in his spiritual life.

TEXT 5

TEXT

tayoh samvadatoh suta
pravrtta hy amalah kathah
apo ganga ivagha-ghnir

hareh padambujasrayah

SYNONYMS

tayoh--while the two (Maitreya and Vidura); samvadato--were conversing; suta--O Suta; pravrttah--arose; hi--certainly; amalah--spotless; kathah--narrations; apah--waters; gangah--of the River Ganges; iva--like; agha-ghnih--vanquishing all sins; hareh--of the Lord; pada-ambuja--the lotus feet; asrayah--taking shelter.

TRANSLATION

Saunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.

PURPORT

The water of the Ganges is purified because it pours forth from the lotus feet of the Lord. Similarly, Bhagavad-gita is as good as the water of the Ganges because it is spoken from the mouth of the Supreme Lord. So it is with any topic on the pastimes of the Lord or the characteristics of His transcendental activities. The Lord is absolute; there is no difference between His words, His perspiration or His pastimes. The water of the Ganges, the narrations of His pastimes and the words spoken by Him are all on the absolute platform, and thus taking shelter of any one of them is equally good. Srila Rupa Gosvami has enunciated that anything in relationship with Krsna is on the transcendental platform. If we can dovetail all our activities in relationship with Krsna, then we do not stand on the material platform, but always on the spiritual platform.

TEXT 6

TEXT

ta nah kirtaya bhadram te
kirtanyodara-karmanah
rasajnah ko nu trpyeta
hari-lilamrtam piban

SYNONYMS

tah--those talks; nah--to us; kirtaya--narrate; bhadram te--may all good come unto you; kirtanya--should be chanted; udara--liberal; karmanah--activities; rasa-jnah--a devotee who can appreciate mellow tastes; kah--who; nu--indeed; trpyeta--would feel satisfied; hari-lila-amrtam--the nectar of the pastimes of the Lord; piban--drinking.

TRANSLATION

O Suta Gosvami, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

PURPORT

The narration of the pastimes of the Lord, which are always enacted on the transcendental platform, should be received with all respect by devotees. Those who are actually on the transcendental platform are never satiated by hearing the continuous narration of the pastimes of the Lord. For example, if any self-realized soul reads from Bhagavad-gita, he will never feel satiated. The narrations of Bhagavad-gita and Srimad-Bhagavatam may be read thousands and thousands of times, and still, without fail, new aspects of the subject matter will be relished by the devotee.

TEXT 7

TEXT

evam ugrasravah prsta
rsibhir naimisayanaih
bhagavaty arpitadhyatmas
tan aha sruyatam iti

SYNONYMS

evam--thus; ugrasravah--Suta Gosvami; prstah--being asked; rsibhih--by the sages; naimisa-ayanaih--who were assembled in the forest of Naimisa; bhagavati--unto the Lord; arpita--dedicated; adhyatmah--his mind; tan--to them; aha--said; sruyatam--just hear; iti--thus.

TRANSLATION

On being asked to speak by the great sages of Naimisaranya, the son of Romaharsana, Suta Gosvami, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

TEXT 8

TEXT

suta uvaca
harer dhrta-kroda-tanoh sva-mayaya
nisamya gor uddharanam rasatalat
lilam hiranyaksam avajnaya hatam
sanjata-harso munim aha bharatah

SYNONYMS

sutah uvaca--Suta said; hareh--of the Lord; dhrta--who had assumed; kroda--of a boar; tanoh--body; sva-mayaya--by His divine potency; nisamya--having heard; goh--of the earth; uddharanam--uplifting; rasatalat--from the bottom of the ocean; lilam--sport; hiranyaksam--the demon Hiranyaksa; avajnaya--neglectfully; hatam--killed; sanjata-harsah--being overjoyed; munim--to the sage (Maitreya); aha--said; bharatah--Vidura.

TRANSLATION

Suta Gosvami continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the

earth from the bottom of the ocean and indifferently killing the demon Hiranyaksa. Vidura then spoke to the sage as follows.

PURPORT

It is stated here that the Lord assumed the form of a boar by His own potency. His form is not actually the form of a conditioned soul. A conditioned soul is forced to accept a particular type of body by the higher authority of material laws, but here it is clearly said that the Lord was not forced to accept the form of a boar by the external power. In Bhagavad-gita the same fact is confirmed; when the Lord descends to this earth, He assumes a form by His own internal potency. The form of the Lord, therefore, can never consist of material energy. The Mayavada version that when Brahman assumes a form the form is accepted from maya is not acceptable, because although maya is superior to the conditioned soul, she is not superior to the Supreme Personality of Godhead; she is under the control of the Supreme Godhead, as confirmed in Bhagavad-gita. Maya is under His superintendence; maya cannot overcome the Lord. The Mayavada idea that the living entity is the Supreme Absolute Truth but has become covered by maya is invalid, because maya cannot be so great that it can cover the Supreme. The covering capacity can be employed on the part and parcel of Brahman, not on the Supreme Brahman.

TEXT 9

TEXT

vidura uvaca
prajapati-patih srstva
praja-sarge prajapatin
kim arabhata me brahman
prabruhy avyakta-marga-vit

SYNONYMS

vidurah uvaca--Vidura said; prajapati-patih--Lord Brahma; srstva--after creating; praja-sarge--for the purpose of creating living beings; prajapatin--the Prajapatis; kim--what; arabhata--started; me--to me; brahman--O holy sage; prabruhi--tell; avyakta-marga-vit--knower of that which we do not know.

TRANSLATION

Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahma do to create living beings after evolving the Prajapatis, the progenitors of living beings?

PURPORT

Significant here is the word avyakta-marga-vit, "one who knows that which is beyond our perception." To know matters beyond one's perception, one has to learn from a superior authority in the line of disciplic succession. Just to know who is our father is beyond our perception. For that, the mother is the authority. Similarly, we have to understand everything beyond our perception from the authority who actually knows. The first avyakta-marga-vit, or authority, is Brahma, and the next authority in disciplic succession is Narada. Maitreya Rsi belongs to that disciplic succession, so he also is avyakta-marga-vit. Anyone in the bona

fide line of disciplic succession is avyakta-marga-vit, a personality who knows that which is beyond ordinary perception.

TEXT 10

TEXT

ye maricy-adayo vipra
yas tu svayambhuvo manuh
te vai brahmana adesat
katham etad abhavayan

SYNONYMS

ye--those; marici-adayah--great sages headed by Marici; viprah--brahmanas; yah--who; tu--indeed; svayambhuvah manuh--and Svayambhuva Manu; te--they; vai--indeed; brahmanah--of Lord Brahma; adesat--by the order; katham--how; etat--this universe; abhavayan--evolved.

TRANSLATION

Vidura inquired: How did the Prajapatis [such progenitors of living entities as Marici and Svayambhuva Manu] create according to the instruction of Brahma, and how did they evolve this manifested universe?

TEXT 11

TEXT

sa-dvitiyah kim asrjan
svatantra uta karmasu
aho svit samhatah sarva
idam sma samakalpayan

SYNONYMS

sa-dvitiyah--with their wives; kim--whether; asrjan--created; svatantrah--remaining independent; uta--or; karmasu--in their actions; aho svit--or else; samhatah--jointly; sarve--all the Prajapatis; idam--this; sma samakalpayan--produced.

TRANSLATION

Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

TEXT 12

TEXT

maitreya uvaca
daivena durvitarkyena
parenanimisena ca
jata-ksobhad bhagavato
mahan asid guna-trayat

SYNONYMS

maitreyah uvaca--Maitreya said; daivena--by superior management known as destiny; durvitarkyena--beyond empiric speculation; parena--by Maha-Visnu; animisena--by the potency of eternal time; ca--and; jata-ksobhat--the equilibrium was agitated; bhagavatah--of the Personality of Godhead; mahan--the total material elements (the mahat-tattva); asit--were produced; guna-trayat--from the three modes of nature.

TRANSLATION

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Maha-Visnu and by the force of time, the total material elements were produced.

PURPORT

The cause of the material creation is described here very lucidly. The first cause is daiva, or the destiny of the conditioned soul. The material creation exists for the conditioned soul who wanted to become a false lord for sense enjoyment. One cannot trace out the history of when the conditioned soul first desired to lord it over material nature, but in Vedic literature we always find that the material creation is meant for the sense enjoyment of the conditioned soul. There is a nice verse which says that the sum and substance of the conditioned soul's sense enjoyment is that as soon as he forgets his primary duty, to render service to the Lord, he creates an atmosphere of sense enjoyment, which is called maya; that is the cause of material creation.

Another word used here is durvitarkyena. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there. Material nature is an atmosphere meant only for the sense enjoyment of the conditioned soul, and it is created by the Personality of Godhead. It is mentioned here that in the beginning of the creation the material nature, or prakrti, is agitated by the Personality of Godhead, Visnu. There are three Visnus mentioned. One is Maha-Visnu, another is Garbhodakasayi Visnu, and the third is Ksirodakasayi Visnu. The First Canto of Srimad-Bhagavatam discusses all these three Visnus, and here also it is confirmed that Visnu is the cause of creation. From Bhagavad-gita also we learn that prakrti begins to work and is still working under Krsna's, or Visnu's, glance of superintendence, but the Supreme Personality of Godhead is unchangeable. One should not mistakenly think that because the creation emanates from the Supreme Personality of Godhead, He has therefore transformed into this material cosmic manifestation. He exists in His personal form always, but the cosmic manifestation takes place by His inconceivable potency. The workings of that energy are difficult to comprehend, but it is understood from Vedic literature that the conditioned soul creates his own destiny and is offered a particular body by the laws of nature under the superintendence of the Supreme Personality of Godhead, who always accompanies him as Paramatma.

TEXT 13

TEXT

rajah-pradhanan mahatas
tri-lingo daiva-coditat
jatah sasarja bhutadir

viyad-adini pancasah

SYNONYMS

rajaḥ-pradhanaḥ--in which the element of rajas, or passion, predominates; mahataḥ--from the mahat-tattva; tri-lingaḥ--of three kinds; daiva-coditaḥ--impelled by superior authority; jataḥ--was born; sasarja--evolved; bhūta-adīḥ--the false ego (origin of the material elements); viyāt--the ether; adini--beginning with; pañcaśaḥ--in groups of five.

TRANSLATION

As impelled by the destiny of the jiva, the false ego, which is of three kinds, evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.

PURPORT

The primordial matter, or prakṛti, material nature, consisting of three modes, generates four groups of five. The first group is called elementary and consists of earth, water, fire, air and ether. The second group of five is called tan-matra, referring to the subtle elements (sense objects): sound, touch, form, taste and smell. The third group is the five sense organs for acquiring knowledge: eyes, ears, nose, tongue and skin. The fourth group is the five working senses: speech, hands, feet, anus and genitals. Some say that there are five groups of five. One group is the sense objects, one is the five elements, one is the five sense organs for acquiring knowledge, another is the senses for working, and the fifth group is the five deities who control these divisions.

TEXT 14

TEXT

tani caikaikaśaḥ sraṣṭum
asamarthaṇi bhautikaṁ
saṁhatya daiva-yogena
haimaṁ andam avasṛjan

SYNONYMS

tani--those elements; ca--and; eka-ekasah--separately; sraṣṭum--to produce; asamarthaṇi--unable; bhautikaṁ--the material universe; saṁhatya--having combined; daiva-yogena--with the energy of the Supreme Lord; haimaṁ--shining like gold; andam--globe; avasṛjan--produced.

TRANSLATION

Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

TEXT 15

TEXT

so 'sayistabdhī-salīle

andakoso niratmakah
sagram vai varsa-sahasram
anvavatsit tam isvarah

SYNONYMS

sah--it; asayista--lay; abdhi-salile--on the waters of the Causal Ocean; anda-kosah--egg; niratmakah--in an unconscious state; sagram--a little more than; vai--in fact; varsa-sahasram--a thousand years; anvavatsit--became situated; tam--in the egg; isvarah--the Lord.

TRANSLATION

For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakasayi Visnu.

PURPORT

From this verse it appears that all the universes are floating in the Causal Ocean.

TEXT 16

TEXT

tasya nabher abhut padmam
sahasrarkoru-didhiti
sarva-jivanikayauko
yatra svayam abhut svarat

SYNONYMS

tasya--of the Lord; nabheh--from the navel; abhut--sprouted up; padmam--a lotus; sahasra-arka--a thousand suns; uru--more; didhiti--with dazzling splendor; sarva--all; jiva-nikaya--resting place of conditioned souls; okah--place; yatra--where; svayam--himself; abhut--emanated; svarat--the omnipotent (Lord Brahma).

TRANSLATION

From the navel of the Personality of Godhead Garbhodakasayi Visnu sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahma

PURPORT

It appears from this verse that the conditioned souls who rested within the body of the Personality of Godhead after the dissolution of the last creation came out in the sum total form of the lotus. This is called hiranyagarbha. The first living entity to come out was Lord Brahma, who is independently able to create the rest of the manifested universe. The lotus is described here as effulgent as the glare of a thousand suns. This indicates that the living entities, as parts and parcels of the Supreme Lord, are also of the same quality, since the Lord also diffuses His bodily glare, known as brahmajyoti. The description of Vaikunthaloka, as stated in Bhagavad-gita and other Vedic literatures, is

confirmed herewith. In Vaikuntha, the spiritual sky, there is no need of sunshine, moonshine, electricity or fire. Every planet there is self-effulgent like the sun.

TEXT 17

TEXT

so 'nuvisto bhagavata
yah sete salilasaye
loka-samstham yatha purvam
nirmame samsthaya svaya

SYNONYMS

sah--Lord Brahma; anuvistah--was entered; bhagavata--by the Lord; yah--who; sete--sleeps; salila-asaye--on the Garbhodaka Ocean; loka-samstham--the universe; yatha purvam--as previously; nirmame--created; samsthaya--by intelligence; svaya--his own.

TRANSLATION

When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahma, Brahma brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

PURPORT

At a certain time, the Personality of Godhead, Karanodakasayi Visnu, lies in the Karana Ocean and produces many thousands of universes from His breathing; then He enters again into each and every universe as Garbhodakasayi Visnu and fills up half of each universe with His own perspiration. The other half of the universe remains vacant, and that vacant region is called outer space. Then the lotus flower sprouts from His abdomen and produces the first living creature, Brahma. Then again, as Ksirodakasayi Visnu, the Lord enters into the heart of every living entity, including Brahma. This is confirmed in Bhagavad-gita, Fifteenth Chapter. The Lord says, "I am seated in everyone's heart, and by Me are remembrance and forgetfulness made possible." As the witness of the activities of the individual entities, the Lord gives each one remembrance and intelligence to act according to his desire at the time he was annihilated in his last birth in the last millennium. This intelligence is invoked according to one's own capacity, or by the law of karma.

Brahma was the first living entity, and he was empowered by the Supreme Lord to act in charge of the mode of passion; therefore, he was given the required intelligence, which is so powerful and extensive that he is almost independent of the control of the Supreme Personality of Godhead. Just as a highly posted manager is almost as independent as the owner of a firm, Brahma is described here as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahma, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. There are many scientists and great workers in this material world who have wonderful creative force, but they act and create only according to the direction of the

Supreme Lord. A scientist may create many wonderful inventions by the direction of the Lord, but it is not possible for him to overcome the stringent laws of material nature by his intelligence, nor is it possible to acquire such intelligence from the Lord, for the Lord's supremacy would then be hampered. It is stated in this verse that Brahma created the universe as it was before. This means that he created everything by the same name and form as in the previous cosmic manifestation.

TEXT 18

TEXT

sasarja cchayayavidyam
panca-parvanam agratah
tamisram andha-tamisram
tamo moho maha-tamah

SYNONYMS

sasarja--created; chayaya--with his shadow; avidyam--ignorance; panca-parvanam--five varieties; agratah--first of all; tamisram--tamisra; andha-tamisram--andha-tamisra; tamah--tamas; mohah--moha; maha-tamah--maha-tamas, or maha-moha.

TRANSLATION

First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tamisra, andha-tamisra, tamas, moha and maha-moha.

PURPORT

The conditioned souls, or living entities who come to the material world to enjoy sense gratification, are covered in the beginning by five different conditions. The first condition is a covering of tamisra, or anger. Constitutionally, each and every living entity has minute independence; it is misuse of that minute independence for the conditioned soul to think that he can also enjoy like the Supreme Lord or to think, "Why shall I not be a free enjoyer like the Supreme Lord?" This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tamisra. Even in the field of spiritual realization, this tamisra mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower-grade mentality of tamisra continues.

Andha-tamisra involves considering death to be the ultimate end. The atheists generally think that the body is the self and that everything is therefore ended with the end of the body. Thus they want to enjoy material life as far as possible during the existence of the body. Their theory is: "As long as you live, you should live prosperously. Never mind whether you commit all kinds of so-called sins. You must eat sumptuously. Beg, borrow and steal, and if you think that by stealing and borrowing you are being entangled in sinful activities for which you will have to pay, then just forget that misconception because after death everything is finished. No one is responsible for anything he does during his life."

This atheistic conception of life is killing human civilization, for it is without knowledge of the continuation of eternal life.

This andha-tamisra ignorance is due to tamas. The condition of not knowing anything about the spirit soul is called tamas. This material world is also generally called tamas because ninety-nine percent of its living entities are ignorant of their identity as soul. Almost everyone is thinking that he is this body; he has no information of the spirit soul. Guided by this misconception, one always thinks, "This is my body, and anything in relationship with this body is mine." For such misguided living entities, sex life is the background of material existence. Actually, the conditioned souls, in ignorance in this material world, are simply guided by sex life, and as soon as they get the opportunity for sex life, they become attached to so-called home, motherland, children, wealth and opulence. As these attachments increase, moha, or the illusion of the bodily concept of life, also increases. Thus the idea that "I am this body, and everything belonging to this body is mine" also increases, and as the whole world is put into moha, sectarian societies, families and nationalities are created, and they fight with one another. Maha-moha means to be mad after material enjoyment. Especially in this age of Kali, everyone is overwhelmed by the madness to accumulate paraphernalia for material enjoyment. These definitions are very nicely given in Visnu Purana, wherein it is said:

tamo 'viveko mohah syad
antah-karana-vibhramah
maha-mohas tu vijneyo
gramya-bhoga-sukhaisana

maranam hy andha-tamisram
tamisram krodha ucyate
avidya panca-parvaise
pradurbhuta mahatmanah

TEXT 19

TEXT

visasarjatmanah kayam
nabhinandams tamomayam
jagrhur yaksa-raksamsi
ratrim ksut-trt-samudbhavam

SYNONYMS

visasarja--threw off; atmanah--his own; kayam--body; na--not; abhinandan--being pleased; tamah-mayam--made of ignorance; jagrhuh--took possession; yaksa-raksamsi--the Yaksas and Raksasas; ratrim--night; ksut--hunger; trt--thirst; samudbhavam--the source.

TRANSLATION

Out of disgust, Brahma threw off the body of ignorance, and taking this opportunity, Yaksas and Raksasas sprang for possession of the body, which continued to exist in the form of night. Night is the source of hunger and thirst.

TEXT 20

TEXT

ksut-trdbhyam upasrstas te
tam jagdhum abhidudruvuh
ma raksatainam jaksadhvam
ity ucuh ksut-trd-arditah

SYNONYMS

ksut-trdbhyam--by hunger and thirst; upasrstah--were overcome; te--the demons (Yaksas and Raksasas); tam--Lord Brahma; jagdhum--to eat; abhidudruvuh--ran toward; ma--do not; raksata--spare; enam--him; jaksadhvam--eat; iti--thus; ucuh--said; ksut-trt-arditah--afflicted by hunger and thirst.

TRANSLATION

Overpowered by hunger and thirst, they ran to devour Brahma from all sides and cried, "Spare him not! Eat him up!"

PURPORT

The representatives of the Yaksas and Raksasas still exist in some countries of the world. It is understood that such uncivilized men take pleasure in killing their own grandfathers and holding a "love feast" by roasting the bodies.

TEXT 21

TEXT

devas tan aha samvigno
ma mam jaksata raksata
aho me yaksa-raksamsi
praja yuyam babhuvitha

SYNONYMS

devah--Lord Brahma; tan--to them; aha--said; samvignah--being anxious; ma--do not; mam--me; jaksata--eat; raksata--protect; aho--oh; me--my; yaksa-raksamsi--O Yaksas and Raksasas; prajah--sons; yuyam--you; babhuvitha--were born.

TRANSLATION

Brahma, the head of the demigods, full of anxiety, asked them, "Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yaksas and Raksasas."

PURPORT

The demons who were born from the body of Brahma were called Yaksas and Raksasas because some of them cried that Brahma should be eaten and the others cried that he should not be protected. The ones who said that he should be eaten were called Yaksas, and the ones who said that he should not be protected became Raksasas, man-eaters. The two, Yaksas and Raksasas, are the original creation by Brahma and are represented even until today in the uncivilized men who are scattered all over the

universe. They are born of the mode of ignorance, and therefore, because of their behavior, they are called Raksasas, or man-eaters.

TEXT 22

TEXT

devatah prabhaya ya ya
divyan pramukhato 'srjat
te aharsur devayanto
visrstam tam prabham ahah

SYNONYMS

devatah--the demigods; prabhaya--with the glory of light; yah yah--those who; divyan--shining; pramukhatah--chiefly; asrjat--created; te--they; aharsuh--took possession of; devayantah--being active; visrstam--separated; tam--that; prabham--effulgent form; ahah--daytime.

TRANSLATION

He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

PURPORT

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yaksas and Raksasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

TEXT 23

TEXT

devo 'devan jaghanatah
srjati smatlolupan
ta enam lolupataya
maithunayabhipedire

SYNONYMS

devah--Lord Brahma; adevan--demons; jaghanatah--from his buttocks; srjati sma--gave birth; ati-lolupan--excessively fond of sex; te--they; enam--Lord Brahma; lolupataya--with lust; maithunaya--for copulation; abhipedire--approached.

TRANSLATION

Lord Brahma then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

PURPORT

Sex life is the background of material existence. Here also it is repeated that demons are very fond of sex life. The more one is free from

the desires for sex, the more he is promoted to the level of the demigods; the more one is inclined to enjoy sex, the more he is degraded to the level of demoniac life.

TEXT 24

TEXT

tato hasan sa bhagavan
asurair nirapatrapaih
anviyamanas tarasa
kruddho bhithah parapatat

SYNONYMS

tatah--then; hasan--laughing; sah bhagavan--the worshipful Lord Brahma; asuraih--by the demons; nirapatrapaih--shameless; anviyamanah--being followed; tarasa--in great haste; kruddhah--angry; bhithah--being afraid; parapatat--ran away.

TRANSLATION

The worshipful Brahma first laughed at their stupidity, but finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.

PURPORT

Sexually inclined demons have no respect even for their father, and the best policy for a saintly father like Brahma is to leave such demoniac sons.

TEXT 25

TEXT

sa upavrajya varadam
prapannarti-haram harim
anugrahaya bhaktanam
anurupatma-darsanam

SYNONYMS

sah--Lord Brahma; upavrajya--approaching; vara-dam--the bestower of all boons; prapanna--of those taking shelter at His lotus feet; arti--distress; haram--who dispels; harim--Lord Sri Hari; anugrahaya--for showing mercy; bhaktanam--to His devotees; anurupa--in suitable forms; atma-darsanam--who manifests Himself.

TRANSLATION

He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

PURPORT

Here the words bhaktanam anurupatma-darsanam mean that the Personality of Godhead manifests His multiforms according to the desires of the devotees. For example, Hanumanji (Vajrangaji) wanted to see the form of the Lord as the Personality of Godhead Ramacandra, whereas other Vaisnavas want to see the form of Radha-Krsna, and still other devotees want to see the Lord in the form of Laksmi-Narayana. The Mayavadi philosophers think that although all these forms are assumed by the Lord just as the devotees desire to see Him, actually He is impersonal. From Brahma-samhita, however, we can understand that this is not so, for the Lord has multiforms. It is said in the Brahma-samhita, advaitam acyutam. The Lord does not appear before the devotee because of the devotee's imagination. Brahma-samhita further explains that the Lord has innumerable forms: ramadi-murtisu kala-niyamena tisthan. He exists in millions and millions of forms. There are Lord are innumerable. In the Bhagavatam it is stated that as the waves in the sea cannot be counted but appear and disappear continually, the incarnations and forms of the Lord are innumerable. A devotee is attached to a particular form, and it is that form which he worships. We have just described the first appearance of the boar within this universe. There are innumerable universes, and somewhere or other the boar form is now existing. All the forms of the Lord are eternal. It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the Ramayana, Hanuman, the great devotee of Rama, said, "I know that there is no difference between the Sita-Rama and Laksmi-Narayana forms of the Supreme Personality of Godhead, but nevertheless, the form of Rama and Sita has absorbed my affection and love. Therefore I want to see the Lord in the forms of Rama and Sita." Similarly, the Gaudiya Vaisnava loves the forms of Radha and Krsna, and Krsna and Rukmini at Dvaraka. The words bhaktanam anurupatma-darsanam mean that the Lord is always pleased to favor the devotee in the particular form in which the devotee wants to worship and render service unto Him. In this verse it is stated that Brahma approached Hari, the Supreme Personality of Godhead. This form of the Lord is Ksirodakasayi Visnu. Whenever there is some trouble and Brahma has to approach the Lord, he can approach Ksirodakasayi Visnu, and it is the grace of the Lord that whenever Brahma approaches about disturbances in the universe, the Lord gives him relief in so many ways.

TEXT 26

TEXT

pahi mam paramatmams te
presanenasrjam prajah
ta ima yabhitum papa
upakramanti mam prabho

SYNONYMS

pahi--protect; mam--me; parama-atman--O Supreme Lord; te--Your; presanena--by order; asrjam--I created; prajah--living beings; tah imah--those very persons; yabhitum--to have sex; papah--sinful beings; upakramanti--are approaching; mam--me; prabho--O Lord.

TRANSLATION

Lord Brahma, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your

order. They are infuriated by an appetite for sex and have come to attack me.

PURPORT

It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahma. In other words, the homosexual appetite of a man for another man is demoniac and is not for any sane male in the ordinary course of life.

TEXT 27

TEXT

tvam ekah kila lokanam
klistanam klesa-nasanah
tvam ekah klesadas tesam
anasanna-padam tava

SYNONYMS

tvam--You; ekah--alone; kila--indeed; lokanam--of the people;
klistanam--afflicted with miseries; klesa--the distresses; nasannah--
relieving; tvam ekah--You alone; klesa-dah--inflicting distress; tesam--
on those; anasanna--not taken shelter; padam--feet; tava--Your.

TRANSLATION

My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

PURPORT

The words klesadas tesam anasanna-padam tava indicate that the Lord has two concerns. The first is to give protection to persons who take shelter of His lotus feet, and the second is to give trouble to those who are always demoniac and who are inimical toward the Lord. Maya's function is to give afflictions to the nondevotees. Here Brahma said, "You are the protector of the surrendered souls; therefore I surrender unto Your lotus feet. Please give me protection from these demons."

TEXT 28

TEXT

so 'vadharyasya karpnyam
viviktadhyatma-darsanah
vimuncatma-tanum ghoram
ity ukto vimumoca ha

SYNONYMS

sah--the Supreme Lord, Hari; avadharya--perceiving; asya--of Lord Brahma; karpnyam--the distress; vivikta--without a doubt; adhyatma--minds of others; darsanah--one who can see; vimunca--cast off; atma-tanum--your body; ghoram--impure; iti uktah--thus commanded; vimumoca ha--Lord Brahma threw it off.

TRANSLATION

The Lord, who can distinctly see the minds of others, perceived Brahma's distress and said to him: "Cast off this impure body of yours." Thus commanded by the Lord, Brahma cast off his body.

PURPORT

The Lord is described here by the word viviktadhyatma-darsanah. If anyone can completely perceive another's distress without doubt, it is the Lord Himself. If someone is in distress and wants to get relief from his friend, sometimes it so happens that his friend does not appreciate the volume of distress he is suffering. But for the Supreme Lord it is not difficult. The Supreme Lord, as Paramatma, is sitting within the heart of every living entity, and He directly perceives the exact causes of distress. In Bhagavad-gita the Lord says, sarvasya caham hrdisannivistah: "I am sitting in everyone's heart, and because of Me one's remembrance and forgetfulness occur." Thus whenever one fully surrenders unto the Supreme Lord, one finds that He is sitting within one's heart. He can give us direction how to get out of dangers or how to approach Him in devotional service. The Lord, however, asked Brahma to give up his present body because it had created the demoniac principle. According to Sridhara Svami, Brahma's constant dropping of his body does not refer to his actually giving up his body. Rather, he suggests that Brahma gave up a particular mentality. Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahma's mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the garbhadhana-samskara, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

TEXT 29

TEXT

tam kvanac-caranambhojam
mada-vihvala-locanam
kanci-kalapa-vilasad-
dukula-cchanna-rodhasam

SYNONYMS

tam--that body; kvanat--tinkling with ankle bells; carana-ambhojam--with lotus feet; mada--intoxication; vihvala--overwhelmed; locanam--with eyes; kanci-kalapa--with a girdle made of golden ornaments; vilasat--shining; dukula--by fine cloth; channa--covered; rodhasam--having hips.

TRANSLATION

The body given up by Brahma took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

PURPORT

As early morning is the period for spiritual cultivation, the beginning of evening is the period for passion. Demoniac men are generally very fond of sex enjoyment; therefore they very much appreciate the approach of evening. The demons took the approach of the evening twilight to be a beautiful woman, and they began to adore her in various ways. They imagined the twilight to be a very beautiful woman with tinkling bangles on her feet, a girdle on her hips, and beautiful breasts, and for their sexual satisfaction they imagined the appearance of this beautiful girl before them.

TEXT 30

TEXT

anyonya-slesayottunga-
nirantara-payodharam
sunasam sudvijam snigdha-
hasa-lilavalokanam

SYNONYMS

anyonya--to each other; slesaya--because of clinging; uttunga--raised; nirantara--without intervening space; payah-dharam--breasts; su-nasam--shapely nose; su-dvijam--beautiful teeth; snigdha--lovely; hasa--smile; lila-avalokanam--sportful glance.

TRANSLATION

Her breasts projected upward because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.

TEXT 31

TEXT

guhantim vridayatmanam
nilalaka-varuthinim
upalabhyasura dharmā
sarve sammumuhuh striyam

SYNONYMS

guhantim--hiding; vridaya--out of shyness; atmanam--herself; nila--dark; alaka--hair; varuthinim--a bunch; upalabhya--upon imagining; asurah--the demons; dharmā--O Vidura; sarve--all; sammumuhuh--were captivated; striyam--woman.

TRANSLATION

Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

PURPORT

The difference between demons and demigods is that a beautiful woman very easily attracts the minds of demons, but she cannot attract the mind of a godly person. A godly person is full of knowledge, and a demoniac person is full of ignorance. Just as a child is attracted by a beautiful doll, similarly a demon, who is less intelligent and full of ignorance, is attracted by material beauty and an appetite for sex. The godly person knows that this nicely dressed and ornamented attraction of high breasts, high hips, beautiful nose and fair complexion is maya. All the beauty a woman can display is only a combination of flesh and blood. Sri Sankaracarya has advised all persons not to be attracted by the interaction of flesh and blood; they should be attracted by the real beauty in spiritual life. The real beauty is Krsna and Radha. One who is attracted by the beauty of Radha and Krsna cannot be attracted by the false beauty of this material world. That is the difference between a demon and a godly person or devotee.

TEXT 32

TEXT

aho rupam aho dhairyam
aho asya navam vayah
madhye kamayamananam
akameva visarpati

SYNONYMS

aho--oh; rupam--what beauty; aho--oh; dhairyam--what self-control; aho--oh; asyah--her; navam--budding; vayah--youth; madhye--in the midst; kamayamananam--of those passionately longing for; akama--free from passion; iva--like; visarpati--walking with us.

TRANSLATION

The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

TEXT 33

TEXT

vitarkayanto bahudha
tam sandhyam pramadakrtim
abhisambhavya visrambhat
paryaprcchan kumedhasah

SYNONYMS

vitarkayantah--indulging in speculations; bahudha--various kinds; tam-her; sandhyam--the evening twilight; pramada--a young woman; akrtim--in the form of; abhisambhavya--treating with great respect; visrambhat--fondly; paryaprcchan--questioned; ku-medhasah--wicked-minded.

TRANSLATION

Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

TEXT 34

TEXT

kasi kasyasi rambhoru
ko varthas te 'tra bhamini
rupa-dravina-panyena
durbhagan no vibadhase

SYNONYMS

ka--who; asi--are you; kasya--belonging to whom; asi--are you; rambhoru--O pretty one; kah--what; va--or; arthah--object; te--your; atra--here; bhamini--O passionate lady; rupa--beauty; dravina--priceless; panyena--with the commodity; durbhagan--unfortunate; nah--us; vibadhase--you tantalize.

TRANSLATION

Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

PURPORT

The mentality of the demons in being enamored by the false beauty of this material world is expressed herein. The demoniac can pay any price for the skin beauty of this material world. They work very hard all day and night, but the purpose of their hard work is to enjoy sex life. Sometimes they misrepresent themselves as karma-yogis, not knowing the meaning of the word yoga. Yoga means to link up with the Supreme Personality of Godhead, or to act in Krsna consciousness. A person who works very hard, no matter in what occupation, and who offers the result of the work to the service of the Supreme Personality of Godhead, Krsna, is called a karma-yogi.

TEXT 35

TEXT

ya va kacit tvam abale
distya sandarsanam tava
utsunosiksamananam
kanduka-kridaya manah

SYNONYMS

ya--whosoever; va--or; kacit--anyone; tvam--you; abale--O beautiful girl; distya--by fortune; sandarsanam--seeing; tava--of you; utsunosi--you agitate; iksamananam--of the onlookers; kanduka--with a ball; kridaya--by play; manah--the mind.

TRANSLATION

Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

PURPORT

Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called yogis who encourage the public to enjoy sex life in different varieties and at the same time advertise that if one meditates on a certain manufactured mantra one can become God within six months. The public wants to be cheated, and Krsna therefore creates such cheaters to misrepresent and delude. These so-called yogis are actually enjoyers of the world garbed as yogis. Bhagavad-gita, however, recommends that if one wants to enjoy life, then it cannot be with these gross senses. A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence. In spiritual life we can enjoy sense enjoyment which has no end. The difference between material and spiritual enjoyment is that material enjoyment is limited. Even if a man engages in material sex enjoyment, he cannot enjoy it for long. But when the sex enjoyment is given up, then one can enter spiritual life, which is unending. In the Bhagavatam (5.5.1) it is stated that brahma-saukhya, spiritual happiness, is ananta, unending. Foolish creatures are enamored by the beauty of matter and think that the enjoyment it offers is real, but actually that is not real enjoyment.

TEXT 36

TEXT

naikatra te jayati salini pada-padmam
ghnantlya muhuh kara-talena patat-patangam
madhyam visidati brhat-stana-bhara-bhitam
santeva drstir amala susikha-samuhah

SYNONYMS

na--not; ekatra--in one place; te--your; jayati--stay; salini--O beautiful woman; pada-padmam--lotus feet; ghnantlyah--striking; muhuh--again and again; kara-talena--by the palm of the hand; patat--bouncing; patangam--the ball; madhyam--waist; visidati--gets fatigued; brhat--full grown; stana--of your breasts; bhara--by the weight; bhitam--oppressed;

santa iva--as if fatigued; drstih--vision; amala--clear; su--beautiful;
sikha--your hair; samuhah--bunch.

TRANSLATION

O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.

PURPORT

The demons observed beautiful gestures in the woman's every step. Here they praise her full-grown breasts, her scattered hair and her movements in stepping forward and backward while playing with the ball. In every step they enjoy her womanly beauty, and while they enjoy her beauty their minds become agitated by sex desire. As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon.

TEXT 37

TEXT

iti sayantanim sandhyam
asurah pramadayatim
pralobhayantim jagrhur
matva mudha-dhiyah striyam

SYNONYMS

iti--in this way; sayantanim--the evening; sandhyam--twilight; asurah--the demons; pramadayatim--behaving like a wanton woman; pralobhayantim--alluring; jagrhuh--seized; matva--thinking to be; mudha-dhiyah--unintelligent; striyam--a woman.

TRANSLATION

The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

PURPORT

The asuras are described here as mudha-dhiyah, meaning that they are captivated by ignorance, just like the ass. The demons were captivated by the false, glaring beauty of this material form, and thus they embraced her.

TEXT 38

TEXT

prahasya bhava-gambhiram
jighrantyatmanam atmana
kantya sasarja bhagavan

gandharvapsarasam ganan

SYNONYMS

prahasya--smiling; bhava-gambhiram--with a deep purpose; jighrantya--understanding; atmanam--himself; atmana--by himself; kantya--by his loveliness; sasarja--created; bhagavan--the worshipful Lord Brahma; gandharva--the celestial musicians; apsarasam--and of the heavenly dancing girls; ganan--the hosts of.

TRANSLATION

With a laugh full of deep significance, the worshipful Brahma then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsaras.

PURPORT

The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsaras. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahma next created Gandharvas and Apsaras. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as kirtana, are transcendental, and they bring about a life completely fit for spiritual enjoyment.

TEXT 39

TEXT

visasarja tanum tam vai
jyotsnam kantimatim priyam
ta eva cadaduh pritya
visvavasu-purogamah

SYNONYMS

visasarja--gave up; tanum--form; tam--that; vai--in fact; jyotsnam--moonlight; kanti-matim--shining; priyam--beloved; te--the Gandharvas; eva--certainly; ca--and; adaduh--took possession; pritya--gladly; visvavasu-purah-gamah--headed by Visvavasu.

TRANSLATION

After that, Brahma gave up that shining and beloved form of moonlight. Visvavasu and other Gandharvas gladly took possession of it.

TEXT 40

TEXT

srstva bhuta-pisacams ca
bhagavan atma-tandrina
dig-vasaso mukta-kesan
viksya camilayad drsau

SYNONYMS

srstva--having created; bhuta--ghosts; pisacan--fiends; ca--and; bhagavan--Lord Brahma; atma--his; tandrina--from laziness; dik-vasasah--naked; mukta--disheveled; kesan--hair; viksyā--seeing; ca--and; amilayat--closed; drsau--two eyes.

TRANSLATION

The glorious Brahma next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

PURPORT

Ghosts and mischievous hobgoblins are also the creation of Brahma; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahma under the direction of the Supreme Lord.

TEXT 41

TEXT

jagrhus tad-visrstam tam
jrbhanakhyam tanum prabhoh
nidram indriya-viklede
yaya bhutesu drsyate
yenocchistan dharsayanti
tam unmadam pracaksate

SYNONYMS

jagrhuḥ--took possession; tat-visrstam--thrown off by him; tam--that; jrbhana-akhyam--known as yawning; tanum--the body; prabhoh--of Lord Brahma; nidram--sleep; indriya-vikledah--drooling; yaya--by which; bhutesu--among the living beings; drsyate--is observed; yena--by which; ucchistan--smearred with stool and urine; dharsayanti--bewilder; tam--that; unmadam--madness; pracaksate--is spoken of.

TRANSLATION

The ghosts and hobgoblins took possession of the body thrown off in the form of yawning by Brahma, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

PURPORT

The disease of insanity or being haunted by ghosts takes place in an unclean state of existence. Here it is clearly stated that when a man is fast asleep and saliva flows from his mouth and he remains unclean, ghosts then take advantage of his unclean state and haunt his body. In other words, those who drool while sleeping are considered unclean and are subject to be haunted by ghosts or to, go insane.

TEXT 42

TEXT

urjasvantam manyamana
atmanam bhagavan ajah
sadhyan ganan pitr-ganan
paroksenasrjat prabhuh

SYNONYMS

urjah-vantam--full of energy; manyamanah--recognizing; atmanam--himself; bhagavan--the most worshipful; ajah--Brahma; sadhyan--the demigods; ganan--hosts; pitr-ganan--and the Pitas; paroksena--from his invisible form; asrjat--created; prabhuh--the lord of beings.

TRANSLATION

Recognizing himself to be full of desire and energy, the worshipful Brahma, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sadhyas and Pitas.

PURPORT

The Sadhyas and Pitas are invisible forms of departed souls, and they are also created by Brahma.

TEXT 43

TEXT

ta atma-sargam tam kayam
pitarah pratipedire
sadhyebhyas ca pitrbhyas ca
kavayo yad vitanvate

SYNONYMS

te--they; atma-sargam--source of their existence; tam--that; kayam--body; pitarah--the Pitas; pratipedire--accepted; sadhyebhyah--to the Sadhyas; ca--and; pitrbhyah--to the Pitas; ca--also; kavayah--those well versed in rituals; yat--through which; vitanvate--offer oblations.

TRANSLATION

The Pitas themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sadhyas and Pitas [in the form of their departed ancestors] on the occasion of sraddha.

PURPORT

Sraddha is a ritualistic performance observed by the followers of the Vedas. There is a yearly occasion of fifteen days when ritualistic religionists follow the principle of offering oblations to departed souls. Thus those fathers and ancestors who, by freaks of nature, might not have a gross body for material enjoyment can again gain such bodies due to the offering of sraddha oblations by their descendants. The performance of sraddha, or offering oblations with prasada, is still current in India, especially at Gaya, where oblations are offered at the

lotus feet of Visnu in a celebrated temple. Because the Lord is thus pleased with the devotional service of the descendants, by His grace He liberates the condemned souls of forefathers who do not have gross bodies, and He favors them to again receive a gross body for development of spiritual advancement.

Unfortunately, by the influence of maya, the conditioned soul employs the body he gets for sense gratification, forgetting that such an occupation may lead him to return to an invisible body. The devotee of the Lord, or one who is in Krsna consciousness, however, does not need to perform such ritualistic ceremonies as sraddha because he is always pleasing the Supreme Lord; therefore his fathers and ancestors who might have been in difficulty are automatically relieved. The vivid example is Prahlada Maharaja. Prahlada Maharaja requested Lord Nrsimhadeva to deliver his sinful father, who had so many times offended the lotus feet of the Lord. The Lord replied that in a family where a Vaisnava like Prahlada is born, not only his father but his father's father and their fathers--up to the fourteenth father back--are all automatically delivered. The conclusion, therefore, is that Krsna consciousness is the sum total of all good work for the family, for society and for all living entities. In the Caitanya-caritamrta the author says that a person fully conversant with Krsna consciousness does not perform any rituals because he knows that simply by serving Krsna in full Krsna consciousness, all rituals are automatically performed.

TEXT 44

TEXT

siddhan vidyadharams caiva
tirodhanena so 'srjat
tebhyo 'dadat tam atmanam
antardhanakhyam adbhutam

SYNONYMS

siddhan--the Siddhas; vidyadharan--Vidyadharas; ca eva--and also; tirodhanena--by the faculty of remaining hidden from vision; sah--Lord Brahma; asrjat--created; tebhyah--to them; adadat--gave; tam atmanam--that form of his; antardhana-akhyam--known as the Antardhana; adbhutam--wonderful.

TRANSLATION

Then Lord Brahma, by his ability to be hidden from vision, created the Siddhas and Vidyadharas and gave them that wonderful form of his known as the Antardhana.

PURPORT

Antardhana means that these living creatures can be perceived to be present, but they cannot be seen by vision.

TEXT 45

TEXT

sa kinnaran kimpurusa
pratyatmyenasrjat prabhuh

manayann atmanatmanam
atmabhasam vilokayan

SYNONYMS

sah--Lord Brahma; kinnaran--the Kinnaras; kimpurusan--the Kimpurusas; pratyatmyena--from his reflection (in water); asrjat--created; prabhuh--the lord of the living beings (Brahma); manayan--admiring; atmana atmanam--himself by himself; atma-abhasam--his reflection; vilokayan--seeing.

TRANSLATION

One day, Brahma, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpurusas as well as Kinnaras out of that reflection.

TEXT 46

TEXT

te tu taj jagrhu rupam
tyaktam yat paramesthina
mithuni-bhuya gayantas
tam evosasi karmabhih

SYNONYMS

te--they (the Kinnaras and Kimpurusas); tu--but; tat--that; jagrhuh--took possession of; rupam--that shadowy form; tyaktam--given up; yat--which; paramesthina--by Brahma; mithuni-bhuya--coming together with their spouses; gayantah--praise in song; tam--him; eva--only; usasi--at daybreak; karmabhih--with his exploits.

TRANSLATION

The Kimpurusas and Kinnaras took possession of that shadowy form left by Brahma. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

PURPORT

The time early in the morning, one and a half hours before sunrise, is called brahma-muhurta. During this brahma-muhurta, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day.

TEXT 47

TEXT

dehena vai bhogavata
sayano bahu-cintaya
sarge 'nupacite krodhad
utsasarja ha tad vapuh

SYNONYMS

dehena--with his body; vai--indeed; bhogavata--stretching out full length; sayanah--lying fully stretched; bahu--great; cintaya--with concern; sarge--the creation; anupacite--not proceeded; krodhat--out of anger; utsasarja--gave up; ha--in fact; tat--that; vapuh--body.

TRANSLATION

Once Brahma lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

TEXT 48

TEXT

ye 'hiyantamutah kesa
ahayas te 'nga jajnire
sarpah prasarpatah krura
naga bhogoru-kandharah

SYNONYMS

ye--which; ahiyanta--dropped out; amutah--from that; kesah--hairs; ahayah--snakes; te--they; anga--O dear Vidura; jajnire--took birth as; sarpah--snakes; prasarpatah--from the crawling body; krurah--envious; naga--cobras; bhoga--with hoods; uru--big; kandharah--whose necks.

TRANSLATION

O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nagas with their hoods expanded.

TEXT 49

TEXT

sa atmanam manyamanah
krta-krtyam ivatmabhuh
tada manun sasarjante
manasa loka-bhavanan

SYNONYMS

sah--Lord Brahma; atmanam--himself; manyamanah--considering; krta-krtyam--had accomplished the object of life; iva--as if; atmabhuh--born from the Supreme; tada--then; manun--the Manus; sasarja--created; ante--at the end; manasa--from his mind; loka--of the world; bhavanan--promoting the welfare.

TRANSLATION

One day Brahma, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities or the universe.

TEXT 50

TEXT

tebhyah so 'srjat sviyam
puram purusam atmavan
tan drstva ye pura srstah
prasasamsuh prajapatim

SYNONYMS

tebhyah--to them; sah--Lord Brahma; asrjat--gave; sviyam--his own; puram--body; purusam--human; atma-van--self-possessed; tan--them; drstva--on seeing; ye--those who; pura--earlier; srstah--were created (the demigods, Gandharvas, etc., who were created earlier); prasasamsuh--applauded; prajapatim--Brahma (the lord of created beings).

TRANSLATION

The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier--the demigods, the Gandharvas and so on--applauded Brahma, the lord of the universe.

TEXT 51

TEXT

aho etaj jagat-srastah
sukrtam bata te krtam
pratisthitah kriya yasmin
sakam annam adama he

SYNONYMS

aho--oh; etat--this; jagat-srastah--O creator of the universe; sukrtam--well done; bata--indeed; te--by you; krtam--produced; pratisthitah--established soundly; kriyah--all ritualistic performances; yasmin--in which; sakam--along with this; annam--the sacrificial oblations; adama--we shall share; he--O.

TRANSLATION

They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

PURPORT

The importance of sacrifice is also mentioned in Bhagavad-gita, Third Chapter, verse 10. The Lord confirms there that in the beginning of creation Brahma created the Manus, along with the ritualistic sacrificial method, and blessed them: "Continue these sacrificial rites, and you will be gradually elevated to your proper position of self-realization and will also enjoy material happiness." All the living entities created by Brahma are conditioned souls and are inclined to lord it over material nature. The purpose of sacrificial rituals is to revive, gradually, the spiritual realization of the living entities. That is the beginning of life within this universe. These sacrificial rituals, however, are

intended to please the Supreme Lord. Unless one pleases the Supreme Lord, or unless one is Krsna conscious, one cannot be happy either in material enjoyment or in spiritual realization.

TEXT 52

TEXT

tapasa vidyaya yukto
yogena susamadhina
rsin rsir hrsikesah
sasarjabhimatah prajah

SYNONYMS

tapasa--by penance; vidyaya--by worship; yuktah--being engaged; yogena--by concentration of the mind in devotion; su-samadhina--by nice meditation; rsin--the sages; rsih--the first seer (Brahma); hrsikesah--the controller of his senses; sasarja--created; abhimatah--beloved; prajah--sons.

TRANSLATION

Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahma, the self-born living creature, evolved great sages as his beloved sons.

PURPORT

The ritualistic performances of sacrifice are meant for material economic development; in other words, they are meant to keep the body in good condition for cultivation of spiritual knowledge. But for actual attainment of spiritual knowledge, other qualifications are needed. What is essential is vidya, or worship of the Supreme Lord. Sometimes the word yoga is used to refer to the gymnastic performances of different bodily postures which help mental concentration. Generally, the different bodily postures in the yoga system are accepted by less intelligent men to be the end of yoga, but actually they are meant to concentrate the mind upon the Supersoul. After creating persons for economic development, Brahma created sages who would set the example for spiritual realization.

TEXT 53

TEXT

tebhyas caikaikasah svasya
dehasyamsam adad ajah
yat tat samadhi-yogarddhi-
tapo-vidya-viraktimat

SYNONYMS

tebhyah--to them; ca--and; ekaikasah--each one; svasya--of his own; dehasya--body; amsam--part; adat--gave; ajah--the unborn Brahma; yat--which; tat--that; samadhi--deep meditation; yoga--concentration of the mind; rddhi--supernatural power; tapah--austerity; vidya--knowledge; virakti--renunciation; mat--possessing.

TRANSLATION

To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

PURPORT

The word viraktimat in this verse means "possessed of the qualification of renunciation." Spiritual realization cannot be attained by materialistic persons. For those who are addicted to sense enjoyment, spiritual realization is not possible. In Bhagavad-gita it is stated that those who are too attached to seeking material possessions and material enjoyment cannot reach yoga-samadhi, absorption in Krsna consciousness. Propaganda that one can enjoy this life materially and at the same time spiritually advance is simply bogus. The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called tapasya, or austerity. To absorb the mind in the Supreme in Krsna consciousness is the process of spiritual realization. Thus end the Bhaktivedanta purports of the Third Canto, Twentieth Chapter, of the Srimad-Bhagavatam, entitled "Conversation Between Maitreya and Vidura."

Chapter Twenty-one
Conversation Between Manu and Kardama

TEXT 1

TEXT

vidura uvaca
svayambhuvasya ca manor
vamsah parama-sammatah
kathyatam bhagavan yatra
maithunenaidhire prajah

SYNONYMS

vidurah uvaca--Vidura said; svayambhuvasya--of Svayambhuva; ca--and; manoh--of Manu; vamsah--the dynasty; parama--most; sammatah--esteemed; kathyatam--kindly describe; bhagavan--O worshipful sage; yatra--in which; maithunena--through sexual intercourse; edhire--multiplied; prajah--the progeny.

TRANSLATION

Vidura said: The line of Svayambhuva Manu was most esteemed. O worshipful sage, I beg you--give me an account of this race, whose progeny multiplied through sexual intercourse.

PURPORT

Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svayambhuva Manu because in that dynasty, good devotee kings appeared who protected their subjects very carefully with spiritual knowledge. By

hearing the history of their activities, therefore, one becomes more enlightened. An important word used in this connection is parama-sammatah, which indicates that the progeny created by Svayambhuva Manu and his sons was approved of by great authorities. In other words, sex life for creating exemplary population is acceptable to all sages and authorities of Vedic scripture.

TEXT 2

TEXT

priyavratottanapadau
satau svayambhuvasya vai
yatha-dharmam jugupatuh
sapta-dvipavatim mahim

SYNONYMS

priyavrata--Maharaja Priyavrata; uttanapadau--and Maharaja Uttanapada; satau--the two sons; svayambhuvasya--of Svayambhuva Manu; vai--indeed; yatha--according to; dharmam--religious principles; jugupatuh--ruled; sapta-dvipa-vatim--consisting of seven islands; mahim--the world.

TRANSLATION

The two great sons of Svayambhuva Manu--Priyavrata and Uttanapada--ruled the world, consisting of seven islands, just according to religious principles.

PURPORT

Srimad-Bhagavatam is also a history of the great rulers of different parts of the universe. In this verse the names of Priyavrata and Uttanapada, sons of Svayambhuva, are mentioned. They ruled this earth, which is divided into seven islands. These seven islands are still current, as Asia, Europe, Africa, America, Australia and the North and South Poles. There is no chronological history of all the Indian kings in Srimad-Bhagavatam, but the deeds of the most important kings, such as Priyavrata and Uttanapada, and many others, like Lord Ramacandra and Maharaja Yudhisthira, are recorded because the activities of such pious kings are worth hearing; people may benefit by studying their histories.

TEXT 3

TEXT

tasya vai duhita brahman
devahutiti visruta
patni prajapater ukta
kardamasya tvayanagha

SYNONYMS

tasya--of that Manu; vai--indeed; duhita--the daughter; brahman--O holy brahmana; devahuti--named Devahuti; iti--thus; visruta--was known; patni--wife; prajapateh--of the lord of created beings; ukta--has been spoken of; kardamasya--of Kardama Muni; tvaya--by you; anagha--O sinless one.

TRANSLATION

O holy brahmana, O sinless one, you have spoken of his daughter, known by the name Devahuti, as the wife of the sage Kardama, the lord of created beings.

PURPORT

Here we are speaking of Svayambhuva Manu, but in Bhagavad-gita we hear about Vaivasvata Manu. The present age belongs to the Vaivasvata Manu. Svayambhuva Manu was previously ruling, and his history begins from the Varaha age, or the millennium when the Lord appeared as the boar. There are fourteen Manus in one day of the life of Brahma, and in the life of each Manu there are particular incidents. The Vaivasvata Manu of Bhagavad-gita is different from Svayambhuva Manu.

TEXT 4

TEXT

tasyam sa vai maha-yogi
yuktayam yoga-laksanaih
sasarja katidha viryam
tan me susrusave vada

SYNONYMS

tasyam--in her; sah--Kardama Muni; vai--in fact; maha-yogi--great mystic yogi; yuktayam--endowed; yoga-laksanaih--with the eightfold symptoms of yogic perfection; sasarja--propagated; katidha--how many times; viryam--offspring; tat--that narration; me--to me; susrusave--who am eager to hear; vada--tell.

TRANSLATION

How many offspring did that great yogi beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it.

PURPORT

Here Vidura inquired about Kardama Muni and his wife, Devahuti, and about their children. It is described here that Devahuti was very much advanced in the performance of eightfold yoga. The eight divisions of yoga performance are described as (1) control of the senses, (2) strict following of the rules and regulations, (3) practice of the different sitting postures, (4) control of the breath, (5) withdrawing the senses from sense objects, (6) concentration of the mind, (7) meditation and (8) self-realization. After self-realization there are eight further perfectional stages, which are called yoga-siddhis. The husband and wife, Kardama and Devahuti, were advanced in yoga practice; the husband was a maha-yogi, great mystic, and the wife was a yoga-laksana, or one advanced in yoga. They united and produced children. Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy. Brahmacharya (following the rules and regulations of celibacy) is required for perfection of self-realization and mystic power. There is no

recommendation in the Vedic scriptures that one can go on enjoying material sense gratification at one's whims, as one likes, and at the same time become a great meditator by paying a rascal some money.

TEXT 5

TEXT

rucir yo bhagavan brahman
dakso va brahmanah sutah
yatha sasarja bhutani
labdhva bharyam ca manavim

SYNONYMS

rucih--Ruci; yah--who; bhagavan--worshipful; brahman--O holy sage; daksah--Daksa; va--and; brahmanah--of Lord Brahma; sutah--the son; yatha--in what way; sasarja--generated; bhutani--offspring; labdhva--after securing; bharyam--as their wives; ca--and; manavim--the daughters of Svayambhuva Manu.

TRANSLATION

O holy sage, tell me how the worshipful Ruci and Daksa, the son of Brahma, generated children after securing as their wives the other two daughters of Svayambhuva Manu.

PURPORT

All the great personalities who increased the population in the beginning of the creation are called Prajapatis. Brahma is also known as Prajapati, as were some of his later sons. Svayambhuva Manu is also known as Prajapati, as is Daksa, another son of Brahma. Svayambhuva had two daughters, Akuti and Prasuti. The Prajapati Ruci married Akuti, and Daksa married Prasuti. These couples and their children produced immense numbers of children to populate the entire universe. Vidura's inquiry was, "How did they beget the population in the beginning?"

TEXT 6

TEXT

maitreya uvaca
prajah srjeti bhagavan
kardamo brahmanoditah
sarasvatyam tapas tepe
sahasranam sama dasa

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; prajah--children; srja--beget; iti--thus; bhagavan--the worshipful; kardamah--Kardama Muni; brahmana--by Lord Brahma; uditah--commanded; sarasvatyam--on the bank of the River Sarasvati; tapah--penance; tepe--practiced; sahasranam--of thousands; samah--years; dasa--ten.

TRANSLATION

The great sage Maitreya replied: Commanded by Lord Brahma to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvati for a period of ten thousand years.

PURPORT

It is understood herein that Kardama Muni meditated in yoga for ten thousand years before attaining perfection. Similarly, we have information that Valmiki Muni also practiced yoga meditation for sixty thousand years before attaining perfection. Therefore, yoga practice can be successfully performed by persons who have a very long duration of life, such as one hundred thousand years; in that way it is possible to have perfection in yoga. Otherwise, there is no possibility of attaining the real perfection. Following the regulations, controlling the senses and practicing the different sitting postures are merely the preliminary practices. We do not know how people can be captivated by the bogus yoga system in which it is stated that simply by meditating fifteen minutes daily one can attain the perfection of becoming one with God. This age (Kali-yuga) is the age of bluffing and quarrel. Actually there is no possibility of attaining yoga perfection by such paltry proposals. The Vedic literature, for emphasis, clearly states three times that in this age of Kali--kalau nasty eva nasty eva nasty eva--there is no other alternative, no other alternative, no other alternative than harer nama, chanting the holy name of the Lord.

TEXT 7

TEXT

tatah samadhi-yuktena
kriya-yogena kardamah
samprapede harim bhaktya
prapanna-varadasusam

SYNONYMS

tatah--then, in that penance; samadhi-yuktena--in trance; kriya-yogena--by bhakti-yoga worship; kardamah--the sage Kardama; samprapede--served; harim--the Personality of Godhead; bhaktya--in devotional service; prapanna--to the surrendered souls; varadasusam--the bestower of all blessings.

TRANSLATION

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

PURPORT

The significance of meditation is described here. Kardama Muni practiced mystic yoga meditation for ten thousand years just to please the Supreme Personality of Godhead, Hari. Therefore, whether one practices yoga or speculates and does research to find God, one's efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead. In the Sixth Chapter of Bhagavad-gita it is

clearly said that one who constantly engages in Krsna consciousness is the topmost yogi. The Personality of Godhead, Hari, also fulfills the desires of His surrendered devotee. One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Krsna, in order to achieve real success. Devotional service, or engagement in Krsna consciousness, is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

The words samprapade harim mean that in various ways Kardama Muni satisfied the Supreme Personality of Godhead, Hari, by his devotional service. Devotional service is also expressed by the word kriya-yogena. Kardama Muni not only meditated but also engaged in devotional service; to attain perfection in yoga practice or meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead. Not only must one remember the Supreme Person; one must hear about the activities of the Lord and chant His glories. This information is in the authoritative scriptures. After engaging himself for ten thousand years in performing different types of devotional service, Kardama Muni attained the perfection of meditation, but that is not possible in this age of Kali, wherein it is very difficult to live for as much as one hundred years. At the present moment, who will be successful in the rigid performance of the many yoga rules and regulations? Moreover, perfection is attained only by those who are surrendered souls. Where there is no mention of the Personality of Godhead, where is there surrender? And where there is no meditation upon the Personality of Godhead, where is the yoga practice? Unfortunately, people in this age, especially persons who are of a demoniac nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead them in the name of yoga and render their lives useless and doomed. In Bhagavad-gita, therefore, it is clearly stated, in the Sixteenth Chapter, verse 17, that rascals of self-made authority, being puffed up by illegally collected money, perform yoga without following the authoritative books. They are very proud of the money they have plundered from innocent persons who wanted to be cheated.

TEXT 8

TEXT

tavat prasanno bhagavan
puskaraksah krte yuge
darsayam asa tam ksattah
sabdham brahma dadhad vapuh

SYNONYMS

tavat--then; prasannah--being pleased; bhagavan--the Supreme Personality of Godhead; puskaraksah--lotus-eyed; krte yuge--in the Satya-yuga; darsayam asa--showed; tam--to that Kardama Muni; ksattah--O Vidura; sabdham--which is to be understood only through the Vedas; brahma--the Absolute Truth; dadhat--exhibiting; vapuh--His transcendental body.

TRANSLATION

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

PURPORT

Here two points are very significant. The first is that Kardama Muni attained success by yoga practice in the beginning of Satya-yuga, when people used to live for one hundred thousand years. Kardama Muni attained success, and the Lord, being pleased with him, showed him His form, which is not imaginary. Sometimes the impersonalists recommend that one can arbitrarily concentrate one's mind on some form he imagines or which pleases him. But here it is very clearly said that the form which the Lord showed to Kardama Muni by His divine grace is described in the Vedic literature. Sabdam brahma: the forms of the Lord are clearly indicated in the Vedic literature. Kardama Muni did not discover any imaginary form of God, as alleged by rascals; he actually saw the eternal, blissful and transcendental form of the Lord.

TEXT 9

TEXT

sa tam virajam arkabham
sita-padmotpala-srajam
snigdha-nilalaka-vrata-
vaktrabjam virajo 'mbaram

SYNONYMS

sah--that Kardama Muni; tam--Him; virajam--without contamination; arka-abham--effulgent like the sun; sita--white; padma--lotuses; utpala--water lilies; srajam--garland; snigdha--slick; nila--blackish-blue; alaka--of locks of hair; vrata--an abundance; vaktra--face; abjam--lotuslike; virajah--spotless; ambaram--clothing.

TRANSLATION

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

TEXT 10

TEXT

kiritinam kundalinam
sankha-cakra-gada-dharam
svetotpala-kridanakam
manah-sparsa-smitekshanam

SYNONYMS

kiritinam--adorned with a crown; kundalinam--wearing earrings; sankha--conch; cakra--disc; gada--mace; dharam--holding; sveta--white; utpala--

lily; kridanakam--plaything; manah--heart; sparsa--touching; smita--smiling; iksanam--and glancing.

TRANSLATION

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

TEXT 11

TEXT

vinyasta-caranambhojam
amsa-dese garutmatah
drstva khe 'vasthitam vaksah-
sriyam kaustubha-kandharam

SYNONYMS

vinyasta--having been placed; carana-ambhojam--lotus feet; amsa-dese--on the shoulders; garutmatah--of Garuda; drstva--having seen; khe--in the air; avasthitam--standing; vaksah--on His chest; sriyam--auspicious mark; kaustubha--the Kaustubha gem; kandharam--neck.

TRANSLATION

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuda.

PURPORT

The descriptions in verses 9-11 of the Lord in His transcendental, eternal form are understood to be descriptions from the authoritative Vedic version. These descriptions are certainly not the imagination of Kardama Muni. The decorations of the Lord are beyond material conception, as admitted even by impersonalists like Sankaracarya: Narayana, the Supreme Personality of Godhead, has nothing to do with the material creation. The varieties of the transcendental Lord--His body, His form, His dress, His instruction, His words--are not manufactured by the material energy, but are all confirmed in the Vedic literature. By performance of yoga Kardama Muni actually saw the Supreme Lord as He is. There was no point in seeing an imagined form of God after practicing yoga for ten thousand years. The perfection of yoga, therefore, does not terminate in voidness or impersonalism; on the contrary, the perfection of yoga is attained when one actually sees the Personality of Godhead in His eternal form. The process of Krsna consciousness is to deliver the form of Krsna directly. The form of Krsna is described in the authoritative Vedic literature Brahma-samhita: His abode is made of cintamani stone, and the Lord plays there as a cowherd boy and is served by many thousands of gopis. These descriptions are authoritative, and a Krsna conscious person takes them directly, acts on them, preaches them and practices devotional service as enjoined in the authoritative scriptures.

TEXT 12

TEXT

jata-harso 'patan murdhna
ksitau labdha-manorathah
girbhis tv abhyagrnat priti-
svabhavatma krtanjali

SYNONYMS

jata-harsah--naturally jubilant; apatat--he fell down; murdhna--with his head; ksitau--on the ground; labdha--having been achieved; manorathah--his desire; girbhih--with prayers; tu--and; abhyagrnat--he satisfied; priti-svabhava-atma--whose heart is by nature always full of love; krta-anjali--with folded hands.

TRANSLATION

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

PURPORT

The realization of the personal form of the Lord is the highest perfectional stage of yoga. In the Sixth Chapter of Bhagavad-gita, where yoga practice is described, this realization of the personal form of the Lord is called the perfection of yoga. After practicing the sitting postures and other regulative principles of the system, one finally reaches the stage of samadhi--absorption in the Supreme. In the samadhi stage one can see the Supreme personality of Godhead in His partial form as Paramatma, or as He is. Samadhi is described in authoritative yoga scriptures, such as the Patanjali-sutras, to be a transcendental pleasure. The yoga system described in the books of Patanjali is authoritative, and the modern so-called yogis who have manufactured their own ways, not consulting the authorities, are simply ludicrous. The Patanjali yoga system is called astanga-yoga. Sometimes impersonalists pollute the Patanjali yoga system because they are monists. Patanjali describes that the soul is transcendently pleased when he meets the Supersoul and sees Him. If the existence of the Supersoul and the individual is admitted, then the impersonalist theory of monism is nullified. Therefore some impersonalists and void philosophers twist the Patanjali system in their own way and pollute the whole yoga process.

According to Patanjali, when one becomes free from all material desires he attains his real, transcendental situation, and realization of that stage is called spiritual power. In material activities a person engages in the modes of material nature. The aspirations of such people are (1) to be religious, (2) to be economically enriched, (3) to be able to gratify the senses and, at last, (4) to become one with the Supreme. According to the monists, when a yogi becomes one with the Supreme and loses his individual existence, he attains the highest stage, called kaivalya. But actually, the stage of realization of the Personality of Godhead is kaivalya. The oneness of understanding that the Supreme Lord is fully spiritual and that in full spiritual realization one can understand what He is--the Supreme Personality of Godhead--is called kaivalya, or, in the language of Patanjali, realization of spiritual

power. His proposal is that when one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called cit-sakti. In full spiritual realization there is a perception of spiritual happiness, and that happiness is described in Bhagavad-gita as the supreme happiness, which is beyond the material senses. Trance is described to be of two kinds, samprajnata and asamprajnata, or mental speculation and self-realization. In samadhi or asamprajnata one can realize, by his spiritual senses, the spiritual form of the Lord. That is the ultimate goal of spiritual realization.

According to Patanjali, when one is fixed in constant realization of the supreme form of the Lord, one has attained the perfectional stage, as attained by Kardama Muni. Unless one attains this stage of perfection--beyond the perfection of the preliminaries of the yoga system--there is no ultimate realization. There are eight perfections in the astanga-yoga system. One who has attained them can become lighter than the lightest and greater than the greatest, and he can achieve whatever he likes. But even achieving such material success in yoga is not the perfection or the ultimate goal. The ultimate goal is described here: Kardama Muni saw the Supreme Personality of Godhead in His eternal form. Devotional service begins with the relationship of the individual soul and the Supreme Soul, or Krsna and Krsna's devotees, and when one attains it there is no question of falling down. If, through the yoga system, one wants to attain the stage of seeing the Supreme Personality of Godhead face to face, but is attracted instead to attainment of some material power, then he is detoured from proceeding further. Material enjoyment, as encouraged by bogus yogis, has nothing to do with the transcendental realization of spiritual happiness. Real devotees of bhakti-yoga accept only the material necessities of life absolutely needed to maintain the body and soul together; they refrain completely from all exaggerated material sense gratification. They are prepared to undergo all kinds of tribulation, provided they can make progress in the realization of the Personality of Godhead.

TEXT 13

TEXT

rsir uvaca
justam batadyakhila-sattva-raseh
samsiddhyam aksnos tava darsanan nah
yad-darsanam janmabhir idya sadbhir
asasate yogino rudha-yogah

SYNONYMS

rsih uvaca--the great sage said; justam--is attained; bata--ah; adya--now; akhila--all; sattva--of goodness; raseh--who are the reservoir; samsiddhyam--the complete success; aksnoh--of the two eyes; tava--of You; darsanat--from the sight; nah--by us; yat--of whom; darsanam--sight; janmabhih--through births; idya--O worshipable Lord; sadbhih--gradually elevated in position; asasate--aspire; yoginah--yogis; rudha-yogah--having obtained perfection in yoga.

TRANSLATION

The great sage Kardama said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir of all existences. Through many

successive births of deep meditation, advanced yogis aspire to see Your transcendental form.

PURPORT

The Supreme Personality of Godhead is described here as the reservoir of all goodness and all pleasure. Unless one is situated in the mode of goodness, there is no real pleasure. When, therefore, one's body, mind and activities are situated in the service of the Lord, one is on the highest perfectional stage of goodness. Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained." These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating prasada, is perfected. When all the senses engage in relationship with the Personality of Godhead, one's perfection is technically called bhakti-yoga, which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, one's service is called bhakti-yoga. Kardama Muni admits that seeing the Lord personally in bhakti-yoga is the perfection of sight. The exalted perfection of seeing the Lord is not exaggerated by Kardama Muni. He gives evidence that those who are actually elevated in yoga aspire in life after life to see this form of the Personality of Godhead. He was not a fictitious yogi. Those who are actually on the advanced path aspire only to see the eternal form of the Lord.

TEXT 14

TEXT

ye mayaya te hata-medhasas tvat-
padaravindam bhava-sindhu-potam
upasate kama-lavaya tesam
rasisa kaman niraye 'pi ye syuh

SYNONYMS

ye--those persons; mayaya--by the deluding energy; te--of You; hata--has been lost; medhasah--whose intelligence; tvat--Your; pada-aravindam--lotus feet; bhava--of mundane existence; sindhu--the ocean; potam--the boat for crossing; upasate--worship; kama-lavaya--for obtaining trivial pleasures; tesam--their; rasi--You bestow; isa--O Lord; kaman--desires; niraye--in hell; api--even; ye--which desires; syuh--can be available.

TRANSLATION

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

PURPORT

As stated in Bhagavad-gita, Seventh Chapter, there are two kinds of devotees--those who desire material pleasures and those who desire nothing but service to the Lord. Material pleasures can be attained even by hogs and dogs, whose condition of life is hellish. The hog also eats, sleeps and enjoys sex life to the full extent, and it is also very satisfied with such hellish enjoyment of material existence. Modern yogis advise that because one has senses, one must enjoy to the fullest extent like cats and dogs, yet one can go on and practice yoga. This is condemned here by Kardama Muni; he says that such material pleasures are available for cats and dogs in a hellish condition. The Lord is so kind that if so-called yogis are satisfied by hellish pleasures, He can give them facilities to attain all the material pleasures they desire, but they cannot attain the perfectional stage attained by Kardama Muni.

Hellish and demoniac persons do not actually know what is the ultimate attainment in perfection, and therefore they think that sense gratification is the highest goal of life. They advise that one can satisfy the senses and at the same time, by reciting some mantra and by some practice, can cheaply aspire for perfection. Such persons are described here as hata-medhasah, which means "those whose brains are spoiled." They aspire for material enjoyment by perfection of yoga or meditation. In Bhagavad-gita it is stated by the Lord that the intelligence of those who worship the demigods has been spoiled. Similarly, here too it is stated by Kardama Muni that one who aspires after material enjoyment by practice of yoga has spoiled his brain substance and is fool number one. Actually, the intelligent practitioner of yoga should aspire for nothing else but to cross over the ocean of nescience by worshiping the Personality of Godhead and to see the lotus feet of the Lord. The Lord is so kind, however, that even today persons whose brain substance is spoiled are given the benediction to become cats, dogs or hogs and enjoy material happiness from sex life and sense gratification. The Lord confirms this benediction in Bhagavad-gita: "Whatever a person aspires to receive from Me, I offer him as he desires."

TEXT 15

TEXT

tatha sa caham parivodhu-kamah
samana-silam grhamedha-dhenum
upeyivan mulam asesa-mulam
durasayah kama-dughanghripasya

SYNONYMS

tatha--similarly; sah--myself; ca--also; aham--I; parivodhu-kamah--desiring to marry; samana-silam--a girl of like disposition; grha-medha--in married life; dhenum--a cow of plenty; upeyivan--have approached; mulam--the root (lotus feet); asesa--of everything; mulam--the source; durasayah--with lustful desire; kama-dugha--yielding all desires; anghripasya--(of You) who are the tree.

TRANSLATION

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful

desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

PURPORT

In spite of his condemning persons who approach the Lord for material advantages, Kardama Muni expressed his material inability and desire before the Lord by saying, "Although I know that nothing material should be asked from You, I nevertheless desire to marry a girl of like disposition." The phrase "like disposition" is very significant. Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and girl were united in order to make them happy. Not more than twenty-five years ago, and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after the marriage, there is divorce and separation. Formerly husband and wife used to live together peacefully throughout their whole lives, but nowadays it is a very difficult task.

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement. It is said that a wife yields the fulfillment of all desires in religion, economic development and sense gratification. If one has a nice wife, he is to be considered a most fortunate man. In astrology, a man is considered fortunate who has great wealth, very good sons or a very good wife. Of these three, one who has a very good wife is considered the most fortunate. Before marrying, one should select a wife of like disposition and not be enamored by so-called beauty or other attractive features for sense gratification. In the Bhagavatam, Twelfth Canto, it is said that in the Kali-yuga marriage will be based on the consideration of sex life; as soon as there is deficiency in sex life, the question of divorce will arise.

Kardama Muni could have asked his benediction from Uma, for it is recommended in the scriptures that if anyone wants a good wife, he should worship Uma. But he preferred to worship the Supreme Personality of Godhead because it is recommended in the Bhagavatam that everyone, whether he is full of desires, has no desire or desires liberation, should worship the Supreme Lord. Of these three classes of men, one tries to be happy by fulfillment of material desires, another wants to be happy by becoming one with the Supreme, and another, the perfect man, is a devotee. He does not want anything in return from the personality of Godhead; he only wants to render transcendental loving service. In any case, everyone should worship the Supreme personality of Godhead, for He will fulfill everyone's desire. The advantage of worshipping the Supreme Person is that even if one has desires for material enjoyment, if he worships Krsna he will gradually become a pure devotee and have no more material hankering.

TEXT 16

TEXT

prajapates te vacasadhisa tantya
lokah kilayam kama-hato 'nubaddhah
aham ca lokanugato vahami
balim ca suklanimisaya tubhyam

SYNONYMS

prajapateh--who are the master of all living entities; te--of You; vacasa--under the direction; adhisa--O my Lord; tantya--by a rope; lokah--conditioned souls; kila--indeed; ayam--these; kama-hatah--conquered by lusty desires; anubaddhah--are bound; aham--I; ca--and; loka-anugatah--following the conditioned souls; vahami--offer; balim--oblations; ca--and; sukla--O embodiment of religion; animisaya--existing as eternal time; tubhyam--to You.

TRANSLATION

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

PURPORT

In the Katha Upanisad it is stated that the Supreme Lord is the leader of all living entities. He is their sustainer and the awarder of all their necessities and desires. No living entity is independent; all are dependent on the mercy of the Supreme Lord. Therefore the Vedic instruction is that one should enjoy life under the direction of the supreme leader, the Personality of Godhead. Vedic literatures like Isopanisad direct that since everything belongs to the Supreme Personality of Godhead, one should not encroach upon another's property, but should enjoy one's individual allotment. The best program for every living entity is to take direction from the Supreme Lord and enjoy material or spiritual life.

A question may be raised: Since Kardama Muni was advanced in spiritual life, why then did he not ask the Lord for liberation? Why did he want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? The answer is that not everyone is competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the Vedas. The Vedas are considered to be the direct words of the Lord. The Lord gives us the opportunity to enjoy material life as we want, and at the same time He gives directions for the modes and processes of abiding by the Vedas so that gradually one may be elevated to liberation from material bondage. The conditioned souls who have come to the material world to fulfill their desires to lord it over material nature are bound by the laws of nature. The best course is to abide by the Vedic rules; that will help one to be gradually elevated to liberation.

Kardama Muni addresses the Lord as suka, which means "the leader of religion." One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; "religion" refers to the injunctions or laws of the Lord. In Bhagavad-gita the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life. One should live a life of piety, follow the religious rules and regulations, marry and live peacefully for elevation to the higher status of spiritual realization.

TEXT

lokams ca lokanugatan pasums ca
hitva sritas te caranataptram
parasparam tvad-guna-vada-sidhu-
piyusa-niryapita-deha-dharmah

SYNONYMS

lokan--worldly affairs; ca--and; loka-anugatan--the followers of worldly affairs; pasun--beastly; ca--and; hitva--having given up; sritah--taken shelter; te--Your; carana--of lotus feet; atapatram--the umbrella; parasparam--with one another; tvat--Your; guna--of qualities; vada--by discussion; sidhu--intoxicating; piyusa--by the nectar; niryapita--extinguished; deha-dharmah--the primary necessities of the body.

TRANSLATION

However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

PURPORT

After describing the necessity of married life, Kardama Muni asserts that marriage and other social affairs are stereotyped regulations for persons who are addicted to material sense enjoyment. The principles of animal life--eating, sleeping, mating and defending--are actually necessities of the body, but those who engage in transcendental Krsna consciousness, giving up all the stereotyped activities of this material world, are freed from social conventions. Conditioned souls are under the spell of material energy, or eternal time--past, present and future--but as soon as one engages in Krsna consciousness, he transcends the limits of past and present and becomes situated in the eternal activities of the soul. One has to act in terms of the Vedic injunctions in order to enjoy material life, but those who have taken to the devotional service of the Lord are not afraid of the regulations of this material world. Such devotees do not care for the conventions of material activities; they boldly take to that shelter which is like an umbrella against the sun of repeated birth and death.

Constant transmigration of the soul from one body to another is the cause of suffering in material existence. This conditional life in material existence is called samsara. One may perform good work and take his birth in a very nice material condition, but the process under which birth and death take place is like a terrible fire. Sri Visvanatha Cakravarti Thakura, in his prayer to the spiritual master, has described this. Samsara, or the repetition of birth and death, is compared to a forest fire. A forest fire takes place automatically, without anyone's endeavor, by the friction of dried wood, and no fire department or sympathetic person can extinguish it. The raging forest fire can be extinguished only when there is a constant downpour of water from a cloud. The cloud is compared to the mercy of the spiritual master. By the grace of the spiritual master the cloud of the mercy of the Personality of Godhead is brought in, and then only, when the rains of Krsna consciousness fall, can the fire of material existence be extinguished.

This is also explained here. In order to find freedom from the stereotyped conditional life of material existence, one has to take shelter of the lotus feet of the Lord, not in the manner in which the impersonalists indulge, but in devotional service, chanting and hearing of the activities of the Lord. Only then can one be freed from the actions and reactions of material existence. It is recommended here that one should give up the conditional life of this material world and the association of so-called civilized human beings who are simply following, in a polished way, the same stereotyped principles of eating, sleeping, defending and mating. Chanting and hearing of the glories of the Lord is described here as tvad-guna-vada-sidhu. Only by drinking the nectar of chanting and hearing the pastimes of the Lord can one forget the intoxication of material existence.

TEXT 18

TEXT

na te 'jaraksa-bhramir ayur esam
trayodasaram tri-satam sasti-parva
san-nemy ananta-cchadi yat tri-nabhi
karala-sroto jagad acchidya dhavat

SYNONYMS

na--not; te--Your; ajara--of imperishable Brahman; aksa--on the axle; bhramih--rotating; ayuh--span of life; esam--of the devotees; trayodasa--thirteen; aram--spokes; tri-satam--three hundred; sasti--sixty; parva--functions; sat--six; nemi--rims; ananta--innumerable; chadi--leaves; yat--which; tri--three; nabhi--naves; karala-srotah--with tremendous velocity; jagat--the universe; acchidya--cutting short; dhavat--running.

TRANSLATION

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life-span of the entire creation, this wheel of tremendous velocity cannot touch the life-span of the devotees of the Lord.

PURPORT

The time factor cannot affect the span of life of the devotees. In Bhagavad-gita it is stated that a little execution of devotional service saves one from the greatest danger. The greatest danger is transmigration of the soul from one body to another, and only devotional service to the Lord can stop this process. It is stated in the Vedic literatures, harim vina na srtim taranti: without the mercy of the Lord, one cannot stop the cycle of birth and death. In Bhagavad-gita it is stated that only by understanding the transcendental nature of the Lord and His activities, His appearance and disappearance, can one stop the cycle of death and go back to Him. The time factor is divided into many fractions of moments, hours, months, years, periods, seasons, etc. All the divisions in this verse are determined according to the astronomical calculations of Vedic literature. There are six seasons, called rtus, and there is the period of four months called caturmasya. Three periods of four months complete one year. According to Vedic astronomical calculations, there are thirteen months. The thirteenth month is called adhi-masa or mala-masa

and is added every third year. The time factor, however, cannot touch the lifespan of the devotees. In another verse it is stated that when the sun rises and sets it takes away the life of all living entities, but it cannot take away the life of those who are engaged in devotional service. Time is compared here to a big wheel which has 360 joints, six rims in the shape of seasons, and numberless leaves in the shape of moments. It rotates on the eternal existence, Brahman.

TEXT 19

TEXT

ekah svayam san jagatah sirsksaya-
dvitiyatmann adhi-yogamayaya
srjasy adah pasi punar grasisyase
yathorna-nabhir bhagavan sva-saktibhih

SYNONYMS

ekah--one; svayam--Yourself; san--being; jagatah--the universes;
sirsksaya--with a desire to create; advitiyaya--without a second; atman--
in Yourself; adhi--controlling; yoga-mayaya--by yogamaya; srjasi--You
create; adah--those universes; pasi--You maintain; punah--again;
grasisyase--You will wind up; yatha--like; urna-nabhih--a spider;
bhagavan--O Lord; sva-saktibhih--by its own energy.

TRANSLATION

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamaya, just as a spider creates a cobweb by its own energy and again winds it up.

PURPORT

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, "O Personality of Godhead, You are alone, but You have various energies." The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly, the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the prayers and fulfill the desires of the devotee. Therefore, He is sac-cid-ananda-vigraha, the form of bliss, knowledge and eternity.

TEXT 20

TEXT

naitad batadhisa padam tavepsitam
yan mayaya nas tanuse bhuta-suksmam
anugrahayastv api yarhi mayaya
lasat-tulasya bhagavan vilaksitah

SYNONYMS

na--not; etat--this; bata--indeed; adhisa--O Lord; padam--material world; tava--Your; ipsitam--desire; yat--which; mayaya--by Your external energy; nah--for us; tanuse--You manifest; bhuta-suksmam--the elements, gross and subtle; anugrahaya--for bestowing mercy; astu--let it be; api--also; yarhi--when; mayaya--through Your causeless mercy; lasat--splendid; tulasya--with a wreath of tulasi leaves; bhagavan--the Supreme Personality of Godhead; vilaksitah--is perceived.

TRANSLATION

My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasi leaves.

PURPORT

It is clearly stated here that the material world is not created by the personal will of the Supreme Lord; it is created by His external energy because the living entities want to enjoy it. This material world is not created for those who do not want to enjoy sense gratification, who constantly remain in transcendental loving service and who are eternally Krsna conscious. For them, the spiritual world is eternally existing, and they enjoy there. Elsewhere in the Srimad-Bhagavatam it is stated that for those who have taken shelter of the lotus feet of the Supreme Personality of Godhead, this material world is useless; because this material world is full of danger at every step, it is not meant for the devotees but for living entities who want to lord it over the material energy at their own risk. Krsna is so kind that He allows the sense-enjoying living entities a separate world created by Him to enjoy as they like, yet at the same time He appears in His personal form. The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyasadeva to give instruction. He Himself also instructs in His speeches of Bhagavad-gita. This propaganda work goes on side by side with the creation to convince the misguided living entities who are rotting in this material world to come back to Him and surrender unto Him. Therefore the last instruction of Bhagavad-gita is this: "Give up all your manufactured engagements in the material world and just surrender unto Me. I shall protect you from all sinful reactions."

TEXT 21

TEXT

tam tvanubhutyoparata-kriyartham
sva-mayaya vartita-loka-tantram
namamy abhiksnam namaniya-pada-
sarojam alpiyasi kama-varsam

SYNONYMS

tam--that; tva--You; anubhutya--by realizing; uparata--disregarded; kriya--enjoyment of fruitive activities; artham--in order that; sva-mayaya--by Your own energy; vartita--brought about; loka-tantram--the material worlds; namami--I offer obeisances; abhiksnam--continuously;

namaniya--worshipable; pada-sarojam--lotus feet; alpiyasi--on the insignificant; kama--desires; varsam--showering.

TRANSLATION

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

PURPORT

Everyone, therefore, whether he desires material enjoyment, liberation or the transcendental loving service of the Lord, should engage himself, offering obeisances unto the Supreme Lord, because the Lord can award everyone his desired benediction. In Bhagavad-gita the Lord affirms, ye yatha mam prapadyante: anyone who desires to be a successful enjoyer in this material world is awarded that benediction by the Lord, anyone who wants to be liberated from the entanglement of this material world is given liberation by the Lord, and anyone who desires to constantly engage in His service in full Krsna consciousness is awarded that benediction by the Lord. For material enjoyment He has prescribed so many ritualistic sacrificial performances in the Vedas, and thus people may take advantage of those instructions and enjoy material life in higher planets or in a noble aristocratic family. These processes are mentioned in the Vedas, and one can take advantage of them. It is similar with those who want to be liberated from this material world.

Unless one is disgusted with the enjoyment of this material world, he cannot aspire for liberation. Liberation is for one who is disgusted with material enjoyment. Vedanta-sutra says, therefore, athato brahma-jijnasa: those who have given up the attempt to be happy in this material world can inquire about the Absolute Truth. For those who want to know the Absolute Truth, the Vedanta-sutra is available, as is Srimad-Bhagavatam, the actual explanation of Vedanta-sutra. Since Bhagavad-gita is also Vedanta-sutra, by understanding Srimad-Bhagavatam, Vedanta-sutra or Bhagavad-gita one can obtain real knowledge. When one obtains real knowledge, he becomes theoretically one with the Supreme, and when he actually begins the service of Brahman, or Krsna consciousness, he is not only liberated but situated in his spiritual life. Similarly, for those who want to lord it over material nature, there are so many departments of material enjoyment; material knowledge and material science are available, and the Lord provides for persons who want to enjoy them. The conclusion is that one should worship the Supreme Personality of Godhead for any benediction. The word kama-varsam is very significant, for it indicates that He satisfies the desires of anyone who approaches Him. But one who sincerely loves Krsna and yet wants material enjoyment is in perplexity. Krsna, being very kind toward him, gives him an opportunity to engage in the transcendental loving service of the Lord, and so he gradually forgets the hallucination.

TEXT 22

TEXT

rsir uvaca
ity avyalikam pranuto 'bja-nabhas
tam ababhase vacasamrtena

suparna-paksopari rocamanah
prema-smitodviksana-vibhramad-bhruh

SYNONYMS

rsih uvaca--the great sage Maitreya said; iti--thus; avyalikam--sincerely; pranutah--having been praised; abja-nabhah--Lord Visnu; tam--to Kardama Muni; ababhase--replied; vacasa--with words; amrtena--as sweet as nectar; suparna--of Garuda; paksa--the shoulders; upari--upon; rocamanah--shining; prema--of affection; smita--with a smile; udviksana--looking; vibhramat--gracefully moving; bhruh--eyebrows.

TRANSLATION

Maitreya resumed: Sincerely extolled in these words, Lord Visnu, shining very beautifully on the shoulders of Garuda, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

PURPORT

The word vacasamrtena is significant. Whenever the Lord speaks, He speaks from the transcendental world. He does not speak from the material world. Since He is transcendental, His speech is also transcendental, as is His activity; everything in relation to Him is transcendental. The word amrta refers to one who does not meet with death. The words and activities of the Lord are deathless; therefore they are not manufactured of this material world. The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end. The sound of the holy name--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare--everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Krsna twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more. When the Lord replied to the sage Kardama, the word vacasamrtena is specifically mentioned, since He spoke from the transcendental world. He replied in transcendental words, and when He spoke His eyebrows moved with great affection. When a devotee praises the glories of the Lord, the Lord is very satisfied, and He bestows His transcendental benediction upon the devotee without reservation because He is always causelessly merciful toward His devotee.

TEXT 23

TEXT

sri-bhagavan uvaca
viditva tava caityam me
puraiva samayoji tat
yad-artham atma-niyamais
tvayaivaham samarcitah

SYNONYMS

sri-bhagavan uvaca--the Supreme Lord said; viditva--understanding; tava--your; caityam--mental condition; me--by Me; pura--previously; eva--certainly; samayoji--was arranged; tat--that; yat-artham--for the sake of

which; atma--of the mind and senses; niyamaih--by discipline; tvaya--by you; eva--only; aham--I; samarcitah--have been worshiped.

TRANSLATION

The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensory discipline.

PURPORT

The Supreme Personality of Godhead in His Paramatma feature is situated in everyone's heart. He knows, therefore, the past, present and future of every individual person as well as his desires, activities and everything about him. It is stated in Bhagavad-gita that He is seated in the heart as a witness. The Personality of Godhead knew the heart's desire of Kardama Muni, and He had already arranged for the fulfillment of his desires. He never disappoints a sincere devotee, regardless of what he wants, but He never allows anything which will be detrimental to the individual's devotional service.

TEXT 24

TEXT

na vai jatu mrsaiva syat
prajadhyaksa mad-arhanam
bhavad-vidhesv atitaram
mayi sangrbhitatmanam

SYNONYMS

na--not; vai--indeed; jatu--ever; mrsa--useless; eva--only; syat--it may be; praja--of the living entities; adhyaksa--O leader; mat-arhanam--worship of Me; bhavat-vidhesu--unto persons like you; atitaram--entirely; mayi--on Me; sangrbhita--are fixed; atmanam--of those whose minds.

TRANSLATION

The Lord continued: My dear rsi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

PURPORT

Even if he has some desires, one engaged in the service of the Lord is never frustrated. Those engaged in His service are called sakama and akama. Those who approach the Supreme Personality of Godhead with desires for material enjoyment are called sakama, and those devotees who have no material desires for sense gratification but serve the Supreme Lord out of spontaneous love for Him are called akama. Sakama devotees are divided into four classes--those in distress, those in need of money, the inquisitive and the wise. Someone worships the Supreme Lord because of bodily or mental distress, someone else worships the Supreme Lord because he is in need of money, someone else worships the Lord out of inquisitiveness to know Him as He is, and someone wants to know the Lord as a philosopher can know Him, by the research work of his wisdom. There

is no frustration for any of these four classes of men; each is endowed with the desired result of his worship.

TEXT 25

TEXT

prajapati-sutah samran
manur vikhyata-mangalah
brahmavartam yo 'dhivasan
sasti saptarnavam mahim

SYNONYMS

prajapati-sutah--the son of Lord Brahma; samrat--the Emperor; manuh--Svayambhuva Manu; vikhyata--well known; mangalah--whose righteous acts; brahmavartam--Brahmavarta; yah--he who; adhivasan--living in; sasti--rules; sapta--seven; arnavam--oceans; mahim--the earth.

TRANSLATION

The Emperor Svayambhuva Manu, the son of Lord Brahma, who is well known for his righteous acts, has his seat in Brahmavarta and rules over the earth with its seven oceans.

PURPORT

Sometimes it is stated that Brahmavarta is a part of Kuruksetra or that Kuruksetra itself is situated in Brahmavarta, because the demigods are recommended to perform spiritual ritualistic performances in Kuruksetra. But in others' opinion, Brahmavarta is a place in Brahmaloaka, where Svayambhuva ruled. There are many places on the surface of this earth which are also known in the higher planetary systems; we have places on this planet like Vrndavana, Dvaraka and Mathura, but they are also eternally situated in Krsnaloka. There are many similar names on the surface of the earth, and it may be that in the Boar age Svayambhuva Manu ruled this planet, as stated here. The word mangalah is significant. Mangala means one who is elevated in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities. Vikhyata means "celebrated." Svayambhuva Manu was celebrated for all good qualities and opulences.

TEXT 26

TEXT

sa ceha vipra rajarsir
mahisya satarupaya
ayasyati didrksus tvam
parasvo dharma-kovidah

SYNONYMS

sah--Svayambhuva Manu; ca--and; iha--here; vipra--O holy brahmana; raja-rsuh--the saintly king; mahisya--along with his queen; satarupaya--called Satarupa; ayasyati--will come; didrksuh--desiring to see; tvam--you; parasvah--the day after tomorrow; dharma--in religious activities; kovidah--expert.

TRANSLATION

The day after tomorrow, O brahmana, that celebrated emperor, who is expert in religious activities, will come here with his queen, Satarupa, wishing to see you.

TEXT 27

TEXT

atmajam asitapangim
vayah-sila-gunanvitam
mrgayantim patim dasyaty
anurupaya te prabho

SYNONYMS

atma-jam--his own daughter; asita--black; apangim--eyes; vayah--grown-up age; sila--with character; guna--with good qualities; anvitam--endowed; mrgayantim--searching for; patim--a husband; dasyati--he will give; anurupaya--who are suitable; te--unto you; prabho--My dear sir.

TRANSLATION

He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.

PURPORT

The selection of a good husband for a good girl was always entrusted to the parents. Here it is clearly stated that Manu and his wife were coming to see Kardama Muni to offer their daughter because the daughter was well qualified and the parents were searching out a similarly qualified man. This is the duty of parents. Girls are never thrown into the public street to search out their husband, for when girls are grown up and are searching after a boy, they forget to consider whether the boy they select is actually suitable for them. Out of the urge of sex desire, a girl may accept anyone, but if the husband is chosen by the parents, they can consider who is to be selected and who is not. According to the Vedic system, therefore, the girl is given over to a suitable boy by the parents; she is never allowed to select her own husband independently.

TEXT 28

TEXT

samahitam te hrdayam
yatremam parivatsaran
sa tvam brahman nrpa-vadhuh
kamam asu bhajisyati

SYNONYMS

samahitam--has been fixed; te--your; hrdayam--heart; yatra--on whom; iman--for all these; parivatsaran--years; sa--she; tvam--you; brahman--O brahmana; nrpa-vadhuh--the princess; kamam--as you desire; asu--very soon; bhajisyati--will serve.

TRANSLATION

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

PURPORT

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svayambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It is also significantly noted here that Kardama Muni was a brahmana, whereas Emperor Svayambhuva was a ksatriya. Therefore, intercaste marriage was current even in those days. The system was that a brahmana could marry the daughter of a ksatriya, but a ksatriya could not marry the daughter of a brahmana. We have evidences from the history of the Vedic age that Sukracarya offered his daughter to Maharaja Yayati, but the King had to refuse to marry the daughter of a brahmana; only with the special permission of the brahmana could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

TEXT 29

TEXT

ya ta atma-bhrtam viryam
navadha prasavisyati
virye tvadiye rsaya
adhasyanty anjasatmanah

SYNONYMS

ya--she; te--by you; atma-bhrtam--sown in her; viryam--the seed; nava-dha--nine daughters; prasavisyati--will bring forth; virye tvadiye--in the daughters begotten by you; rsayah--the sages; adhasyanti--will beget; anjasa--in total; atmanah--children.

TRANSLATION

She will bring forth nine daughters from the seed sown in her by you,
and through the daughters you beget, the sages will duly beget children.

TEXT 30

TEXT

tvam ca samyag anusthaya
nidesam ma usattamah
mayi tirthi-krtasesa-
kriyartho mam prapatsyase

SYNONYMS

tvam--you; ca--and; samyak--properly; anusthaya--having carried out;
nidesam--command; me--My; usattamah--completely cleansed; mayi--unto Me;
tirthi-krtah--having resigned; asesah--all; kriyah--of actions; arthah--the
fruits; mam--to Me; prapatsyase--you will attain.

TRANSLATION

With your heart cleansed by properly carrying out My command,
resigning to Me the fruits of all your acts, you will finally attain to
Me.

PURPORT

Here the words tirthi-krtasesa-kriyarthah are significant. Tirtha means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, "In order to sanctify your activities and the results of your actions, you will offer everything unto Me." This is also confirmed in Bhagavad-gita: "Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only." In another place in Bhagavad-gita the Lord said, "I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society." All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Krsna consciousness. That is the instruction given by the Lord to Kardama Muni. Maharaja Yudhishthira welcomed Narada Muni: "Wherever you are present, that place becomes sanctified because the Lord Himself is always seated in your heart." Similarly, if we act in Krsna consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

TEXT 31

TEXT

krtva dayam ca jivesu
dattva cabhayam atmavan
mayy atmanam saha jagad
drakasyasy atmani capi mam

SYNONYMS

krtva--having shown; dayam--compassion; ca--and; jivesu--toward living beings; dattva--having given; ca--and; abhayam--assurance of safety; atma-van--self-realized; mayi--in Me; atmanam--yourself; saha jagat--along with the universe; draksyasi--you will perceive; atmani--in yourself; ca--and; api--also; mam--Me.

TRANSLATION

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

PURPORT

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in Bhagavad-gita: "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Krsna consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and

compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately toward the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Krsna consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A sannyasi, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of maya, becomes absorbed in family affairs and forgets his relationship with Krsna. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a sannyasi, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A sannyasi, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Krsna consciousness. A person who is a householder but is initiated by a sannyasi has the duty to spread Krsna consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Krsna consciousness. Holding a class means chanting the holy name of Krsna and speaking from Bhagavad-gita or Srimad-Bhagavatam. There are immense literatures for spreading Krsna consciousness, and it is the duty of each and every householder to learn about Krsna from his sannyasi spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a sannyasi is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Krsna consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rupa Gosvami, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in Bhagavad-gita: man-mana bhava mad-bhaktah. Krsna wants everyone always to think of Him. Everyone should always offer obeisances to Krsna. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires

unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

TEXT 32

TEXT

sahaham svamsa-kalaya
tvad-viryena maha-mune
tava ksetre devahutyam
pranesye tattva-samhitam

SYNONYMS

saha--with; aham--I; sva-amsa-kalaya--My own plenary portion; tvad-viryena--by your semen; maha-mune--O great sage; tava ksetre--in your wife; devahutyam--in Devahuti; pranesye--I shall instruct; tattva--of the ultimate principles; samhitam--the doctrine.

TRANSLATION

O great sage, I shall manifest My own plenary portion through your wife, Devahuti, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.

PURPORT

Herein the word svamsa-kalaya indicates that the Lord would appear as the son of Devahuti and Kardama Muni as Kapiladeva, the first propounder of the Sankhya philosophy, which is mentioned here as tattva-samhita. The Lord foretold to Kardama Muni that He would appear in His incarnation Kapiladeva and would propagate the philosophy of Sankhya. Sankhya philosophy is very well known in the world as propagated by another Kapiladeva, but that Sankhya philosophy is different from the Sankhya which was propounded by the Lord Himself. There are two kinds of Sankhya philosophy: one is godless Sankhya philosophy, and the other is godly Sankhya philosophy. The Sankhya propagated by Kapiladeva, son of Devahuti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called kala and the other vibhinnamsa. Ordinary living entities are called vibhinnamsa expansions, and the unlimited expansions of visnu-tattva, such as Vamana, Govinda, Narayana, Pradyumna, Vasudeva and Ananta, are called svamsa-kala. Svamsa refers to a direct expansion, and kala denotes an expansion from the expansion of the original Lord. Baladeva is an expansion of Krsna, and from Baladeva the next expansion is Sankarsana; thus Sankarsana is kala, but Baladeva is svamsa. There is no difference, however, among Them. This is very nicely explained in the Brahma-samhita (5.46): diparcir eva hi dasantaram abhyupetya. With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candlepower, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in

exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Krsna is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Krsna, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the temple. One should not think that one is worshipping a doll or statue of the Lord, even if others consider it to be a statue. Because there is not potential difference, one gets the same result by worshipping the statue of the Lord or the Lord Himself. This is the science of Krsna consciousness.

TEXT 33

TEXT

maitreya uvaca
evam tam anubhasyatha
bhagavan pratyag-aksajah
jagama bindusarasah
sarasvatya parisritat

SYNONYMS

maitreya uvaca--the great sage Maitreya said; evam--thus; tam--to him; anubhasya--having spoken; atha--then; bhagavan--the Lord; pratyak--directly; aksa--by senses; jah--who is perceived; jagama--went away; bindu-sarasah--from Lake Bindu-sarovara; sarasvatya--by the River Sarasvati; parisritat--encircled.

TRANSLATION

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Krsna consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvati.

PURPORT

One word in this verse is very significant. The Lord is stated here to be pratyag-aksaja. He is imperceptible to material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called adhoksaja, which means that He cannot be seen by the material senses. Aksaja means "knowledge perceived by material senses." Because the Lord is not an object that can be understood by speculation with our material senses, He is also called ajita; He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no one can hear the transcendental name of Krsna, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Krsna are combined together in one word, pratyag-aksaja, which is used here.

TEXT 34

TEXT

niriksatas tasya yayav asesā-
siddhesvarabhistuta-siddha-margah
akarnayan patra-rathendra-paksair
uccaritam stomam udirna-sama

SYNONYMS

niriksatah tasya--while he was looking on; yayau--He left; asesā--all; siddha-isvara--by liberated souls; abhistuta--is praised; siddha-margah--the way to the spiritual world; akarnayan--hearing; patra-ratha-indra--of Garuda (king of birds); paksair--by the wings; uccaritam--vibrated; stomam--hymns; udirna-sama--forming the Sama Veda.

TRANSLATION

While the sage stood looking on, the Lord left by the pathway leading to Vaikuntha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sama Veda were vibrated by the flapping wings of the Lord's carrier, Garuda.

PURPORT

In the Vedic literature it is stated that the two wings of the transcendental bird Garuda, who carries the Lord everywhere, are two divisions of the Sama Veda known as brhat and rathantara. Garuda works as the carrier of the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuda began to vibrate the Sama Veda, which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahma, by Lord Siva, by Garuda and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the Upanisads and Sama Veda. These Sama Veda utterances are automatically heard by the devotee when another great devotee of the Lord, Garuda, flaps his wings.

It is clearly stated here that the sage Kardama began to look to the path by which the Lord was being carried to Vaikuntha. It is thus confirmed that the Lord descends from His abode, Vaikuntha, in the spiritual sky, and is carried by Garuda. The path which leads to Vaikuntha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In Bhagavad-gita it is clearly stated, yatatam api siddhanam. There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called brahma-bhuta or siddha. Only the siddhas, or persons liberated from material bondage, can become devotees. This is also confirmed in Bhagavad-gita: anyone who is engaged in Kṛṣṇa consciousness, or devotional service, is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kardama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuda carrying

the Lord on the way to Vaikuntha and hear the flapping of his wings vibrating the sound of Hare Krsna, the essence of the Sama Veda.

TEXT 35

TEXT

atha samprasthite sukle
kardamo bhagavan rsih
aste sma bindusarasi
tam kalam pratipalayan

SYNONYMS

atha--then; samprasthite sukle--when the Lord had gone; kardamah--Kardama Muni; bhagavan--the greatly powerful; rsih--sage; aste sma--stayed; bindu-sarasi--on the bank of Lake Bindu-sarovara; tam--that; kalam--time; pratipalayan--awaiting.

TRANSLATION

Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

TEXT 36

TEXT

manuh syandanam asthaya
satakaumbha-paricchadam
aropya svam duhitaram
sa-bharyah paryatan mahim

SYNONYMS

manuh--Svayambhuva Manu; syandanam--the chariot; asthaya--having mounted; satakaumbha--made of gold; paricchadam--the outer cover; aropya--putting on; svam--his own; duhitaram--daughter; sa-bharyah--along with his wife; paryatan--traveling all over; mahim--the globe.

TRANSLATION

Svayambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with them, he began traveling all over the earth.

PURPORT

The Emperor Manu, as the great ruler of the world, could have engaged an agent to find a suitable husband for his daughter, but because he loved her just as a father should, he himself left his state on a golden chariot, with only his wife, to find her a suitable husband.

TEXT 37

TEXT

tasmin sudhanvann ahani
bhagavan yat samadisa
upayad asrama-padam
muneh santa-vratasya tat

SYNONYMS

tasmin--on that; su-dhanvan--O great bowman Vidura; ahani--on the day; bhagavan--the Lord; yat--which; samadisa--foretold; upayat--he reached; asrama-padam--the holy hermitage; muneh--of the sage; santa--completed; vratasya--whose vows of austerity; tat--that.

TRANSLATION

O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

TEXTS 38-39

TEXT

yasmin bhagavato netran
nyapatann asru-bindavah
krpaya samparitasya
prapanne 'rpitaya bhram

tad vai bindusaro nama
sarasvatya pariplitam
punyam sivamrta-jalam
maharsi-gana-sevitam

SYNONYMS

yasmin--in which; bhagavatah--of the Lord; netrat--from the eye; nyapatan--fell down; asru-bindavah--teardrops; krpaya--by compassion; samparitasya--who was overwhelmed; prapanne--on the surrendered soul (Kardama); arpitaya--placed upon; bhram--extremely; tat--that; vai--indeed; bindu-sarah--lake of tears; nama--called; sarasvatya--by the River Sarasvati; pariplitam--overflowed; punyam--holy; siva--auspicious; amrta--nectar; jalam--water; maha-rsi--of great sages; gana--by hosts; sevitam--served.

TRANSLATION

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvati, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

PURPORT

Kardama underwent austerities to gain the causeless mercy of the Lord, and when the Lord arrived there He was so compassionate that in pleasure He shed tears, which became Bindu-sarovara. Bindu-sarovara, therefore, is worshiped by great sages and learned scholars because, according to the philosophy of the Absolute Truth, the Lord and the tears from His eyes

are not different. Just as drops of perspiration which fell from the toe of the Lord became the sacred Ganges, so teardrops from the transcendental eyes of the Lord became Bindu-sarovara. Both are transcendental entities and are worshiped by great sages and scholars. The water of Bindu-sarovara is described here as sivamrta jala. Siva means "curing." Anyone who drinks the water of Bindu-sarovara is cured of all material diseases; similarly, anyone who takes his bath in the Ganges also is relieved of all material diseases. These claims are accepted by great scholars and authorities and are still being acted upon even in this fallen age of Kali.

TEXT 40

TEXT

punya-druma-lata-jalaih
kujat-punya-mrga-dvijaih
sarvartu-phala-puspadhyam
vana-raji-sriyanvitam

SYNONYMS

punya--pious; druma--of trees; lata--of creepers; jalaih--with clusters; kujat--uttering cries; punya--pious; mrga--animals; dvijaih--with birds; sarva--in all; rtu--seasons; phala--in fruits; puspa--in flowers; adhyam--rich; vana-raji--of groves of trees; sriya--by the beauty; anvitam--adorned.

TRANSLATION

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

PURPORT

It is stated here that Bindu-sarovara was surrounded by pious trees and birds. As there are different classes of men in human society, some pious and virtuous and some impious and sinful, so also among trees and birds there are the pious and the impious. Trees which do not bear nice fruit or flowers are considered impious, and birds which are very nasty, such as crows, are considered impious. In the land surrounding Bindu-sarovara there was not a single impious bird or tree. Every tree bore fruits and flowers, and every bird sang the glories of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 41

TEXT

matta-dviija-ganair ghustam
matta-bhramara-vibhramam
matta-barhi-natatopam
ahvayan-matta-kokilam

SYNONYMS

matta--overjoyed; dvija--of birds; ganaih--by flocks; ghustam--resounded; matta--intoxicated; bhramara--of bees; vibhramam--wandering; matta--maddened; barhi--of peacocks; nata--of dancers; atopam--pride; ahvayat--calling one another; matta--merry; kokilam--cuckoos.

TRANSLATION

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

PURPORT

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

TEXTS 42-43

TEXT

kadamba-campakasoka-
karanja-bakulasanaih
kunda-mandara-kutajais
cuta-potair alankrtam

karandavaih plavair hamsaih
kurarair jala-kukkutaih
sarasais cakravakais ca
cakorair valgu kujitam

SYNONYMS

kadamba--kadamba flowers; campaka--campaka flowers; asoka--asoka flowers; karanja--karanja flowers; bakula--bakula flowers; asanaih--by asana trees; kunda--kunda; mandara--mandara; kutajaih--and by kutaja trees; cuta-potaih--by young mango trees; alankrtam--adorned; karandavaih--by karandava ducks; plavaih--by plavas; hamsaih--by swans; kuraraih--by ospreys; jala-kukkutaih--by waterfowl; sarasaih--by cranes; cakravakaih--by cakravaka birds; ca--and; cakoraih--by cakora birds; valgu--pleasing; kujitam--vibration of birds' sounds.

TRANSLATION

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, asoka, karanja, bakula, asana, kunda, mandara, kutaja and young mango trees. The air was filled with the pleasing notes of karandava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravakas and cakoras.

PURPORT

For most of the trees, flowers, fruits and birds mentioned here as surrounding Bindu-sarovara Lake, English synonyms cannot be found. All the trees mentioned are very pious in that they produce a nice aromatic flower, such as the campaka, kadamba and bakula. The sweet sounds of

waterfowl and cranes made the surrounding area as pleasant as possible and created a very suitable spiritual atmosphere.

TEXT 44

TEXT

tathaiva harinaih krodaih
svavid-gavaya-kunjaraih
gopucchair haribhir markair
nakulair nabhibhir vrtam

SYNONYMS

tatha eva--likewise; harinaih--by deer; krodaih--by boars; svavit--porcupines; gavaya--a wild animal closely resembling the cow; kunjaraih--by elephants; gopucchaih--by baboons; haribhih--by lions; markaih--by monkeys; nakulaih--by mongooses; nabhibhih--by musk deer; vrtam--surrounded.

TRANSLATION

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

PURPORT

Musk deer are not found in every forest, but only in places like Bindu-sarovara. They are always intoxicated by the aroma of musk secreted from their navels. Gavayas, the species of cow mentioned herein, bear a bunch of hair at the end of their tails. This bunch of hair is used in temple worship to fan the Deities. Gavayas are sometimes called camaris, and they are considered very sacred. In India there are still gypsies or forest mercantile people who flourish by trading kasturi, or musk, and the bunches of hair from the camaris. These are always in great demand for the higher classes of Hindu population, and such business still goes on in large cities and villages in India.

TEXTS 45-47

TEXT

pravisyā tat tirtha-varam
adi-rajah sahatmajah
dadarsa munim asinam
tasmin huta-hutasanam

vidyotamanam vapusa
tapasy ugra-yuja ciram
natiksamam bhagavatah
snigdhapangavalokanat
tad-vyahrtamrta-kala-
piyusa-sravanena ca

pramsum padma-palaksam
jatilam cira-vasasam
upasamsritya malinam
yatharhanam asamskrtam

SYNONYMS

pravisyā--entering; tat--that; tirtha-varam--best of sacred places; adi-rajah--the first monarch (Svayambhuva Manu); saha-atmajah--along with his daughter; dadarsa--saw; munim--the sage; asinam--sitting; tasmin--in the hermitage; huta--being offered oblations; huta-asanam--the sacred fire; vidyotamanam--shining brilliantly; vapusa--by his body; tapasi--in penance; ugra--terribly; yuja--engaged in yoga; ciram--for a long time; na--not; atiksamam--very emaciated; bhagavatah--of the Lord; snigdha--affectionate; apanga--sidelong; avalokanat--from the glance; tat--of Him; vyahrta--from the words; amrta-kala--moonlike; piyusa--the nectar; sravanena--by hearing; ca--and; pramsum--tall; padma--lotus flower; palasa--petal; aksam--eyes; jatilam--matted locks; cira-vasasam--having rags for clothes; upasamsritya--having approached; malinam--soiled; yatha--like; arhanam--gem; asamskrtam--unpolished.

TRANSLATION

Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svayambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svayambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

PURPORT

Here are some descriptions of a brahmacari-yogi. In the morning, the first duty of a brahmacari seeking spiritual elevation is huta-hutasana, to offer sacrificial oblations to the Supreme Lord. Those engaged in brahmacarya cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Krsna. As referred to by Lord Caitanya, kalau nasty eva nasty eva nasty eva gacir anyatha: there is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The brahmacari must rise early in the morning and, after placing himself, should chant the holy name of the Lord. From the very features of the sage, it appeared that he had undergone great austerities; that is the sign of one observing brahmacarya, the vow of celibacy. If one lives otherwise, it will be manifest in the lust visible in his face and body. The word vidyotamanam indicates that the brahmacari feature showed in his body. That is the certificate that one has undergone great austerity in yoga. A drunkard or smoker or sex-monger can never be eligible to practice yoga. Generally yogis look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated, for he had seen the Supreme Personality of Godhead face to face. Here the word snigdhapangavalokanat means that he was fortunate enough to see the Supreme Lord face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Krsna, also improves in health. We have actually seen that

many brahmacaris and grhasthas connected with the International Society for Krishna Consciousness have improved in health, and a luster has come to their faces. It is essential that a brahmacari engaged in spiritual advancement look very healthy and lustrous. The comparison of the sage to an unpolished gem is very appropriate. Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

TEXT 48

TEXT

athotajam upayatam
nrdevam pranatam purah
saparyaya paryagrhnat
pratinandyanurupaya

SYNONYMS

atha--then; utajam--the hermitage; upayatam--approached; nrdevam--the monarch; pranatam--bowed down; purah--in front; saparyaya--with honor; paryagrhnat--received him; pratinandya--greeting him; anurupaya--befitting the King's position.

TRANSLATION

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

PURPORT

Emperor Svayambhuva Manu not only approached the cottage of dried leaves possessed by the hermit Kardama but also offered respectful obeisances unto him. Similarly, it was the duty of the hermit to offer blessings to kings who used to approach his hermitage in the jungle.

TEXT 49

TEXT

grhitarhanam asinam
samyatam prinayan munih
smaran bhagavad-adesam
ity aha slaksnaya gira

SYNONYMS

grhita--received; arhanam--honor; asinam--seated; samyatam--remained silent; prinayan--delighting; munih--the sage; smaran--remembering; bhagavat--of the Lord; adesam--the order; iti--thus; aha--spoke; slaksnaya--sweet; gira--with a voice.

TRANSLATION

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

TEXT 50

TEXT

nunam cankramanam deva
satam samraksanaya te
vadhaya casatam yas tvam
hareh saktir hi palini

SYNONYMS

nunam--surely; cankramanam--the tour; deva--O lord; satam--of the virtuous; samraksanaya--for the protection; te--your; vadhaya--for killing; ca--and; asatam--of the demons; yah--the person who; tvam--you; hareh--of the Supreme Personality of Godhead; saktih--the energy; hi--since; palini--protecting.

TRANSLATION

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Sri Hari.

PURPORT

It appears from many Vedic literatures, especially histories like Srimad-Bhagavatam and the puranas, that the pious kings of old used to tour their kingdoms in order to give protection to the pious citizens and to chastise or kill the impious. Sometimes they used to kill animals in the forests to practice the killing art because without such practice they would not be able to kill the undesirable elements. Ksatriyas are allowed to commit violence in that way because violence for a good purpose is a part of their duty. Here two terms are clearly mentioned: vadhaya, "for the purpose of killing," and asatam, "those who are undesirable." The protecting energy of the king is supposed to be the energy of the Supreme Lord. In Bhagavad-gita (4.8) the Lord says, paritranaya sadhunam vinasaya ca duskrtam. The Lord descends to give protection to the pious and to kill the demons. The potency, therefore, to give protection to the pious and kill the demons or undesirables is directly an energy from the Supreme Lord, and the king or the chief executive of the state is supposed to possess such energy. In this age it is very difficult to find such a head of state who is expert in killing the undesirables. Modern heads of state sit very nicely in their palaces and try without reason to kill innocent persons.

TEXT 51

TEXT

yo 'rkendv-agnindra-vayunam
yama-dharma-pracetasam
rupani sthana adhatse
tasmai suklaya te namah

SYNONYMS

yah--you who; arka--of the sun; indu--of the moon; agni--of Agni, the fire-god; indra--of Indra, the lord of heaven; vayunam--of Vayu, the wind-god; yama--of Yama, the god of punishment; dharmam--of Dharma, the god of piety; pracetasam--and of Varuna, the god of the waters; rupani--the forms; sthane--when necessary; adhatse--you assume; tasmai--unto Him; suklaya--unto Lord Visnu; te--unto you; namah--obeisances.

TRANSLATION

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vayu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuna, the god presiding over the waters. All obeisances to you, who are none other than Lord Visnu!

PURPORT

Since the sage Kardama was a brahmana and Svayambhuva was a ksatriya, the sage was not supposed to offer obeisances to the King because socially his position was greater than the King's. But he offered his obeisances to Svayambhuva Manu because as Manu, king and emperor, he was the representative of the Supreme Lord. The Supreme Lord is always worshipable, regardless of whether one is a brahmana, a ksatriya or a sudra. As the representative of the Supreme Lord, the King deserved respectful obeisances from everyone.

TEXTS 52-54

TEXT

na yada ratham asthaya
jaitram mani-ganarpitam
visphurjac-canda-kodando
rathena trasayann aghan

sva-sainya-carana-ksunnam
vepayan mandalam bhuvah
vikarsan brhatim senam
paryatasy amsuman iva

tadaiva setavah sarve
varnasrama-nibandhanah
bhagavad-racita rajan
bhidyera bata dasyubhih

SYNONYMS

na--not; yada--when; ratham--the chariot; asthaya--having mounted; jaitram--victorious; mani--of jewels; gana--with clusters; arpitam--bedecked; visphurjat--twanging; canda--a fearful sound just to punish the criminals; kodandah--bow; rathena--by the presence of such a chariot; trasayan--threatening; aghan--all the culprits; sva-sainya--of your soldiers; carana--by the feet; ksunnam--trampled; vepayan--causing to tremble; mandalam--the globe; bhuvah--of the earth; vikarsan--leading; brhatim--huge; senam--army; paryatasi--you roam about; amsuman--the brilliant sun; iva--like; tada--then; eva--certainly; setavah--religious

codes; sarve--all; varna--of varnas; asrama--of asramas; nibandhanah--obligations; bhagavat--by the Lord; racitah--created; rajan--O King; bhidyeran--they would be broken; bata--alas; dasyubhih--by rogues.

TRANSLATION

If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varnas and asramas created by the Lord Himself would be broken by the rogues and rascals.

PURPORT

It is the duty of a responsible king to protect the social and spiritual orders in human society. The spiritual orders are divided into four asramas--brahmacarya, grhastha, vanaprastha and sannyasa--and the social orders, according to work and qualification, are made up of the brahmanas, the ksatriyas, the vaisyas and the sudras. These social orders, according to the different grades of work and qualification, are described in Bhagavad-gita. Unfortunately, for want of proper protection by responsible kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system. Human society means that society which is making progress toward spiritual realization. The most advanced human society was known as arya; arya refers to those who are advancing. So the question is, "Which society is advancing?" Advancement does not mean creating material "necessities" unnecessarily and thus wasting human energy in aggravation over so-called material comforts. Real advancement is advancement toward spiritual realization, and the community which acted toward this end was known as the Aryan civilization. The intelligent men, the brahmanas, as exemplified by Kardama Muni, were engaged in advancing the spiritual cause, and ksatriyas like Emperor Svayambhuva used to rule the country and insure that all facilities for spiritual realization were nicely provided. It is the duty of the king to travel all over the country and see that everything is in order. Indian civilization on the basis of the four varnas and asramas deteriorated because of her dependency on foreigners, or those who did not follow the civilization of varnasrama. Thus the varnasrama system has now been degraded into the caste system.

The institution of four varnas and four asramas is confirmed herewith to be bhagavad-racita, which means "designed by the Supreme Personality of Godhead." In Bhagavad-gita this is also confirmed: catur-varnyam maya srstam. The Lord says that the institution of four varnas and four asramas "is created by Me." Anything created by the Lord cannot be closed or covered. The divisions of varnas and asramas will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the varnasrama system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class. When they are regulated for cooperation among communities according to the Vedic principles, then there is peace and spiritual advancement. But when there is hatred and malpractice and mutual mistrust in the caste system, the whole system becomes degraded,

and as stated herein, it creates a deplorable state. At the present moment, the entire world is in this deplorable condition because of giving rights to so many interests. This is due to the degradation of the four castes of varnas and asramas.

TEXT 55

TEXT

adharmas ca samedheta
lolupair vyankusair nrbhih
sayane tvayi loko 'yam
dasyu-grasto vinanksyati

SYNONYMS

adharmah--unrighteousness; ca--and; samedheta--would flourish; lolupaih--simply hankering after money; vyankusaih--uncontrolled; nrbhih--by men; sayane tvayi--when you lie down for rest; lokah--world; ayam--this; dasyu--by the miscreants; grastah--attacked; vinanksyati--it will perish.

TRANSLATION

If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

PURPORT

Because the scientific division of four varnas and four asramas is now being extinguished, the entire world is being governed by unwanted men who have no training in religion, politics or social order, and it is in a very deplorable condition. In the institution of four varnas and four asramas there are regular training principles for the different classes of men. Just as, in the modern age, there is a necessity for engineers, medical practitioners and electricians, and they are properly trained in different scientific institutions, similarly, in former times, the higher social orders, namely the intelligent class (the brahmanas), the ruling class (the ksatriyas) and the mercantile class (the vaisyas), were properly trained. Bhagavad-gita describes the duties of the brahmanas, ksatriyas, vaisyas and sudras. When there is no such training, one simply claims that because he is born in a brahmana or ksatriya family, he is therefore a brahmana or a ksatriya, even though he performs the duties of a sudra. Such undue claims to being a higher-caste man make the system of scientific social orders into a caste system, completely degrading the original system. Thus society is now in chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong king, impious, unqualified men will claim a certain status in society, and that will make the social order perish.

TEXT 56

TEXT

athapi prcche tvam vira
yad-artham tvam ihagatah
tad vayam nirvyalikena

pratipadyamahe hrda

SYNONYMS

atha api--in spite of all this; prcche--I ask; tvam--you; vira--O valiant King; yat-artham--the purpose; tvam--you; iha--here; agatah--have come; tat--that; vayam--we; nirvyalikenā--without reservation; pratipadyamahe--we shall carry out; hrda--with heart and soul.

TRANSLATION

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

PURPORT

When a guest comes to a friend's house, it is understood that there is some special purpose. Kardama Muni could understand that such a great king as Svayambhuva, although traveling to inspect the condition of his kingdom, must have had some special purpose to come to his hermitage. Thus he prepared himself to fulfill the King's desire. Formerly it was customary that the sages used to go to the kings and the kings used to visit the sages in their hermitages; each was glad to fulfill the other's purpose. This reciprocal relationship is called bhakti-karya. There is a nice verse describing the relationship of mutual beneficial interest between the brahmana and the ksatriya (ksatram dvijatvam). Ksatram means "the royal order," and dvijatvam means "the brahminical order." The two were meant for mutual interest. The royal order would give protection to the brahmanas for the cultivation of spiritual advancement in society, and the brahmanas would give their valuable instruction to the royal order on how the state and the citizens can gradually be elevated in spiritual perfection. Thus end the Bhaktivedanta purports of the Third Canto, Twenty-first Chapter, of the Srimad-Bhagavatam, entitled "Conversation Between Manu and Kardama."

Chapter Twenty-two
The Marriage of Kardama Muni and Devahuti

TEXT 1

TEXT

maitreya uvaca
evam aviskrtasesa-
guna-karmodayo munim
savrida iva tam samrad
uparatam uvaca ha

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; evam--thus; aviskrta--having been described; asesa--all; guna--of the virtues; karma--of the activities; udayah--the greatness; munim--the great sage; sa-vridah--feeling modest; iva--as though; tam--him (Kardama); samrat--Emperor Manu; uparatam--silent; uvaca ha--addressed.

TRANSLATION

Sri Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

TEXT 2

TEXT

manur uvaca
brahmasrjat sva-mukhato
yusman atma-paripsaya
chandomayas tapo-vidya-
yoga-yuktan alampatan

SYNONYMS

manuh--Manu; uvaca--said; brahma--Lord Brahma; asrjat--created; sva-mukhatah--from his face; yusman--you (brahmanas); atma-paripsaya--to protect himself by expanding; chandah-mayah--the form of the Vedas; tapah-vidya-yoga-yuktan--full of austerity, knowledge and mystic power; alampatan--averse to sense gratification.

TRANSLATION

Manu replied: To expand himself in Vedic knowledge, Lord Brahma, the personified Veda, from his face created you, the brahmanas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

PURPORT

The purpose of the Vedas is to propagate the transcendental knowledge of the Absolute Truth. The brahmanas were created from the mouth of the Supreme Person, and therefore they are meant to spread the knowledge of the Vedas in order to spread the glories of the Lord. In Bhagavad-gita also Lord Krsna says that all the Vedas are meant for understanding the Supreme Personality of Godhead. It is especially mentioned here (yoga-yuktan alampatan) that brahmanas are full of mystic power and are completely averse to sense gratification. Actually there are two kinds of occupations. One occupation, in the material world, is sense gratification, and the other occupation is spiritual activity--to satisfy the Lord by His glorification. Those who engage in sense gratification are called demons, and those who spread the glorification of the Lord or satisfy the transcendental senses of the Lord are called demigods. It is specifically mentioned here that the brahmanas are created from the face of the cosmic personality, or virat-purusa; similarly the ksatriyas are said to be created from His arms, the vaisyas are created from His waist, and the sudras are created from His legs. Brahmanas are especially meant for austerity, learning and knowledge and are averse to all kinds of sense gratification.

TEXT 3

TEXT

tat-tranayasrjac casman
doh-sahasrat sahasra-pat

hrdayam tasya hi brahma
ksatram angam pracaksate

SYNONYMS

tat-tranaya--for the protection of the brahmanas; asrjat--created; ca--and; asman--us (ksatriyas); doh-sahasrat--from His thousand arms; sahasra-pat--the thousand-legged Supreme Being (the universal form); hrdayam--heart; tasya--His; hi--for; brahma--brahmanas; ksatram--the ksatriyas; angam--arms; pracaksate--are spoken of.

TRANSLATION

For the protection of the brahmanas, the thousand-legged Supreme Being created us, the ksatriyas, from His thousand arms. Hence the brahmanas are said to be His heart and the ksatriyas His arms.

PURPORT

Ksatriyas are specifically meant to maintain the brahmanas because if the brahmanas are protected, then the head of civilization is protected. Brahmanas are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: namo brahmanya-devaya go-brahmana-hitaya ca. The purport of this prayer is that the Lord specifically protects the brahmanas and the cows, and then He protects all other members of society (jagad-dhitaya). It is His will that universal welfare work depends on the protection of cows and brahmanas; thus brahminical culture and cow protection are the basic principles for human civilization. Ksatriyas are especially meant to protect the brahmanas, as is the supreme will of the Lord: go-brahmana-hitaya ca. As, within the body, the heart is a very important part, so the brahmanas are also the important element in human society. The ksatriyas are more like the whole body; even though the whole body is bigger than the heart, the heart is more important.

TEXT 4

TEXT

ato hy anyonyam atmanam
brahma ksatram ca raksatah
raksati smavyayo devah
sa yah sad-asad-atmakah

SYNONYMS

atah--hence; hi--certainly; anyonyam--each other; atmanam--the self; brahma--the brahmanas; ksatram--the ksatriyas; ca--and; raksatah--protect; raksati sma--protects; avyayah--immutable; devah--the Lord; sah--He; yah--who; sat-asat-atmakah--the form of the cause and effect.

TRANSLATION

That is why the brahmanas and ksatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

PURPORT

The entire social structure of varna and asrama is a cooperative system meant to uplift all to the highest platform of spiritual realization. The brahmanas are intended to be protected by the ksatriyas, and the ksatriyas also are intended to be enlightened by the brahmanas. When the brahmanas and ksatriyas cooperate nicely, the other subordinate divisions, the vaisyas, or mercantile people, and the sudras, or laborer class, automatically flourish. The entire elaborate system of Vedic society was therefore based on the importance of the brahmanas and ksatriyas. The Lord is the real protector, but He is unattached to the affairs of protection. He creates brahmanas for the protection of the ksatriyas, and ksatriyas for the protection of the brahmanas. He remains aloof from all activities; therefore, He is called nirvikara, "without activity." He has nothing to do. He is so great that He does not perform action personally, but His energies act. The brahmanas and ksatriyas, and anything that we see, are different energies acting upon one another.

Although individual souls are all different, the Superself, or Supersoul, is the Supreme Personality of Godhead. Individually one's self may differ from others in certain qualities and may engage in different activities, such as those of a brahmana, ksatriya or vaisya, but when there is complete cooperation among different individual souls, the Supreme Personality of Godhead as Supersoul, Paramatma, being one in every individual soul, is pleased and gives them all protection. As stated before, the brahmanas are produced from the mouth of the Lord, and the ksatriyas are produced from the chest or arms of the Lord. If the different castes or social sections, although apparently differently occupied in different activities, nevertheless act in full cooperation, then the Lord is pleased. This is the idea of the institution of four varnas and four asramas. If the members of different asramas and varnas cooperate fully in Krsna consciousness, then society is well protected by the Lord, without doubt.

In Bhagavad-gita it is stated that the Lord is the proprietor of all different bodies. The individual soul is the proprietor of his individual body, but the Lord clearly states, "My dear Bharata, you must know that I am also ksetra jna. " Ksetra jna means "the knower or proprietor of the body." The individual soul is the proprietor of the individual body, but the Supersoul, the Personality of Godhead, Krsna, is the proprietor of all bodies everywhere. He is the proprietor not only of human bodies but of birds, beasts and all other entities, not only on this planet but on other planets also. He is the supreme proprietor; therefore He does not become divided by protecting the different individual souls. He remains one and the same. That the sun appears on top of everyone's head when at the meridian does not imply that the sun becomes divided. One man thinks that the sun is on his head only, whereas five thousand miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. This does not mean that the individual soul and the Supersoul are one. They are one in quality, as spirit soul, but the individual soul and Supersoul are different.

TEXT 5

TEXT

tava sandarsanad eva
cchinna me sarva-samsayah
yat svayam bhagavan pritya
dharmam aha riraksisoh

SYNONYMS

tava--your; sandarsanat--by sight; eva--only; chinnah--resolved; me--my; sarva-samsayah--all doubts; yat--inasmuch as; svayam--personally; bhagavan--Your Lordship; pritya--lovingly; dharmam--duty; aha--explained; riraksisoh--of a king anxious to protect his subjects.

TRANSLATION

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

PURPORT

Manu described herewith the result of seeing a great saintly person. Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, one attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of one's human life is fulfilled. In our personal experience we have actual proof of this statement of Manu. Once we had the opportunity to meet Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person. It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man, because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. Here Manu admits that all his doubts are now over because Kardama has very kindly described the different duties of individual souls.

TEXT 6

TEXT

distya me bhagavan drsto
durdarso yo 'krtatmanam
distya pada-rajah sprstam
sirsna me bhavatah sivam

SYNONYMS

distya--by good fortune; me--my; bhagavan--all-powerful; drstah--is seen; durdarsah--not easily seen; yah--who; akarta-atmanam--of those who have not controlled the mind and senses; distya--by my good fortune; pada-rajah--the dust of the feet; sprstam--is touched; sirsna--by the head; me--my; bhavatah--your; sivam--causing all auspiciousness.

TRANSLATION

It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

PURPORT

The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. In the Bhagavatam it is said, mahat-pada-rajo-'bhisekam, which means to be blessed by the holy dust of the lotus feet of a mahat, a great devotee. As stated in Bhagavad-gita, mahatmanas tu: those who are great souls are under the spell of spiritual energy, and their symptom is that they fully engage in Krsna consciousness for the service of the Lord. Therefore they are called mahat. Unless one is fortunate enough to have the dust of the lotus feet of a mahatma on one's head, there is no possibility of perfection in spiritual life.

The parampara system of disciplic succession is very important as a means of spiritual success. One becomes a mahat by the grace of his mahat spiritual master. If one takes shelter of the lotus feet of a great soul, there is every possibility of one's also becoming a great soul. When Maharaja Rahugana asked Jada Bharata about his wonderful achievement of spiritual success, he replied to the King that spiritual success is not possible simply by following the rituals of religion or simply by converting oneself into a sannyasi or offering sacrifices as recommended in the scriptures. These methods are undoubtedly helpful for spiritual realization, but the real effect is brought about by the grace of a mahatma. In Visvanatha Cakravarti Thakura's eight stanzas of prayer to the spiritual master, it is clearly stated that simply by satisfying the spiritual master one can achieve the supreme success in life, and in spite of executing all ritualistic performances, if one cannot satisfy the spiritual master, one has no access to spiritual perfection. Here the word akrtatmanam is very significant. Atma means "body," "soul," or "mind," and akrtatma means the common man, who cannot control the senses or the mind. Because the common man is unable to control the senses and the mind, it is his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect. A common man cannot rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles. He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

TEXT 7

TEXT

distya tvayanusisto 'ham
krtas canugraho mahan
apavrtaih karna-randhrair
justa distyosatir girah

SYNONYMS

distya--luckily; tvaya--by you; anusistah--instructed; aham--I; krtah--bestowed; ca--and; anugraha--favor; mahan--great; apavrtaih--open; karna-randhrai--with the holes of the ears; justah--received; distya--by good fortune; usatih--pure; girah--words.

TRANSLATION

I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

PURPORT

Srila Rupa Gosvami has given directions, in his Bhakti-rasamrta-sindhu, on how to accept a bona fide spiritual master and how to deal with him. First, the desiring candidate must find a bona fide spiritual master, and then he must very eagerly receive instructions from him and execute them. This is reciprocal service. A bona fide spiritual master or saintly person always desires to elevate a common man who comes to him. Because everyone is under the delusion of maya and is forgetful of his prime duty, Krsna consciousness, a saintly person always desires that everyone become a saintly person. It is the function of a saintly person to invoke Krsna consciousness in every forgetful common man.

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word karna-randhrai means "through the holes of the ears." The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of mantra through the ears in exchange for some dollars and if the man meditates on that he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Krsna consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. "You are fit for such and such work in Krsna consciousness. You can act in this way." One person is advised to act in Krsna consciousness by working in the Deities' room, another is advised to act in Krsna consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Krsna consciousness in the cooking department. There are different departments of activity in Krsna consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. Bhagavad-gita makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Krsna by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one's capacity, for the spiritual master is expert in giving such instructions.

This combination, the instruction of the spiritual master and the faithful execution of the instruction by the disciple, makes the entire process perfect. Srila Visvanatha Cakravarti Thakura describes in his explanation of the verse in Bhagavad-gita, vyavasayatmika buddhih, that one who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one's life successful.

TEXT 8

TEXT

sa bhavan duhitr-sneha-
pariklistatmano mama
srotum arhasi dinasya
sra vitam krpaya mune

SYNONYMS

sah--yourself; bhavan--Your Honor; duhitr-sneha--by affection for my daughter; pariklista-atmanah--whose mind is agitated; mama--my; srotum--to listen; arhasi--be pleased; dinasya--of my humble self; sra vitam--to the prayer; krpaya--graciously; mune--O sage.

TRANSLATION

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

PURPORT

When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master. Generally a pure devotee of the Lord or a pure disciple of a bona fide spiritual master does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor from the spiritual master, one cannot ask that favor without satisfying him fully. Svayambhuva Manu wanted to disclose his mind regarding the function he wanted to execute due to affection for his daughter.

TEXT 9

TEXT

priyavratottanapadoh
svaseyam duhita mama
anvicchati patim yuktam
vayah-sila-gunadibhih

SYNONYMS

priyavrata-uttanapadoh--of Priyavrata and Uttanapada; svasa--sister; iyam--this; duhita--daughter; mama--my; anvicchati--is seeking; patim--husband; yuktam--suited; vayah-sila-guna-adibhih--by age, character, good qualities, etc.

TRANSLATION

My daughter is the sister of Priyavrata and Uttanapada. She is seeking a suitable husband in terms of age, character and good qualities.

PURPORT

The grown-up daughter of Svayambhuva Manu, Devahuti, had good character and was well qualified; therefore she was searching for a suitable husband just befitting her age, qualities and character. The purpose of Manu's introducing his daughter as the sister of Priyavrata and Uttanapada, two great kings, was to convince the sage that the girl came from a great family. She was his daughter and at the same time the sister of ksatriyas; she did not come from a lower-class family. Manu therefore offered her to Kardama as just suitable for his purpose. It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently. She expressed her desire for a suitable husband corresponding to her character, age and quality, and the father himself, out of affection for his daughter, took charge of finding such a husband.

TEXT 10

TEXT

yada tu bhavatah sila-
sruta-rupa-vayo-gunan
asrnot naradat esa
tvayy asit krta-niscaya

SYNONYMS

yada--when; tu--but; bhavatah--your; sila--noble character; sruta--learning; rupa--beautiful appearance; vayah--youth; gunan--virtues; asrnot--heard; naradat--from Narada Muni; esa--Devahuti; tvayi--in you; asit--became; krta-niscaya--fixed in determination.

TRANSLATION

The moment she heard from the sage Narada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

PURPORT

The girl Devahuti did not personally see Kardama Muni, nor did she personally experience his character or qualities, since there was no social intercourse by which she could gain such understanding. But she heard about Kardama Muni from the authority of Narada Muni. Hearing from an authority is a better experience than gaining personal understanding. She heard from Narada Muni that Kardama Muni was just fit to be her husband; therefore she became fixed in her heart that she would marry

him, and she expressed her desire to her father, who therefore brought her before him.

TEXT 11

TEXT

tat praticcha dvijagyemam
sraddhayopahrtam maya
sarvatmananurupam te
grhamedhisu karmasu

SYNONYMS

tat--therefore; praticcha--please accept; dvija-agrya--O best of the brahmanas; imam--her; sraddhaya--with faith; upahrtam--offered as a presentation; maya--by me; sarva-atmana--in every way; anurupam--suitable; te--for you; grha-medhisu--in the household; karmasu--duties.

TRANSLATION

Therefore please accept her, O chief of the brahmanas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

PURPORT

The words grhamedhisu karmasu mean "in household duties." Another word is also used here: sarvatmananurupam. The purport is that a wife should not only be equal to her husband in age, character and qualities, but must be helpful to him in his household duties. The household duty of a man is not to satisfy his sense gratification, but to remain with a wife and children and at the same time attain advancement in spiritual life. One who does not do so is not a householder but a grhamedhi. Two words are used in Sanskrit literature; one is grhastha, and the other is grhamedhi. The difference between grhamedhi and grhastha is that grhastha is also an asrama, or spiritual order, but if one simply satisfies his senses as a householder, then he is a grhamedhi. For a grhamedhi, to accept a wife means to satisfy the senses, but for a grhastha a qualified wife is an assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take charge of household affairs and not to compete with the husband. A wife is meant to help, but she cannot help her husband unless he is completely equal to her in age, character and quality.

TEXT 12

TEXT

udyatasya hi kamasya
prativado na sasyate
api nirmukta-sangasya
kama-raktasya kim punah

SYNONYMS

udyatasya--which has come of itself; hi--in fact; kamasya--of material desire; prativadah--the denial; na--not; sasyate--to be praised; api--

even; nirmukta--of one who is free; sangasya--from attachment; kama--to sensual pleasures; raktasya--of one addicted; kim punah--how much less.

TRANSLATION

To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

PURPORT

In material life everyone is desirous of sense gratification; therefore, a person who gets an object of sense gratification without endeavor should not refuse to accept it. Kardama Muni was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Svayambhuva Manu. He indirectly convinced Kardama Muni: "You desire a suitable wife like my daughter, and she is now present before you. You should not reject the fulfillment of your prayer; you should accept my daughter."

TEXT 13

TEXT

ya udyatam anadrtya
kinasam abhiyacate
ksiyate tad-yasah sphitam
manas cavajnaya hatah

SYNONYMS

yah--who; udyatam--an offering; anadrtya--rejecting; kinasam--from a miser; abhiyacate--begs; ksiyate--is lost; tat--his; yasah--reputation; sphitam--widespread; manah--honor; ca--and; avajnaya--by neglectful behavior; hatah--destroyed.

TRANSLATION

One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

PURPORT

The general procedure of Vedic marriage is that a father offers his daughter to a suitable boy. That is a very respectable marriage. A boy should not go to the girl's father and ask for the hand of his daughter in marriage. That is considered to be humbling one's respectable position. Svayambhuva Manu wanted to convince Kardama Muni, since he knew that the sage wanted to marry a suitable girl: "I am offering just such a suitable wife. Do not reject the offer, or else, because you are in need of a wife, you will have to ask for such a wife from someone else, who may not behave with you so well. In that case your position will be humbled."

Another feature of this incident is that Svayambhuva Manu was the emperor, but he went to offer his qualified daughter to a poor brahmana. Kardama Muni had no worldly possessions--he was a hermit living in the forest--but he was advanced in culture. Therefore, in offering one's

daughter to a person, the culture and quality are counted as prominent, not wealth or any other material consideration.

TEXT 14

TEXT

aham tvasrnavam vidvan
vivahartham samudyatam
atas tvam upakurvanah
prattam pratigrhana me

SYNONYMS

aham--I; tva--you; asrnavam--heard; vidvan--O wise man; vivaha-artham--for the sake of marriage; samudyatam--prepared; atah--hence; tvam--you; upakurvanah--not taken a vow of perpetual celibacy; prattam--offered; pratigrhana--please accept; me--of me.

TRANSLATION

Svayambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

PURPORT

The principle of brahmacharya is celibacy. There are two kinds of brahmacharis. One is called naisthika-brahmachari, which means one who takes a vow of celibacy for his whole life, whereas the other, the upakurvana-brahmachari, is a brahmachari who takes the vow of celibacy up to a certain age. For example, he may take the vow to remain celibate up to twenty-five years of age; then, with the permission of his spiritual master, he enters married life. Brahmacharya is student life, the beginning of life in the spiritual orders, and the principle of brahmacharya is celibacy. Only a householder can indulge in sense gratification or sex life, not a brahmachari. Svayambhuva Manu requested Kardama Muni to accept his daughter, since Kardama had not taken the vow of naisthika-brahmacharya. He was willing to marry, and the suitable daughter of a high royal family was presented.

TEXT 15

TEXT

rsir uvaca
badham udvodhu-kamo 'ham
apratta ca tavatmaja
avayoh anurupo 'sav
adyo vaivahiko vidhih

SYNONYMS

rsih--the great sage Kardama; uvaca--said; badham--very well; udvodhu-kamah--desirous to marry; aham--I; apratta--not promised to anyone else; ca--and; tava--your; atma-ja--daughter; avayoh--of us two; anurupah--proper; asau--this; adyah--first; vaivahikah--of marriage; vidhih--ritualistic ceremony.

TRANSLATION

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

PURPORT

There were many considerations by Kardama Muni before accepting the daughter of Svayambhuva Manu. Most important is that Devahuti had first of all fixed her mind on marrying him. She did not choose to have any other man as her husband. That is a great consideration because female psychology dictates that when a woman offers her heart to a man for the first time, it is very difficult for her to take it back. Also, she had not married before; she was a virgin girl. All these considerations convinced Kardama Muni to accept her. Therefore he said, "Yes, I shall accept your daughter under religious regulations of marriage." There are different kinds of marriages, of which the first-class marriage is held by inviting a suitable bridegroom for the daughter and giving her in charity, well dressed and well decorated with ornaments, along with a dowry according to the means of the father. There are other kinds of marriage, such as gandharva marriage and marriage by love, which are also accepted as marriage. Even if one is forcibly kidnapped and later on accepted as a wife, that is also accepted. But Kardama Muni accepted the first-class way of marriage because the father was willing and the daughter was qualified. She had never offered her heart to anyone else. All these considerations made Kardama Muni agree to accept the daughter of Svayambhuva Manu.

TEXT 16

TEXT

kamah sa bhuyan naradeva te 'syah
putryah samamnaya-vidhau pratitah
ka eva te tanayam nadriyeta
svayaiva kantya ksipatim iva sriyam

SYNONYMS

kamah--desire; sah--that; bhuyat--let it be fulfilled; nara-deva--O King; te--your; asyah--this; putryah--of the daughter; samamnaya-vidhau--in the process of the Vedic scriptures; pratitah--recognized; kah--who; eva--in fact; te--your; tanayam--daughter; na adriyeta--would not adore; svaya--by her own; eva--alone; kantya--bodily luster; ksipatim--excelling; iva--as if; sriyam--ornaments.

TRANSLATION

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

PURPORT

Kardama Muni wanted to marry Devahuti in the recognized manner of marriage prescribed in the scriptures. As stated in the Vedic scriptures, the first-class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture and other household paraphernalia. This form of marriage is prevalent among higher-class Hindus even today and is declared in the sastras to confer great religious merit on the bride's father. To give a daughter in charity to a suitable son-in-law is considered to be one of the pious activities of a householder. There are eight forms of marriage mentioned in the scripture Manu-smṛti, but only one process of marriage, brahma or rajasika marriage, is now current. Other kinds of marriage--by love, by exchange of garlands or by kidnapping the bride--are now forbidden in this Kali age. Formerly, ksatriyas would, at their pleasure, kidnap a princess from another royal house, and there would be a fight between the ksatriya and the girl's family; then, if the kidnapper was the winner, the girl would be offered to him for marriage. Even Kṛṣṇa married Rukmiṇi by that process, and some of His sons and grandsons also married by kidnapping. Kṛṣṇa's grandsons kidnapped Duryodhana's daughter, which caused a fight between the Kuru and Yadu families. Afterward, an adjustment was made by the elderly members of the Kuru family. Such marriages were current in bygone ages, but at the present moment they are impossible because the strict principles of ksatriya life have practically been abolished. Since India has become dependent on foreign countries, the particular influences of her social orders have been lost; now, according to the scriptures, everyone is a sudra. The so-called brahmanas, ksatriyas and vaiśyas have forgotten their traditional activities, and in the absence of these activities they are called sudras. It is said in the scriptures, kalau sudra-sambhavaḥ. In the age of Kali everyone will be like sudras. The traditional social customs are not followed in this age, although formerly they were followed strictly.

TEXT 17

TEXT

yam harmya-prsthe kvanad-anḡhri-sobham
 vikridatim kanduka-vihvalaksim
 visvavasur nyapatat svad vimanad
 vilokya sammoha-vimudha-cetaḥ

SYNONYMS

yam--whom; harmya-prsthe--on the roof of the palace; kvanat-anḡhri-sobham--whose beauty was heightened by the tinkling ornaments on her feet; vikridatim--playing; kanduka-vihvala-aksim--with eyes bewildered, following her ball; visvavasuh--Visvvasu; nyapatat--fell down; svat--from his own; vimanat--from the airplane; vilokya--seeing; sammoha-vimudha-cetaḥ--whose mind was stupefied.

TRANSLATION

I have heard that Visvvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

PURPORT

It is understood that not only at the present moment but in those days also there were skyscrapers. Herein we find the word harmya-prsthe. Harmya means "a very big palatial building." Svad vimanat means "from his own airplane." It is suggested that private airplanes or helicopters were also current in those days. The Gandharva Visvvasu, while flying in the sky, could see Devahuti playing ball on the roof of the palace. Ball playing was also current, but aristocratic girls would not play in a public place. Ball playing and other such pleasures were not meant for ordinary women and girls; only princesses like Devahuti could indulge in such sports. It is described here that she was seen from the flying airplane. This indicates that the palace was very high, otherwise how could one see her from an airplane? The vision was so distinct that the Gandharva Visvvasu was bewildered by her beauty and by hearing the sound of her ankle bangles, and being captivated by the sound and beauty, he fell down. Kardama Muni mentioned the incident as he had heard it.

TEXT 18

TEXT

tam prarthayantim lalana-lalamam
asevita-sri-caranair adrstam
vatsam manor uccapadah svasaram
ko nanumanyeta budho 'bhiyatam

SYNONYMS

tam--her; prarthayantim--seeking; lalana-lalamam--the ornament of women; asevita-sri-caranaih--by those who have not worshiped the feet of Laksmi; adrstam--not seen; vatsam--beloved daughter; manoh--of Svayambhuva Manu; uccapadah--of Uttanapada; svasaram--sister; kah--what; na anumanyeta--would not welcome; budhah--wise man; abhiyatam--who has come of her own accord.

TRANSLATION

What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svayambhuva Manu and sister of Uttanapada? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

PURPORT

Kardama Muni praised the beauty and qualification of Devahuti in different ways. Devahuti was actually the ornament of all ornamented beautiful girls. A girl becomes beautiful by putting ornaments on her body, but Devahuti was more beautiful than the ornaments; she was considered the ornament of the ornamented beautiful girls. Demigods and Gandharvas were attracted by her beauty. Kardama Muni, although a great sage, was not a denizen of the heavenly planets, but it is mentioned in the previous verse that Visvvasu, who came from heaven, was also attracted by the beauty of Devahuti. Besides her personal beauty, she was the daughter of Emperor Svayambhuva and sister of King Uttanapada. Who could refuse the hand of such a girl?

TEXT 19

TEXT

ato bhajisye samayena sadhvim
yavat tejo bibhryad atmano me
ato dharman paramahamsya-mukhyan
sukla-proktan bahu manye 'vihimsran

SYNONYMS

atah--therefore; bhajisye--I shall accept; samayena--on the conditions; sadhvim--the chaste girl; yavat--until; tejah--semen; bibhryat--may bear; atmanah--from my body; me--my; atah--thereafter; dharman--the duties; paramahamsya-mukhyan--of the best of the paramahamsas; sukla-proktan--spoken by Lord Visnu; bahu--much; manye--I shall consider; avihimsran--free from envy.

TRANSLATION

Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Visnu. It is free from envy.

PURPORT

Kardama Muni expressed his desire for a very beautiful wife to Emperor Svayambhuva and accepted the Emperor's daughter for marriage. Kardama Muni was in the hermitage practicing complete celibacy as a brahmachari, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in brahmacharya for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.

Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Visnu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Krsna consciousness so that he can be delivered from the clutches of maya in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child--Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of Sankhya. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Krsna consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained; both are animalistic and simply eat, sleep, mate, defend, and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahuti for the whole duration of his life. He would simply associate with her until she

had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take sannyasa and engage in the perfectional paramahansa stage. paramahansa refers to the most highly elevated perfectional stage of life. There are four stages within sannyasa life, and paramahansa is the highest order. The Srimad-Bhagavatam is called the paramahansa-samhita, the treatise for the highest class of human beings. The paramahansa is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the paramahansa stage are completely engaged in Krsna consciousness, or devotional service, there is no scope for envy. In the same order as Kardama Muni, about one hundred years ago, Thakura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhanta Sarasvati Gosvami Maharaja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples.

TEXT 20

TEXT

yato 'bhavad visvam idam vicitram
samsthasyate yatra ca vavatisthate
prajapatinam patir esa mahyam
param pramanam bhagavan anantah

SYNONYMS

yatah--from whom; abhavat--emanated; visvam--creation; idam--this; vicitram--wonderful; samsthasyate--will dissolve; yatra--in whom; ca--and; va--or; avatisthate--presently exists; praja-patinam--of the Prajapatis; patih--the Lord; esah--this; mahyam--to me; param--highest; pramanam--authority; bhagavan--Supreme Lord; anantah--unlimited.

TRANSLATION

The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajapatis, the personalities meant to produce living entities in this world.

PURPORT

Kardama Muni was ordered by his father, Prajapati, to produce children. In the beginning of creation the Prajapatis were meant to produce the large population which was to reside in the planets of the gigantic universe. But Kardama Muni said that although his father was Prajapati, who desired him to produce children, actually his origin was the Supreme Personality of Godhead, Visnu, because Visnu is the origin of everything; He is the actual creator of this universe, He is the actual maintainer, and when everything is annihilated, it rests in Him only. That is the conclusion of Srimad-Bhagavatam. For creation, maintenance and annihilation there are the three deities Brahma, Visnu and Mahesvara (Siva), but Brahma and Mahesvara are qualitative expansions of Visnu.

Visnu is the central figure. Visnu, therefore, takes charge of maintenance. No one can maintain the whole creation but He. There are innumerable entities, and they have innumerable demands; no one but Visnu can fulfill the innumerable demands of all the innumerable living entities. Brahma is ordered to create, and Siva is ordered to annihilate. The middle function, maintenance, is taken charge of by Visnu. Kardama Muni knew very well, by his power in progressive spiritual life, that Visnu, the Personality of Godhead, was his worshipable Deity. Whatever Visnu desired was his duty, and nothing else. He was not prepared to beget a number of children. He would beget only one child, who would help the mission of Visnu. As stated in Bhagavad-gita, whenever there is a discrepancy in the discharge of religious principles, the Lord descends on the surface of the earth to protect religious principles and to annihilate the miscreants.

Marrying and begetting a child is considered to liquidate one's debts to the family in which one is born. There are many debts which are imposed upon a child just after his birth. There are debts to the family in which one is born, debts to the demigods, debts to the Pitras, debts to the rsis, etc. But if someone engages only in the service of the Supreme Lord, the Personality of Godhead, who is actually worshipable, then even without trying to liquidate other debts, one becomes free from all obligations. Kardama Muni preferred to devote his life as a servant of the Lord in paramahansa knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

TEXT 21

TEXT

maitreya uvaca
 sa ugra-dhanvann iyad evababhase
 asic ca tusnim aravinda-nabham
 dhiyopagrhnan smita-sobhitena
 mukhena ceto lulubhe devahutyah

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; sah--he (Kardama); ugra-dhanvan--O great warrior Vidura; iyat--this much; eva--only; ababhase--spoke; asit--became; ca--and; tusnim--silent; aravinda-nabham--Lord Visnu (whose navel is adorned by a lotus); dhiya--by thought; upagrhnan--seizing; smita-sobhitena--beautified by his smile; mukhena--by his face; cetah--the mind; lulubhe--was captivated; devahutyah--of Devahuti.

TRANSLATION

Sri Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Visnu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahuti, who began to meditate upon the great sage.

PURPORT

It appears that Kardama Muni was fully absorbed in Krsna consciousness because as soon as he became silent, he at once began to think of Lord Visnu. That is the way of Krsna consciousness. Pure devotees are so

absorbed in thought of Krsna that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Krsna. The smile of such a Krsna conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

TEXT 22

TEXT

so 'nu jnatva vyavasitam
mahisyah duhituh sphutam
tasmai guna-ganadhyaya
dadau tulyam praharsitah

SYNONYMS

sah--he (Emperor Manu); anu--afterward; jnatva--having known; vyavasitam--the fixed decision; mahisyah--of the Queen; duhituh--of his daughter; sphutam--clearly; tasmai--to him; guna-gana-adhyaya--who was endowed with a host of virtues; dadau--gave away; tulyam--who was equal (in good qualities); praharsitah--extremely pleased.

TRANSLATION

After having unmistakably known the decision of the Queen, as well as that of Devahuti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

TEXT 23

TEXT

satarupa maha-rajni
paribarhan maha-dhanan
dampatyoh paryadat pritya
bhusa-vasah paricchadan

SYNONYMS

satarupa--Empress Satarupa; maha-rajni--the Empress; paribarhan--dowry; maha-dhanan--valuable presents; dampatyoh--to the bride and bridegroom; paryadat--gave; pritya--out of affection; bhusa--ornaments; vasah--clothes; paricchadan--articles for household use.

TRANSLATION

Empress Satarupa lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.

PURPORT

The custom of giving one's daughter in charity with a dowry is still current in India. The gifts are given according to the position of the father of the bride. Paribarhan maha-dhanan means the dowry which must be awarded to the bridegroom at the time of marriage. Here maha-dhanan means greatly valuable gifts befitting the dowry of an empress. The words bhusa-vasah paricchadan also appear here. Bhusa means "ornaments," vasah

means "clothing," and paricchadan means "various household articles." All things befitting the marriage ceremony of an emperor's daughter were awarded to Kardama Muni, who was until now observing celibacy as a brahmachari. The bride, Devahuti, was very richly dressed with ornaments and clothing.

In this way Kardama Muni was married with full opulence to a qualified wife and was endowed with the necessary paraphernalia for household life. In the Vedic way of marriage such a dowry is still given to the bridegroom by the father of the bride; even in poverty-stricken India there are marriages where hundreds and thousands of rupees are spent for a dowry. The dowry system is not illegal, as some have tried to prove. The dowry is a gift given to the daughter by the father to show good will, and it is compulsory. In rare cases where the father is completely unable to give a dowry, it is enjoined that he must at least give a fruit and a flower. As stated in Bhagavad-gita, God can also be pleased even by a fruit and a flower. When there is financial inability and no question of accumulating a dowry by another means, one can give a fruit and flower for the satisfaction of the bridegroom.

TEXT 24

TEXT

prattam duhitaram samrat
sadrksaya gata-vyathah
upaguhya ca bahubhyam
autkanthyonmathitasayah

SYNONYMS

prattam--who was given; duhitaram--daughter; samrat--the Emperor (Manu); sadrksaya--unto a suitable person; gata-vyathah--relieved of his responsibility; upaguhya--embracing; ca--and; bahubhyam--with his two arms; autkanthya-unmathita-asayah--having an anxious and agitated mind.

TRANSLATION

Thus relieved of his responsibility by handing over his daughter to a suitable man, Svayambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

PURPORT

A father always remains in anxiety until he can hand over his grown-up daughter to a suitable boy. A father and mother's responsibility for children continues until they marry them to suitable spouses; when the father is able to perform that duty, he is relieved of his responsibility.

TEXT 25

TEXT

asaknuvams tad-viraham
muncan baspa-kalam muhuh
asincad amba vatseti
netrodair duhituh sikhah

SYNONYMS

asaknuvan--being unable to bear; tat-viraham--separation from her; muncan--shedding; baspa-kalam--tears; muhuh--again and again; asincat--he drenched; amba--my dear mother; vatsa--my dear daughter; iti--thus; netra-udaih--by the water from his eyes; duhituh--of his daughter; sikhah--the locks of hair.

TRANSLATION

The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

PURPORT

The word amba is significant. A father sometimes addresses his daughter in affection as "mother" and sometimes as "my darling." The feeling of separation occurs because until the daughter is married she remains the daughter of the father, but after her marriage she is no longer claimed as a daughter in the family; she must go to the husband's house, for after marriage she becomes the property of the husband. According to Manu-samhita, a woman is never independent. She must remain the property of the father while she is not married, and she must remain the property of the husband until she is elderly and has grown-up children of her own. In old age, when the husband has taken sannyasa and left home, she remains the property of the sons. A woman is always dependent, either upon the father, husband or elderly sons. That will be exhibited in the life of Devahuti. Devahuti's father handed over responsibility for her to the husband, Kardama Muni, and in the same way, Kardama Muni also left home, giving the responsibility to his son, Kapiladeva. This narration will describe these events one after another.

TEXTS 26-27

TEXT

amantrya tam muni-varam
anujnatah sahanugah
pratasthe ratham aruhya
sabharyah sva-puram nrpah

ubhayor rsi-kulyayah
sarasvatyah surodhasoh
rsinam upasantanam
pasyann asrama-sampadah

SYNONYMS

amantrya--taking permission to go; tam--from him (Kardama); muni-varam--from the best of sages; anujnatah--being permitted to leave; sahanugah--along with his retinue; pratasthe--started for; ratham aruhya--mounting his chariot; sa-bharyah--along with his wife; sva-puram--his own capital; nrpah--the Emperor; ubhayoh--on both; rsi-kulyayah--agreeable to the sages; sarasvatyah--of the River Sarasvati; su-rodhasoh--the charming banks; rsinam--of the great sages; upasantanam--tranquil; pasyan--seeing; asrama-sampadah--the prosperity of the beautiful hermitages.

TRANSLATION

After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvati, the river so agreeable to saintly persons.

PURPORT

As cities are constructed in the modern age with great engineering and architectural craftsmanship, so in days gone by there were neighborhoods called rsi-kulas, where great saintly persons resided. In India there are still many magnificent places for spiritual understanding; there are many rsis and saintly persons living in nice cottages on the banks of the Ganges and Yamuna for purposes of spiritual cultivation. While passing through the rsi-kulas the King and his party were very much satisfied with the beauty of the cottages and hermitages. It is stated here, pasyann asrama-sampadah. The great sages had no skyscrapers, but the hermitages were so beautiful that the King was very much pleased at the sight.

TEXT 28

TEXT

tam ayantam abhipretya
brahmavartat prajah patim
gita-samstuti-vaditrah
pratyudiyuh praharsitah

SYNONYMS

tam--him; ayantam--who was arriving; abhipretya--knowing of;
brahmavartat--from Brahmavarta; prajah--his subjects; patim--their lord;
gita-samstuti-vaditrah--with songs, praise and instrumental music;
pratyudiyuh--came forward to greet; praharsitah--overjoyed.

TRANSLATION

Overjoyed to know of his arrival, his subjects came forth from Brahmavarta to greet their returning lord with songs, prayers and musical instruments.

PURPORT

It is the custom of the citizens of a kingdom's capital to receive the king when he returns from a tour. There is a similar description when Krsna returned to Dvaraka after the Battle of Kuruksetra. At that time He was received by all classes of citizens at the gate of the city. Formerly, capital cities were surrounded by walls, and there were different gates for regular entrance. Even in Delhi today there are old gates, and some other old cities have such gates where citizens would gather to receive the king. Here also the citizens of Barhismati, the capital of Brahmavarta, the kingdom of Svayambhuva, came nicely dressed to receive the Emperor with decorations and musical instruments.

TEXTS 29-30

TEXT

barhismati nama puri
sarva-sampat-samanvita
nyapatan yatra romani
yajnasyangam vidhunvatah

kusah kasas ta evasan
sasvad-dharita-varcasah
rsayo yaih parabhavya
yajna-ghnan yajnam ijire

SYNONYMS

barhismati--Barhismati; nama--named; puri--city; sarva-sampat--all kinds of wealth; samanvita--full of; nyapatan--fell down; yatra--where; romani--the hairs; yajnasya--of Lord Boar; angam--His body; vidhunvatah--shaking; kusah--kusa grass; kasah--kasa grass; te--they; eva--certainly; asan--became; sasvat-harita--of evergreen; varcasah--having the color; rsayah--the sages; yaih--by which; parabhavya--defeating; yajna-ghnan--the disturbers of the sacrificial performances; yajnam--Lord Visnu; ijire--they worshiped.

TRANSLATION

The city of Barhismati, rich in all kinds of wealth, was so called because Lord Visnu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kusa grass and kasa [another kind of grass used for mats], by means of which the sages worshiped Lord Visnu after defeating the demons who had interfered with the performance of their sacrifices.

PURPORT

Any place directly connected with the Supreme Lord is called pithasthana. Barhismati, the capital of Svayambhuva Manu, was exalted not because the city was very rich in wealth and opulence, but because the hairs of Lord Varaha fell at this very spot. These hairs of the Lord later grew as green grass, and the sages used to worship the Lord with that grass after the time when the Lord killed the demon Hiranyaksa. Yajna means Visnu, the Supreme Personality of Godhead. In Bhagavad-gita, karma is described as yajnartha. Yajnartha-karma means "work done only for the satisfaction of Visnu." If something is done for sense gratification or any other purpose, it will be binding upon the worker. If one wants to be freed from the reaction of his work, he must perform everything for the satisfaction of Visnu, or Yajna. In the capital of Svayambhuva Manu, Barhismati, these particular functions were being performed by the great sages and saintly persons.

TEXT 31

TEXT

kusa-kasamayam barhir
astirya bhagavan manuh
ayajad yajna-purusam

labdha sthanam yato bhuvam

SYNONYMS

kusa--of kusa grass; kasa--and of kasa grass; mayam--made; barhih--a seat; astirya--having spread; bhagavan--the greatly fortunate; manuh--Svayambhuva Manu; ayajat--worshiped; yajna-purusam--Lord Visnu; labdha--had achieved; sthanam--the abode; yatah--from whom; bhuvam--the earth.

TRANSLATION

Manu spread a seat of kusas and kases and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

PURPORT

Manu is the father of mankind, and therefore from Manu comes the word man, or, in Sanskrit, manusya. Those who are in a better position in the world, having sufficient wealth, should especially take lessons from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgment is given, either by a family, nation or society, their abode becomes almost like Vaikuntha, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Krsna consciousness is for everyone to acknowledge the supremacy of Lord Krsna; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Krsna consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

TEXT 32

TEXT

barhismatim nama vibhur
yam nirvisya samavasat
tasyam pravisto bhavanam
tapa-traya-vinasanam

SYNONYMS

barhismatim--the city Barhismati; nama--named; vibhuh--the very powerful Svayambhuva Manu; yam--which; nirvisya--having entered; samavasat--he lived in previously; tasyam--in that city; pravistah--entered; bhavanam--the palace; tapa-traya--the threefold miseries; vinasanam--destroying.

TRANSLATION

Having entered the city of Barhismati, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

PURPORT

The material world, or material existential life, is filled with threefold miseries: miseries pertaining to the body and mind, miseries pertaining to natural disturbances and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Krsna consciousness. The miseries of material existence cannot affect the status of Krsna consciousness. It is not that the miseries of the material world completely vanish when one takes to Krsna consciousness, but for one who is Krsna conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Krsna consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Krsna conscious person, both living in heaven and living in hell are equal. How Svayambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

TEXT 33

TEXT

sabharyah saprajah kaman
bubhuje 'nyavirodhatah
sangiyamana-sat-kirtih
sastribhah sura-gayakaih
praty-usesv anubaddhena
hrda srnvan hareh kathah

SYNONYMS

sa-bharyah--along with his wife; sa-prajah--along with his subjects; kaman--the necessities of life; bubhuje--he enjoyed; anya--from others; avirodhatah--without disturbance; sangiyamana--being praised; sat-kirtih--reputation for pious activities; sa-stribhah--along with their wives; sura-gayakaih--by celestial musicians; prati-usesu--at every dawn; anubaddhena--being attached; hrda--with the heart; srnvan--listening to; hareh--of Lord Hari; kathah--the topics.

TRANSLATION

Emperor Svayambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

PURPORT

Human society is actually meant for realization of perfection in Krsna consciousness. There is no restriction against living with a wife and

children, but life should be so conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Svayambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with sahnais, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with sahnai accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for Bhagavatam lectures in the evening; family members sit down, hold Hare Krsna kirtana, hear narrations from Srimad-Bhagavatam and Bhagavad-gita and enjoy music before going to bed. The atmosphere created by this sankirtana movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way, perfection of Krsna consciousness can be attained. This practice is very old, as learned from this verse of Srimad-Bhagavatam; millions of years ago, Svayambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Krsna consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the mangalaratrika ceremony. The mangalaratrika ceremony is the first worship of the morning. In the aratrika ceremony a light is offered in circles before the Deities, as are a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least five hundred devotees. After the mangalaratrika ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in Bhagavad-gita, where it is stated that those who fail to achieve success in the bhakti-yoga principles within one life are given a chance to take birth in the next life in a family of rich men or in a royal family or family of learned brahmanas or devotees. If one gets the opportunity to take birth in these families, he can achieve the facilities of a Krsna conscious atmosphere without difficulty. A child born in that Krsna atmosphere is sure to develop Krsna consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

TEXT

nisnatam yogamayasu
munim svayambhuvam manum
yad abhramsaitum bhoga
na sekur bhagavat-param

SYNONYMS

nisnatam--absorbed; yoga-mayas--in temporary enjoyment; munim--who was equal to a saint; svayambhuvam--Svayambhuva; manum--Manu; yat--from which; abhramsaitum--to cause to deviate; bhogah--material enjoyments; na--not; sekuh--were able; bhagavat-param--who was a great devotee of the Supreme Personality of Godhead.

TRANSLATION

Thus Svayambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Krsna conscious atmosphere.

PURPORT

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svayambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Krsna conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Krsna conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Krsna consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Krsna consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Krsna consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Krsna consciousness by the simple method of chanting the holy names of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 35

TEXT

ayata-yamas tasyasan
yamah svantara-yapanah
srnvato dhyayato visnoh
kurvato bruvatah kathah

SYNONYMS

ayata-yamah--time never lost; tasya--of Manu; asan--were; yamah--the hours; sva-antara--his duration of life; yapanah--bringing to an end; srrvatah--hearing; dhyayatah--contemplating; visnoh--of Lord Visnu; kurvatah--acting; bruvatah--speaking; kathah--the topics.

TRANSLATION

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

PURPORT

As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svayambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Krsna consciousness. The life of a man in Krsna consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of one who engages in Krsna consciousness. Svayambhuva Manu's life did not become stale after some time, for he engaged himself always in chanting about and meditating upon Lord Visnu. He was the greatest yogi because he never wasted his time. It is especially mentioned here, visnoh kurvato bruvatah kathah. When he talked, he talked only of Krsna and Visnu, the Personality of Godhead; when he heard something, it was about Krsna; when he meditated, it was upon Krsna and His activities.

It is stated that his life was very long, seventy-one yugas. One yuga is completed in 4,320,000 years, seventy-one of such yugas is the duration of the life of a Manu, and fourteen such Manus come and go in one years--Manu engaged in Krsna consciousness by chanting, hearing, talking about and meditating upon Krsna. Therefore, his life was not wasted, nor did it become stale.

TEXT 36

TEXT

sa evam svantaram ninye
yuganam eka-saptatim
vasudeva-prasangena
paribhuta-gati-trayah

SYNONYMS

sah--he (Svayambhuva Manu); evam--thus; sva-antaram--his own period; ninye--passed; yuganam--of the cycles of four ages; eka-saptatim--seventy-one; vasudeva--with Vasudeva; prasangena--by topics connected; paribhuta--transcended; gati-trayah--the three destinations.

TRANSLATION

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vasudeva and always engaged in matters regarding Vasudeva. Thus he transcended the three destinations.

PURPORT

The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming and unconscious stages. In Bhagavad-gita the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the Gita that those who are in the mode of goodness are promoted to better living conditions in higher planets, and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Krsna conscious is above these three modes of material nature. It is stated in Bhagavad-gita that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is situated in the brahma-bhuta, or self-realized, stage. Although Svayambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamangala Thakura, a great devotee of the Lord, stated: "If I have unflinching devotion to the lotus feet of Krsna, then Mother Liberation is always engaged in my service. The complete perfection of material enjoyment, religion and economic development is at my command." People are after dharma, artha, kama and moksa. Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Krsna consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the brahma-bhuta stage of self-realization.

TEXT 37

TEXT

sarira manasa divya
vaiyase ye ca manusah
bhautikas ca katham klesa
badhante hari-samsrayam

SYNONYMS

sarirah--pertaining to the body; manasah--pertaining to the mind;
divyah--pertaining to supernatural powers (demigods); vaiyase--O Vidura;
ye--those; ca--and; manusah--pertaining to other men; bhautikah--

pertaining to other living beings; ca--and; katham--how; klesah--
miseries; badhante--can trouble; hari-samsrayam--one who has taken
shelter of Lord Krsna.

TRANSLATION

Therefore, O Vidura, how can persons completely under the shelter of
Lord Krsna in devotional service be put into miseries pertaining to the
body, the mind, nature, and other men and living creatures?

PURPORT

Every living entity within this material world is always afflicted by
some kind of miseries, pertaining either to the body, the mind or natural
disturbances. Distresses due to cold in winter and severe heat in summer
always inflict miseries on the living entities in this material world,
but one who has completely taken shelter of the lotus feet of the Lord in
Krsna consciousness is in the transcendental stage; he is not disturbed
by any miseries, either due to the body, the mind, or natural
disturbances of summer and winter. He is transcendental to all these
miseries.

TEXT 38

TEXT

yah prsto munibhih praha
dharman nana-vidhan chubhan
nrnam varnasramanam ca
sarva-bhuta-hitah sada

SYNONYMS

yah--who; prstah--being questioned; munibhih--by the sages; praha--
spoke; dharman--the duties; nana-vidhan--many varieties; subhan--
auspicious; nrnam--of human society; varna-asramanam--of the varnas and
asramas; ca--and; sarva-bhuta--for all living beings; hitah--who does
welfare; sada--always.

TRANSLATION

In reply to questions asked by certain sages, he [Svayambhuva Manu],
out of compassion for all living entities, taught the diverse sacred
duties of men in general and the different varnas and asramas.

TEXT 39

TEXT

etat ta adi-rajasya
manos caritam adbhutam
varnitam varnaniyasya
tad-apatyodayam srnu

SYNONYMS

etat--this; te--unto you; adi-rajasya--of the first emperor; manoh--of
Svayambhuva Manu; caritam--the character; adbhutam--wonderful; varnitam--

described; varnaniyasya--whose reputation is worthy of description; tat-apatya--of his daughter; udayam--to the flourishing; srnu--please listen.

TRANSLATION

I have spoken to you of the wonderful character of Svayambhuva Manu, the original king, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahuti. Thus end the Bhaktivedanta purports of the Third Canto, Twenty-second Chapter, of the Srimad-Bhagavatam, entitled "The Marriage of Kardama Muni and Devahuti."

Chapter Twenty-three
Devahuti's Lamentation

TEXT 1

TEXT

maitreya uvaca
pitrbhyam prasthite sadhvi
patim ingita-kovida
nityam paryacarat pritya
bhavaniva bhavam prabhum

SYNONYMS

maitreyah uvaca--Maitreya said; pitrbhyam--by the parents; prasthite--at the departure; sadhvi--the chaste woman; patim--her husband; ingita-kovida--understanding the desires; nityam--constantly; paryacarat--she served; pritya--with great love; bhavani--the goddess Parvati; iva--like; bhavam--Lord Siva; prabhum--her lord.

TRANSLATION

Maitreya continued: After the departure of her parents, the chaste woman Devahuti, who could understand the desires of her husband, served him constantly with great love, as Bhavani, the wife of Lord Siva, serves her husband.

PURPORT

The specific example of Bhavani is very significant. Bhavani means the wife of Bhava, or Lord Siva. Bhavani, or Parvati, the daughter of the King of the Himalayas, selected Lord Siva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Siva, who did not even have a house, but was sitting underneath the trees and passing his time in meditation. Although Bhavani was the daughter of a very great king, she used to serve Lord Siva just like a poor woman. Similarly, Devahuti was the daughter of an emperor, Svayambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as sadhvi, which means "a chaste, faithful wife." Her rare example is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahuti or Bhavani. Today in Hindu society, unmarried girls are still taught to worship Lord Siva with the idea that they may get husbands like him. Lord Siva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all

devotees. Vaisnavanam yatha sambhuh: Sambhu, or Lord Siva, is the ideal Vaisnava. He constantly meditates upon Lord Rama and chants Hare Rama, Hare Rama, Rama Rama, Hare Hare. Lord Siva has a Vaisnava sampradaya, which is called the Visnusvami-sampradaya. Unmarried girls worship Lord Siva so that they can expect a husband who is as good a Vaisnava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification; rather, if a girl is fortunate enough to get a husband as good as Lord Siva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaisnava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

TEXT 2

TEXT

visrambhenatma-saucena
gauravena damena ca
susrusaya sauhrdena
vaca madhuraya ca bhoh

SYNONYMS

visrambhena--with intimacy; atma-saucena--with purity of mind and body; gauravena--with great respect; damena--with control of the senses; ca--and; susrusaya--with service; sauhrdena--with love; vaca--with words; madhuraya--sweet; ca--and; bhoh--O Vidura.

TRANSLATION

O Vidura, Devahuti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

PURPORT

Here two words are very significant. Devahuti served her husband in two ways, visrambhena and gauravena. These are two important processes in serving the husband or the Supreme Personality of Godhead. Visrambhena means "with intimacy," and gauravena means "with great reverence." The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. Visrambhena means "with intimacy," but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. Damena ca: a wife has to learn to control herself even if there is a misunderstanding. Sauhrdena vaca madhuraya means always desiring good for

the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

TEXT 3

TEXT

visrjya kamam dambham ca
dvesam lobham agham madam
apramattodyata nityam
tejiyamsam atosayat

SYNONYMS

visrjya--giving up; kamam--lust; dambham--pride; ca--and; dvesam--envy; lobham--greed; agham--sinful activities; madam--vanity; apramatta--sane; udyata--laboring diligently; nityam--always; tejiyamsam--her very powerful husband; atosayat--she pleased.

TRANSLATION

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

PURPORT

Here are some of the qualities of a great husband's great wife. Kardama Muni is great by spiritual qualification. Such a husband is called tejiyamsam, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahuti, the daughter of Emperor Svayambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, her pride creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahuti was very careful about that, and therefore it is said here that she gave up pride completely. Devahuti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Canakya Pandita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery--that is a greatly sinful act.

TEXTS 4-5

TEXT

sa vai devarsi-varyas tam
manavim samanuvratam

daivad gariyasah patyur
asasanam mahasisah

kalena bhuyasa ksamam
karsitam vrata-caryaya
prema-gadgadaya vaca
piditah krpayabavit

SYNONYMS

sah--he (Kardama); vai--certainly; deva-rsi--of the celestial sages; varyah--the foremost; tam--her; manavim--the daughter of Manu; samanuvratam--fully devoted; daivat--than providence; gariyasah--who was greater; patyuh--from her husband; asasanam--expecting; maha-asisah--great blessings; kalena bhuyasa--for a long time; ksamam--weak; karsitam--emaciated; vrata-caryaya--by religious observances; prema--with love; gadgadaya--stammering; vaca--with a voice; piditah--overcome; krpaya--with compassion; abavit--he said.

TRANSLATION

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

PURPORT

The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, there cannot be any peace in the home. The wife must see the tendencies of the husband and must be prepared to follow him. From Mahabharata we learn that when Gandhari understood that her would-be husband, Dhrtarastra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act like a blind woman, otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word samanuvrata indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahuti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

TEXT 6

TEXT

kardama uvaca

tusto 'ham adya tava manavi manadayah
susrusaya paramaya paraya ca bhaktya
yo dehinam ayam ativa suhrt sa deho
naveksitah samucitah ksapitum mad-arthe

SYNONYMS

kardamah uvaca--the great sage Kardama said; tustah--pleased; aham--I am; adya--today; tava--with you; manavi--O daughter of Manu; mana-dayah--who are respectful; susrusaya--by the service; paramaya--most excellent; paraya--highest; ca--and; bhaktya--by the devotion; yah--that which; dehinam--to the embodied; ayam--this; ativa--extremely; suhrt--dear; sah--that; dehad--body; na--not; aveksitah--taken care of; samucitah--properly; ksapitum--to expend; mat-arthe--on my account.

TRANSLATION

Kardama Muni said: O respectful daughter of Svayambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

PURPORT

It is indicated here that one's body is very dear, yet Devahuti was so faithful to her husband that not only did she serve him with great devotion, service and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahuti had no sense pleasure, even with her husband, otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni's engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Krsna consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

TEXT 7

TEXT

ye me sva-dharma-niratasya tapah-samadhi-
vidyatma-yoga-vijita bhagavat-prasadah
tan eva te mad-anusevanayavaruddhan
drstim prapasya vitaramy abhayan asokan

SYNONYMS

ye--those which; me--by me; sva-dharma--own religious life; niratasya--fully occupied with; tapah--in austerity; samadhi--in meditation; vidya--in Krsna consciousness; atma-yoga--by fixing the mind; vijitah--achieved; bhagavat-prasadah--the blessings of the Lord; tan--them; eva--even; te--by you; mat--to me; anusevanaya--by devoted service; avaruddhan--obtained; drstim--transcendental vision; prapasya--just see; vitarami--I am giving; abhayan--which are free from fear; asokan--which are free from lamentation.

TRANSLATION

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Krsna consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

PURPORT

Devahuti engaged only in the service of Kardama Muni. She was not supposed to be so advanced in austerity, ecstasy, meditation or Krsna consciousness, but, imperceptibly, she was sharing her husband's achievements, which she could neither see nor experience. Automatically she achieved these graces of the Lord.

What are the graces of the Lord? It is stated here that the graces of the Lord are abhaya, free from fearfulness. In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, "What if the money is lost?" But the benediction of the Lord, bhagavat-prasada, is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. Bhagavad-gita also confirms this: when one achieves the grace of the Lord, the result is that sarva-dukhani, all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases--hankering and lamentation. This is also stated in Bhagavad-gita. After devotional life begins, we can achieve the full result of love of Godhead. Love of Krsna is the highest perfection of bhagavat-prasada, or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhananda Sarasvati said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness.

By the grace of Kardama Muni, Devahuti experienced actual realization simply by serving. We get a similar example in the life of Narada Muni. In his previous life, Narada was a maidservant's son, but his mother was engaged in the service of great devotees. He got the opportunity to serve the devotees, and simply by eating the remnants of their foodstuff and carrying out their orders he became so elevated that in his next life he became the great personality Narada. For spiritual achievement the easiest path is to take shelter of a bona fide spiritual master and to serve him with heart and soul. That is the secret of success. As stated by Visvanatha Cakravarti Thakura in his eight stanzas of prayer to the spiritual master, yasya prasada bhagavat-prasadah: by serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee husband, Kardama Muni, Devahuti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

TEXT 8

TEXT

anye punar bhagavato bhruva udvijrmbha-
vibhramsitatha-racana kim urukramasya

siddhasi bhunksva vibhavan nija-dharma-dohan
divyan narair duradhigan nrpa-vikriyabhih

SYNONYMS

anye--others; punah--again; bhagavatah--of the Lord; bhruvah--of the eyebrows; udvijrmbha--by the movement; vibhramsita--annihilated; artharacanah--material achievements; kim--what use; urukramasya--of Lord Visnu (far-stepping); siddha--successful; asi--you are; bhunksva--enjoy; vibhavan--the gifts; nija-dharma--by your own principles of devotion; dohan--gained; divyan--transcendental; naraih--by persons; duradhigan--difficult to obtain; nrpa-vikriyabhih--proud of aristocracy.

TRANSLATION

Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Visnu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

PURPORT

Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, prema pumartho mahan: to achieve love of Godhead is the highest perfection of life. The same perfection is recommended by Kardama Muni to his wife. His wife belonged to a very aristocratic royal family. Generally, those who are very materialistic or who possess material wealth and prosperity are unable to appreciate the value of transcendental love of God. Although Devahuti was a princess coming from a very great royal family, fortunately she was under the supervision of her great husband, Kardama Muni, who offered her the best gift which can be bestowed in human life--the grace of the Lord, or love of God. This grace of the Lord was achieved by Devahuti by the good will and satisfaction of her husband. She served her husband, who was a great devotee and saintly person, with great sincerity, love, affection and service, and Kardama Muni was satisfied. He willingly gave love of God, and he recommended that she accept it and enjoy it because he had already achieved it.

Love of God is not an ordinary commodity. Caitanya Mahaprabhu was worshiped by Rupa Gosvami because He distributed love of God, krsna-prema, to everyone. Rupa Gosvami praised Him as maha-vadanya, a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. Krsna-prema, Krsna consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

One word used in this verse, nija-dharma-dohan, is very significant. Devahuti, as the wife of Kardama Muni, achieved an invaluable gift from her husband because she was very faithful to him. For a woman the first principle of religion is to be faithful to her husband. If, fortunately, the husband is a great personality, then the combination is perfect, and the lives of both the wife and the husband are at once fulfilled.

TEXT 9

TEXT

evam bruvanam abalakhila-yogamaya-
vidya-vicaksanam aveksya gatadhir asit
samprasraya-pranaya-vihvalaya giresad-
vridavaloka-vilasad-dhasitananaha

SYNONYMS

evam--thus; bruvanam--speaking; abala--the woman; akhila--all; yoga-maya--of transcendental science; vidya-vicaksanam--excelling in knowledge; aveksya--after hearing; gata-adhira--satisfied; asit--she became; samprasraya--with humility; pranaya--and with love; vihvalaya--choked up; gira--with a voice; isat--slightly; vrida--bashful; avaloka--with a glance; vilasat--shining; hasita--smiling; anana--her face; aha--she spoke.

TRANSLATION

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahuti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

PURPORT

It is said that if one is already engaged in Krsna consciousness and is rendering transcendental loving service to the Lord, then it can be supposed that he has finished all the recommended courses of austerity, penance, religion, sacrifice, mystic yoga and meditation. Devahuti's husband was so expert in the transcendental science that there was nothing for him to argue about, and when she heard him speak she was confident that since he was very much advanced in devotional service he had already surpassed all transcendental educational activities. She had no doubt about the gifts offered by her husband; she knew that he was expert in offering such gifts, and when she understood that he was offering the greatest gift, she was very satisfied. She was overwhelmed with ecstatic love, and therefore she could not reply; then, with faltering language, just like an attractive wife, she spoke the following words.

TEXT 10

TEXT

devahutir uvaca
raddham bata dvija-vrsaitad amogha-yoga-
mayadhipe tvayi vibho tad avaimi bhartah
yas te 'bhyadhayi samayah sakrd anga-sango
bhuyad gariyasi gunah prasavah satinam

SYNONYMS

devahutih uvaca--Devahuti said; raddham--it has been achieved; bata--indeed; dvija-vrsa--O best of the brahmanas; etat--this; amogha--infallible; yoga-maya--of mystic powers; adhipe--the master; tvayi--in you; vibho--O great one; tat--that; avaimi--I know; bhartah--O husband; yah--that which; te--by you; abhyadhayi--was given; samayah--promise; sakrt--once; anga-sangah--bodily union; bhuyat--may be; gariyasi--when

very glorious; gunah--a great quality; prasavah--progeny; satinam--of chaste women.

TRANSLATION

Sri Devahuti said: My dear husband, O best of brahmanas, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yogamaya, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband.

PURPORT

Devahuti expressed her happiness by uttering the word bata, for she knew that her husband was in a highly elevated, transcendental position and was under the shelter of yogamaya. As stated in Bhagavad-gita, those who are great souls, mahatmas, are not under the control of the material energy. The Supreme Lord has two energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy or the spiritual energy (yogamaya). Kardama Muni was a great soul, and therefore he was under the spiritual energy, which means that he was directly connected with the Supreme Lord. The symptom of this is Krsna consciousness, constant engagement in devotional service. This was known to Devahuti, yet she was anxious to have a son by bodily union with the sage. She reminded her husband of his promise to her parents: "I will remain only until the time of Devahuti's pregnancy." She reminded him that for a chaste woman to have a child by a great personality is most glorious. She wanted to be pregnant, and she prayed for that. The word stri means "expansion." By bodily union of the husband and wife their qualities are expanded: children born of good parents are expansions of the parents' personal qualifications. Both Kardama Muni and Devahuti were spiritually enlightened; therefore she desired from the beginning that first she be pregnant and then she be empowered with the achievement of God's grace and love of God. For a woman it is a great ambition to have a son of the same quality as a highly qualified husband. Since she had the opportunity to have Kardama Muni as her husband, she also desired to have a child by bodily union.

TEXT 11

TEXT

tatrete-kṛtyam upasikṣa yathopadesam
yenaṁsa me karsito 'tiriramsayatma
siddhyeta te kṛta-manobhava-dharsitaya
dinas tad isa bhavanam sadrsam vicakṣva

SYNONYMS

tatra--in that; iti-kṛtyam--what is necessary to be done; upasikṣa--perform; yatha--according to; upadesam--instruction in scripture; yena--by which; esah--this; me--my; karsitah--emaciated; atiriram-saya--due to intense passion not being satisfied; atma--body; siddhyeta--it may be rendered fit; te--for you; kṛta--excited; manah-bhava--by emotion; dharsitayah--who am struck; dinah--poor; tat--therefore; isa--O my dear lord; bhavanam--house; sadrsam--suitable; vicakṣva--please think of.

TRANSLATION

Devahuti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

PURPORT

The Vedic literatures are not only full of spiritual instruction but are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahuti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in kama-sastra, the scripture in which suitable arrangements are prescribed for factually glorious sex life. Everything needed is mentioned in the scriptures--what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy. Here is a special reference to Devahuti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the Ayur-veda. When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahuti wanted the passion of her husband to be increased by the arrangement mentioned in the kama-sastra. She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.

TEXT 12

TEXT

maitreya uvaca
priyayah priyam anvicchan
kardamo yogam asthitah
vimanam kama-gam ksattas
tarhy evaviracikarat

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; priyayah--of his beloved wife; priyam--the pleasure; anvicchan--seeking; kardamah--the sage Kardama; yogam--yogic power; asthitah--exercised; vimanam--an

airplane; kama-gam--moving at will; ksattah--O Vidura; tarhi--instantly; eva--quite; aviracikarat--he produced.

TRANSLATION

Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.

PURPORT

Here the words yogam asthitah are significant. The sage Kardama was completely perfect in yoga. As the result of real yoga practice there are eight kinds of perfection: the yogi can become smaller than the smallest, greater than the greatest or lighter than the lightest, he can achieve anything he likes, he can create even a planet, he can establish influence over anyone, etc. In this way yogic perfection is achieved, and after this one can achieve the perfection of spiritual life. Thus it was not very wonderful for Kardama Muni to create a mansion in the air, according to his own desire, to fulfill the desire of his beloved wife. He at once created the palace, which is described in the following verses.

TEXT 13

TEXT

sarva-kama-dugham divyam
sarva-ratna-samanvitam
sarvarddhy-upacayodarkam
mani-stambhair upaskrtam

SYNONYMS

sarva--all; kama--desires; dugham--yielding; divyam--wonderful; sarva-ratna--all sorts of jewels; samanvitam--bedecked with; sarva--all; rddhi--of wealth; upacaya--increase; udarkam--gradual; mani--of precious stones; stambhaih--with pillars; upaskrtam--adorned.

TRANSLATION

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

PURPORT

The castle created in the sky by Kardama Muni may be called "a castle in the air," but by his mystic power of yoga Kardama Muni actually constructed a huge castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect yogi like Kardama Muni can easily construct one castle in the air. The castle is described as sarva-kama-dugham, "yielding whatever one desired." It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones

were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Krsna for His lamp-light during the night.

TEXTS 14-15

TEXT

divyopakaranopetam
sarva-kala-sukhavaham
pattikabhih patakabhir
vicitrabhir alankrtam

sragbhir vicitra-malyabhir
manju-sinjat-sad-anhribhih
dukula-ksauma-kauseyair
nana-vastrair virajitam

SYNONYMS

divya--wonderful; upakarana--with paraphernalia; upetam--equipped; sarva-kala--in all seasons; sukha-avaham--bringing happiness; pattikabhih--with festoons; patakabhih--with flags; vicitrabhih--of various colors and fabrics; alankrtam--decorated; sragbhih--with wreaths; vicitra-malyabhih--with charming flowers; manju--sweet; sinjat--humming; sat-anhribhih--with bees; dukula--fine cloth; ksauma--linen; kauseyair--of silk cloth; nana--various; vastrair--with tapestries; virajitam--embellished.

TRANSLATION

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

TEXT 16

TEXT

upary upari vinyasta-
nilayesu prthak prthak
ksiptaih kasipubhih kantam
paryanka-vyajanasanaih

SYNONYMS

upari upari--one upon another; vinyasta--placed; nilayesu--in stories; prthak prthak--separately; ksiptaih--arranged; kasipubhih--with beds; kantam--charming; paryanka--couches; vyajana--fans; asanaih--with seats.

TRANSLATION

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

PURPORT

It is understood from this verse that the castle had many stories. The words upary upari vinyasta indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely decorated with cushions, bedsteads, sitting places and carpets.

TEXT 17

TEXT

tatra tatra viniksipta-
nana-silpopasobhitam
maha-marakata-sthalya
justam vidruma-vedibhih

SYNONYMS

tatra tatra--here and there; viniksipta--placed; nana--various; silpa--by artistic engravings; upasobhitam--extraordinarily beautiful; mahamarakata--of great emeralds; sthalya--with a floor; justam--furnished; vidruma--of coral; vedibhih--with raised platforms (daises).

TRANSLATION

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

PURPORT

At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of emerald with coral daises.

TEXT 18

TEXT

dvahsu vidruma-dehalya
bhatam vajra-kapatavat
sikharesv indranilesu
hema-kumbhair adhisritam

SYNONYMS

dvahsu--in the entrances; vidruma--of coral; dehalya--with a threshold; bhatam--beautiful; vajra--bedecked with diamonds; kapata-vat--having doors; sikharesu--on the domes; indranilesu--of sapphires; hema-kumbhair--with gold pinnacles; adhisritam--crowned.

TRANSLATION

The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

TEXT 19

TEXT

caksusmat padmaragagryair
vajra-bhittisu nirmitaih
justam vicitra-vaitanair
maharhair hema-toranaih

SYNONYMS

caksuh-mat--as if possessed of eyes; padma-raga--with rubies; agryaih--choicest; vajra--of diamond; bhittisu--on the walls; nirmitaih--set; justam--furnished; vicitra--various; vaitanaih--with canopies; maharhair--greatly valuable; hema-toranaih--with gates of gold.

TRANSLATION

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

PURPORT

Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones resembling eyes, and thus at night they would give off reflective light without need of lamps.

TEXT 20

TEXT

hamsa-paravata-vratais
tatra tatra nikujitam
krtriman manyamanaih svan
adhiruhyadhiruhya ca

SYNONYMS

hamsa--of swans; paravata--of pigeons; vrataih--with multitudes; tatra tatra--here and there; nikujitam--vibrated; krtriman--artificial; manyamanaih--thinking; svan--belonging to their own kind; adhiruhya adhiruhya--rising repeatedly; ca--and.

TRANSLATION

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the

real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

TEXT 21

TEXT

vihara-sthana-visrama-
samvesa-pranganajiraih
yathopajosam racitair
vismapanam ivatmanah

SYNONYMS

vihara-sthana--pleasure grounds; visrama--resting chambers; samvesa--bedrooms; prangana--inner yards; ajiraih--with outer yards; yatha-upajosam--according to comfort; racitaih--which were designed; vismapanam--causing astonishment; iva--indeed; atmanah--to himself (Kardama).

TRANSLATION

The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

PURPORT

Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a yogi's power is exhibited, the yogi himself is sometimes astonished.

TEXT 22

TEXT

idrg grham tat pasyantim
natipritena cetasa
sarva-bhutasayabhijnah
pravocat kardamah svayam

SYNONYMS

idrk--such; grham--house; tat--that; pasyantim--looking at; natipritena--not much pleased; cetasa--with a heart; sarva-bhuta--of everyone; asaya-abhijnah--understanding the heart; pravocat--he addressed; kardamah--Kardama; svayam--personally.

TRANSLATION

When he saw Devahuti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he

could study the heart of anyone. Thus he personally addressed his wife as follows.

PURPORT

Devahuti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife, Devahuti, was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.

TEXT 23

TEXT

nimajjyasmin hrade bhiru
vimanam idam aruha
idam sukla-krtam tirtham
asisam yapakam nrnam

SYNONYMS

nimajjya--after bathing; asmin--in this; hrade--in the lake; bhiru--O fearful one; vimanam--airplane; idam--this; aruha--ascend; idam--this; sukla-krtam--created by Lord Visnu; tirtham--sacred lake; asisam--the desires; yapakam--bestowing; nrnam--of human beings.

TRANSLATION

My dear Devahuti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Visnu Himself, which can grant all the desires of a human being, and then mount this airplane.

PURPORT

It is still the system to go to places of pilgrimage and take a bath in the water there. In Vrndavana the people take baths in the River Yamuna. In other places, such as Prayaga, they take baths in the River Ganges. The words tirtham asisam yapakam refer to the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

TEXT 24

TEXT

sa tad bhartuh samadaya
vacah kuvalayeksana
sarajam bibhrati vaso
veni-bhutams ca murdhajan

SYNONYMS

sa--she; tat--then; bhartuh--of her husband; samadaya--accepting; vacah--the words; kuvalaya-iksana--the lotus-eyed; sa-rajam--dirty;

bibhrati--wearing; vasah--clothing; veni-bhutan--matted; ca--and; murdhan--hair.

TRANSLATION

The lotus-eyed Devahuti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.

PURPORT

It appears that Devahuti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

TEXT 25

TEXT

angam ca mala-pankena
sanchannam sabala-stanam
avivesa sarasvatyah
sarah siva-jalasayam

SYNONYMS

angam--body; ca--and; mala-pankena--with dirt; sanchannam--covered; sabala--discolored; stanam--breasts; avivesa--she entered; sarasvatyah--of the River Sarasvati; sarah--the lake; siva--sacred; jala--waters; asayam--containing.

TRANSLATION

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvati.

TEXT 26

TEXT

santah sarasi vesma-sthah
satani dasa kanyakah
sarvah kisora-vayaso
dadarsotpala-gandhayah

SYNONYMS

sa--she; antah--inside; sarasi--in the lake; vesma-sthah--situated in a house; satani dasa--ten hundred; kanyakah--girls; sarvah--all; kisora-vayasah--in the prime of youth; dadarsa--she saw; utpala--like lotuses; gandhayah--fragrant.

TRANSLATION

In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

TEXT 27

TEXT

tam drstva sahasotthaya
procuh pranjalah striyah
vayam karma-karis tubhyam
sadhi nah karavama kim

SYNONYMS

tam--her; drstva--seeing; sahasa--suddenly; utthaya--rising; procuh--they said; pranjalah--with folded hands; striyah--the damsels; vayam--we; karma-karih--maidservants; tubhyam--for you; sadhi--please tell; nah--us; karavama--we can do; kim--what.

TRANSLATION

Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."

PURPORT

While Devahuti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahuti within the water and presented themselves as her maidservants, simply awaiting her orders.

TEXT 28

TEXT

snanena tam maharhena
snapayitva manasvinim
dukule nirmale nutne
dadur asyai ca manadah

SYNONYMS

snanena--with bathing oils; tam--her; maha-arhena--very costly; snapayitva--after bathing; manasvinim--the virtuous wife; dukule--in fine cloth; nirmale--spotless; nutne--new; dadur--they gave; asyai--to her; ca--and; mana-dah--the respectful girls.

TRANSLATION

The girls, being very respectful to Devahuti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.

TEXT 29

TEXT

bhusanani parardhyani
variyamsi dyumanti ca
annam sarva-gunopetam

panam caivamrtasavam

SYNONYMS

bhusanani--ornaments; para-ardhyani--most valuable; varyiamsi--very excellent; dyumanti--splendid; ca--and; annam--food; sarva-guna--all good qualities; upetam--containing; panam--beverages; ca--and; eva--also; amrta--sweet; asavam--intoxicating.

TRANSLATION

They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called asavam.

PURPORT

Asavam is an Ayur-vedic medical preparation; it is not a liquor. It is especially made from drugs and is meant to improve metabolism for the healthy condition of the body.

TEXT 30

TEXT

athadarse svam atmanam
sragvinam virajambaram
virajam krta-svastyayanam
kanyabhir bahu-manitam

SYNONYMS

atha--then; adarse--in a mirror; svam atmanam--her own reflection; srak-vinam--adorned with a garland; viraja--unsullied; ambaram--robes; virajam--freed from all bodily dirt; krta-svasti-ayanam--decorated with auspicious marks; kanyabhir--by the maids; bahu-manitam--very respectfully served.

TRANSLATION

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

TEXT 31

TEXT

snatam krta-sirah-snanam
sarvabharana-bhusitam
niska-grivam valayinam
kujat-kancana-nupuram

SYNONYMS

snatam--bathed; krta-sirah--including the head; snanam--bathing; sarva--all over; abharana--with ornaments; bhusitam--decorated; niska--a

gold necklace with a locket; grivam--on the neck; valayinam--with bangles; kujat--tinkling; kancana--made of gold; nupuram--ankle bells.

TRANSLATION

Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

PURPORT

The word krta-sirah-snanam appears here. According to the smrti-sastra's directions for daily duties, ladies are allowed to bathe daily up to the neck. The hair on the head does not necessarily have to be washed daily because the mass of wet hair may cause a cold. For ladies, therefore, taking a bath up to the neck is ordinarily prescribed, and they take a full bath only on certain occasions. On this occasion Devahuti took a full bath and washed her hair very nicely. When a lady takes an ordinary bath it is called mala-snana, and when she takes a full bath, including the head, it is called sirah-snana. At this time she needs sufficient oil to smear on her head. That is the direction of the commentators of smrti-sastra.

TEXT 32

TEXT

sronyor adhyastaya kancya
kancanya bahu-ratnaya
harena ca maharhena
rucakena ca bhusitam

SYNONYMS

sronyoh--on the hips; adhyastaya--worn; kancya--with a girdle; kancanya--made of gold; bahu-ratnaya--decorated with numerous jewels; harena--with a pearl necklace; ca--and; maha-arhena--precious; rucakena--with auspicious substances; ca--and; bhusitam--adorned.

TRANSLATION

About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

PURPORT

Auspicious substances include saffron, kunkuma and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahuti from top to toe.

TEXT 33

TEXT

sudata subhruva slaksna-
snigdhapangena caksusa
padma-kosa-sprdha nilair
alakais ca lasan-mukham

SYNONYMS

su-data--with beautiful teeth; su-bhruva--with charming eyebrows;
slaksna--lovely; snigdha--moist; apangena--corners of eyes; caksusa--with
eyes; padma-kosa--lotus buds; sprdha--defeating; nilaih--bluish; alakaih-
-with curling hair; ca--and; lasat--shining; mukham--countenance.

TRANSLATION

Her countenance shone, with beautiful teeth and charming eyebrows. Her
eyes, distinguished by lovely moist corners, defeated the beauty of lotus
buds. Her face was surrounded by dark curling tresses.

PURPORT

According to Vedic culture, white teeth are very much appreciated.
Devahuti's white teeth increased the beauty of her face and made it look
like a lotus flower. When a face looks very attractive, the eyes are
generally compared to lotus petals and the face to a lotus flower.

TEXT 34

TEXT

yada sasmara rsabham
rsinam dayitam patim
tatra caste saha sribhir
yatraste sa prajapatih

SYNONYMS

yada--when; sasmara--she thought of; rsabham--the foremost; rsinam--
among the rsis; dayitam--dear; patim--husband; tatra--there; ca--and;
aste--she was present; saha--along with; sribhiih--the maidservants;
yatra--where; aste--was present; sah--he; prajapatih--the Prajapati
(Kardama).

TRANSLATION

When she thought of her great husband, the best of the sages, Kardama
Muni, who was very dear to her, she, along with all the maidservants, at
once appeared where he was.

PURPORT

It appears from this verse that in the beginning Devahuti thought
herself to be dirty and dressed in a very niggardly way. When her husband
asked her to enter the lake, she saw the maidservants, and they took care
of her. Everything was done within the water, and as soon as she thought
of her beloved husband, Kardama, she was brought before him without
delay. These are some of the powers attained by perfect yogis; they can
immediately execute anything they desire.

TEXT 35

TEXT

bhartuh purastad atmanam
stri-sahasra-vrtam tada
nisamya tad-yoga-gatim
samsayam pratyapadyata

SYNONYMS

bhartuh--of her husband; purastat--in the presence; atmanam--herself;
stri-sahasra--by a thousand maids; vrtam--surrounded; tada--then;
nisamya--seeing; tat--his; yoga-gatim--yogic power; samsayam
pratyapadyata--she was amazed.

TRANSLATION

She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

PURPORT

Devahuti saw everything miraculously done, yet when brought before her husband she could understand that it was all due to his great yogic mystic power. She understood that nothing was impossible for a yogi like Kardama Muni.

TEXTS 36-37

TEXT

sa tam krta-mala-snanam
vibhrajantim apurvavat
atmano bibhratim rupam
samvita-rucira-stanim

vidyadhari-sahasrena
sevyamanam suvasasam
jata-bhavo vimanam tad
arohayad amitra-han

SYNONYMS

sah--the sage; tam--her (Devahuti); krta-mala-snanam--bathed clean;
vibhrajantim--shining forth; apurva-vat--unprecedentedly; atmanah--her
own; bibhratim--possessing; rupam--beauty; samvita--girded; rucira--
charming; stanim--with breasts; vidyadhari--of Gandharva girls;
sahasrena--by a thousand; sevyamanam--being waited upon; su-vasasam--
dressed in excellent robes; jata-bhavah--struck with fondness; vimanam--
airplane like a mansion; tat--that; arohayat--he put her on board;
amitra-han--O destroyer of the enemy.

TRANSLATION

The sage could see that Devahuti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent

robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

PURPORT

Before her marriage, when Devahuti was brought by her parents before the sage Kardama, she was the perfectly beautiful princess, and Kardama Muni remembered her former beauty. But after her marriage, when she was engaged in the service of Kardama Muni, she neglected to care for her body like a princess, since there was no means for such care; her husband was living in a cottage, and since she was always engaged in serving him, her royal beauty disappeared, and she became just like an ordinary maidservant. Now, after being bathed by the Gandharva girls by the order of Kardama Muni's yogic power, she regained her beauty, and Kardama Muni felt attracted to the beauty she had shown before the marriage. The real beauty of a young woman is her breasts. When Kardama Muni saw the breasts of his wife so nicely decorated, increasing her beauty many times, he was attracted, even though he was a great sage. Sripada Sankaracarya has therefore warned the transcendentalists that one who is after transcendental realization should not be attracted by the raised breasts of a woman because they are nothing but an interaction of fat and blood within the body.

TEXT 38

TEXT

tasminn alupta-mahima priyayanurakto
vidyadharibhir upacirna-vapur vimane
babhrajā utkaca-kumud-ganavan apicyas
tarabhir avrta ivodu-patir nabhah-sthah

SYNONYMS

tasmin--in that; alupta--not lost; mahima--glory; priyaya--with his beloved consort; anuraktah--attached; vidyadharibhih--by the Gandharva girls; upacirna--waited upon; vapuh--his person; vimane--on the airplane; babhrajā--he shone; utkaca--open; kumud-ganavan--the moon, which is followed by rows of lilies; apicyah--very charming; tarabhih--by stars; avrtah--surrounded; iva--as; udu-patih--the moon (the chief of the stars); nabhah-sthah--in the sky.

TRANSLATION

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

PURPORT

The mansion was in the sky, and therefore the comparison to the full moon and stars is very beautifully composed in this verse. Kardama Muni looked like the full moon, and the girls who surrounded his wife, Devahuti, seemed just like the stars. On a full-moon night the stars and the moon together form a beautiful constellation; similarly, in that

aerial mansion in the sky, Kardama Muni with his beautiful wife and the damsels surrounding them appeared like the moon and stars on a full-moon night.

TEXT 39

TEXT

tenasta-lokapa-vihara-kulacalendra-
dronisv ananga-sakha-maruta-saubhagasu
siddhair nuto dyudhuni-pata-siva-svanasu
reme ciram dhanada-val-lalana-varuthi

SYNONYMS

tena--by that airplane; asta-loka-pa--of the predominating deities of the eight heavenly planets; vihara--the pleasure grounds; kula-acala-indra--of the king of the mountains (Meru); dronisv--in the valleys; ananga--of passion; sakha--the companions; maruta--with breezes; saubhagasu--beautiful; siddhaih--by the Siddhas; nutah--being praised; dyu-dhuni--of the Ganges; pata--of the downfall; siva-svanasu--vibrating with auspicious sounds; reme--he enjoyed; ciram--for a long time; dhanada-val--like Kuvera; lalana--by damsels; varuthi--surrounded.

TRANSLATION

In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

PURPORT

Kuvera is one of the eight demigods who are in charge of different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirrti is in charge of the southwestern part of the universe; Varuna, the demigod in charge of the waters, is in charge of the western portion; Vayu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe; and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life. When one is surrounded by young, beautiful girls, sex stimulation naturally becomes prominent. Kardama Muni was sexually stimulated, and he enjoyed his wife for many, many years in that part of Mount Meru. But his sex indulgence was praised by many, many Siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.

TEXT 40

TEXT

vaisrambhake surasane
nandane puspabhadrake
manase caitrarathye ca
sa reme ramaya ratah

SYNONYMS

vaisrambhake--in the Vaisrambhaka garden; surasane--in Surasana;
nandane--in Nandana; puspabhadrake--in Puspabhadraka; manase--by the
Manasa-sarovara Lake; caitrarathye--in Caitrarathya; ca--and; sah--he;
reme--enjoyed; ramaya--by his wife; ratah--satisfied.

TRANSLATION

Satisfied by his wife, he enjoyed in that aerial mansion not only on
Mount Meru but in different gardens known as Vaisrambhaka, Surasana,
Nandana, Puspabhadraka and Caitrarathya, and by the Manasa-sarovara Lake.

TEXT 41

TEXT

bhrajisnuna vimanena
kama-gena mahiyasa
vaimanikan atyaseta
caral lokan yathanilah

SYNONYMS

bhrajisnuna--splendid; vimanena--with the airplane; kama-gena--which
flew according to his desire; mahiyasa--very great; vaimanikan--the
demigods in their airplanes; atyaseta--he surpassed; caran--traveling;
lokan--through the planets; yatha--like; anilah--the air.

TRANSLATION

He traveled in that way through the various planets, as the air passes
uncontrolled in every direction. Coursing through the air in that great
and splendid aerial mansion, which could fly at his will, he surpassed
even the demigods.

PURPORT

The planets occupied by the demigods are restricted to their own
orbits, but Kardama Muni, by his yogic power, could travel all over the
different directions of the universe without restriction. The living
entities who are within the universe are called conditioned souls; that
is, they are not free to move everywhere. We are inhabitants of this
earthly globe; we cannot move freely to other planets. In the modern age,
man is trying to go to other planets, but so far he has been
unsuccessful. It is not possible to travel to any other planets because
by the laws of nature even the demigods cannot move from one planet to
another. But Kardama Muni, by his yogic power, could surpass the strength
of the demigods and travel in space in all directions. The comparison

here is very suitable. The words yatha anilah indicate that as the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

TEXT 42

TEXT

kim durapadanam tesam
pumsam uddama-cetasam
yair asritas tirtha-padas
carano vyasanatyayah

SYNONYMS

kim--what; durapadanam--difficult to achieve; tesam--for those; pumsam--men; uddama-cetasam--who are determined; yaih--by whom; asritah--taken refuge; tirtha-padah--of the Supreme Personality of Godhead; caranah--feet; vyasana-atyayah--which vanquish dangers.

TRANSLATION

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

PURPORT

The words yair asritas tirtha-padas caranah are significant here. The Supreme Personality of Godhead is known as tirtha-pada. The Ganges is called a sacred river because it emanates from the toe of Visnu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni, nothing is impossible. Although yogis can perform wonderful feats, as Kardama has already displayed, Kardama was more than a yogi because he was a great devotee of the Lord; therefore he was more glorious than an ordinary yogi. As it is confirmed in Bhagavad-gita, "Out of the many yogis, he who is a devotee of the Lord is first class." For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material, conditional life. Therefore the word vyasanatyayah is used to indicate that he was beyond the position of a conditioned soul. He was transcendental to all material limitations.

TEXT 43

TEXT

preksayitva bhuvogalam
patnyai yavan sva-samsthaya
bahv-ascaryam mahayogi
svasramaya nyavartata

SYNONYMS

preksayitva--after showing; bhuvah--of the universe; golam--the globe; patnyai--to his wife; yavan--as much; sva-samsthaya--with its arrangements; bahu-ascaryam--full of many wonders; maha-yogi--the great yogi (Kardama); sva-asramaya--to his own hermitage; nyavartata--returned.

TRANSLATION

After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogi Kardama Muni returned to his own hermitage.

PURPORT

All the planets are here described as gola, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called dvipa or varsa. This earth planet is called Bharata-varsa because it was ruled by King Bharata. Another significant word used in this verse is bahv-ascaryam, "many wonderful things." This indicates that the different planets are distributed all over the universe in the eight directions, and each and every one of them is wonderful in itself. Each planet has its particular climatic influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. In the Brahma-samhita (5.40) it is similarly stated, vibhuti-bhinnam: on each and every planet there are different opulences. It cannot be expected that one planet is exactly like another. By God's grace, by nature's law, each and every planet is made differently and has different wonderful features. All such wonders were personally experienced by Kardama Muni while he traveled with his wife, yet he could return again to his humble hermitage. He showed his princess-wife that although he was living in the hermitage, he had the power to go everywhere and do anything by mystic yoga. That is the perfection of yoga. One cannot become a perfect yogi simply by showing some sitting postures, nor by such sitting postures or so-called meditation can one become God, as is being advertised. Foolish persons are misled into believing that simply by some caricature of meditation and sitting postures one can become God within six months.

Here is the example of a perfect yogi; he could travel all over the universe. Similarly, there is a description of Durvasa Muni, who also traveled in space. Actually, the perfect yogi can do that. But even if one can travel all over the universe and show wonderful feats like Kardama Muni, he cannot be compared to the Supreme Personality of Godhead, whose power and inconceivable energy can never be attained by any conditioned or liberated soul. By the actions of Kardama Muni we can understand that in spite of his immense mystic power, he remained a devotee of the Lord. That is the real position of every living entity.

TEXT 44

TEXT

vibhajya navadhatmanam
manavim suratotsukam
ramam niramayan reme
varsa-pugan muhurtavat

SYNONYMS

vibhajya--having divided; nava-dha--into nine; atmanam--himself; manavim--the daughter of Manu (Devahuti); surata--for sex life; utsukam--who was eager; ramam--to his wife; niramayan--giving pleasure; reme--he enjoyed; varsa-pugan--for many years; muhurtavat--like a moment.

TRANSLATION

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahuti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

PURPORT

Here the daughter of Svayambhuva Manu, Devahuti, is described as suratotsuka. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahuti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine. Here is another example of yogic power. As the Supreme Personality of Godhead can expand Himself in millions of forms, a yogi can also expand up to nine forms, but not more than that. Another example is that of Saubhari Muni; he also expanded himself into eight forms. But however powerful a yogi may be, he cannot expand himself into more than eight or nine forms. The Supreme Personality of Godhead, however, can expand Himself into millions of forms, ananta-rupa--innumerable, countless forms--as stated in the Brahma-samhita. No one can compare to the Supreme Personality of Godhead by any conceivable energetic manifestation of power.

TEXT 45

TEXT

tasmin vimana utkrstam
sayyam rati-karim srita
na cabudhyata tam kalam
patyapicyena sangata

SYNONYMS

tasmin--in that; vimane--airplane; utkrstam--excellent; sayyam--a bed; rati-karim--increasing sexual desires; srita--situated on; na--not; ca--and; abudhyata--she noticed; tam--that; kalam--time; patya--with her husband; apicyena--most handsome; sangata--in company.

TRANSLATION

In that aerial mansion, Devahuti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.

PURPORT

Sex indulgence is so enjoyable for materialistic people that when they engage in such activities they forget how time is passing. Saint Kardama and Devahuti, in their sex indulgence, also forgot how time was passing by.

TEXT 46

TEXT

evam yoganubhavana
dam-patyo ramamanayoh
satam vyatiyuh saradah
kama-lalasayor manak

SYNONYMS

evam--thus; yoga-anubhavana--by yogic powers; dam-patyoh--the couple; ramamanayoh--while enjoying themselves; satam--a hundred; vyatiyuh--passed; saradah--autumns; kama--sexual pleasure; lalasayoh--who were eagerly longing for; manak--like a short time.

TRANSLATION

While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

TEXT 47

TEXT

tasyam adhatta retas tam
bhavayann atmanatma-vit
nodha vidhaya rupam svam
sarva-sankalpa-vid vibhuh

SYNONYMS

tasyam--in her; adhatta--he deposited; retah--semen; tam--her; bhavayan--regarding; atmana--as half of himself; atma-vit--a knower of spirit soul; nodha--into nine; vidhaya--having divided; rupam--body; svam--his own; sarva-sankalpa-vit--the knower of all desires; vibhuh--the powerful Kardama.

TRANSLATION

The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahuti with nine discharges of semen.

PURPORT

Since Kardama Muni could understand that Devahuti wanted many children, at the first chance he begot nine children at one time. He is described here as vibhu, the most powerful master. By his yogic power he could at once produce nine daughters in the womb of Devahuti.

TEXT 48

TEXT

atah sa susuve sadyo
devahutih striyah prajah
sarvas tas caru-sarvangyo
lohitotpala-gandhayah

SYNONYMS

atah--then; sa--she; susuve--gave birth; sadyah--on the same day;
devahutih--Devahuti; striyah--females; prajah--progeny; sarvah--all; tah-
-they; caru-sarva-angyah--charming in every limb; lohita--red; utpala--
like the lotus; gandhayah--fragrant.

TRANSLATION

Immediately afterward, on the same day, Devahuti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

PURPORT

Devahuti was too sexually excited, and therefore she discharged more ova, and nine daughters were born. It is said in the smrti-sastra as well as in the Ayur-veda that when the discharge of the male is greater, male children are begotten, but when the discharge of the female is greater, female children are begotten. It appears from the circumstances that Devahuti was more sexually excited, and therefore she had nine daughters at once. All the daughters, however, were very beautiful, and their bodies were nicely formed; each resembled a lotus flower and was fragrant like a lotus.

TEXT 49

TEXT

patim sa pravrajisyantam
tadalaksyosati bahih
smayamana viklavena
hrdayena viduyata

SYNONYMS

patim--her husband; sa--she; pravrajisyantam--going to leave home;
tada--then; alaksya--after seeing; usati--beautiful; bahih--outwardly;
smayamana--smiling; viklavena--agitated; hrdayena--with a heart;
viduyata--being distressed.

TRANSLATION

When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.

PURPORT

Kardama Muni finished his household affairs quickly by his mystic power. The building of the castle in the air, traveling all over the universe with his wife in the company of beautiful girls, and begetting of children were finished, and now, according to his promise to leave home for his real concern of spiritual realization after impregnating his wife, he was about to go away. Seeing her husband about to leave, Devahuti was very disturbed, but to satisfy her husband she was smiling. The example of Kardama Muni should be understood very clearly; a person whose main concern is Krsna consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.

TEXT 50

TEXT

likhanty adho-mukhi bhumim
pada nakha-mani-sriya
uvaca lalitam vacam
nirudhyasru-kalam sanaih

SYNONYMS

likhanti--scratching; adhah-mukhi--her head bent down; bhumim--the ground; pada--with her foot; nakha--nails; mani--gemlike; sriya--with radiant; uvaca--she spoke; lalitam--charming; vacam--accents; nirudhya--suppressing; asru-kalam--tears; sanaih--slowly.

TRANSLATION

She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.

PURPORT

Devahuti was so beautiful that her toenails appeared just like pearls, and as she scratched the ground it appeared as if pearls had been thrown on the ground. When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed. These signs were sometimes exhibited by the gopis before Krsna. When the gopis came in the dead of night and Krsna asked them to return to their homes, the gopis also scratched the ground like this because their minds were very disturbed.

TEXT 51

TEXT

devahutir uvaca
sarvam tad bhagavan mahyam
upovaha pratisrutam
athapi me prapannaya
abhayam datum arhasi

SYNONYMS

devahutih--Devahuti; uvaca--said; sarvam--all; tat--that; bhagavan--Your Lordship; mahyam--for me; upovaha--has been fulfilled; pratisrutam--

promised; atha api--yet; me--unto me; prapannayai--unto one who has surrendered; abhayam--fearlessness; datum--to give; arhasi--you deserve.

TRANSLATION

Sri Devahuti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

PURPORT

Devahuti requested her husband to grant her something without fear. As a wife, she was a fully surrendered soul to her husband, and it is the responsibility of the husband to give his wife fearlessness. How one awards fearlessness to his subordinate is mentioned in the Fifth Canto of Srimad-Bhagavatam. One who cannot get free from the clutches of death is dependent, and he should not become a spiritual master, nor a husband, nor a kinsman, nor a father, nor a mother, etc. It is the duty of the superior to give fearlessness to the subordinate. To take charge of someone, therefore, either as father, mother, spiritual master, relative or husband, one must accept the responsibility to give his ward freedom from the fearful situation of material existence. Material existence is always fearful and full of anxiety. Devahuti is saying, "You have given me all sorts of material comforts by your yogic power, and since you are now prepared to go away, you must give me your last award so that I may get free from this material, conditional life."

TEXT 52

TEXT

brahman duhitrbhis tubhyam
vimrgyah patayah samah
kascit syan me visokaya
tvayi pravrajite vanam

SYNONYMS

brahman--my dear brahmana; duhitrbhih--by the daughters themselves; tubhyam--for you; vimrgyah--to be found out; patayah--husbands; samah--suitable; kascit--someone; syat--there should be; me--my; visokaya--for solace; tvayi--when you; pravrajite--departed; vanam--to the forest.

TRANSLATION

My dear brahmana, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyasi?

PURPORT

It is said that the father himself becomes the son in another form. The father and son are therefore considered to be nondifferent. A widow who has her son is actually not a widow, because she has the representative of her husband. Similarly, Devahuti is indirectly asking Kardama Muni to leave a representative so that in his absence she might be relieved of her anxieties by a suitable son. A householder is not expected to remain at home for all his days. After getting his sons and

daughters married, a householder can retire from household life, leaving his wife in the charge of the grown-up sons. That is the social convention of the Vedic system. Devahuti is indirectly asking that in his absence from home there be at least one male child to give her relief from her anxieties. This relief means spiritual instruction. Relief does not mean material comforts. Material comforts will end with the end of the body, but spiritual instruction will not end; it will go on with the spirit soul. Instruction in spiritual advancement is necessary, but without having a worthy son, how could Devahuti advance in spiritual knowledge? It is the duty of the husband to liquidate his debt to his wife. The wife gives her sincere service to the husband, and he becomes indebted to her because one cannot accept service from his subordinate without giving him something in exchange. The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. Thus Devahuti reminds her husband, Kardama Muni, that she has rendered him faithful service. Even considering the situation on the basis of liquidating his debt toward his wife, he must give a male child before he leaves. Indirectly, Devahuti requests her husband to remain at home a few days more, or at least until a male child is born.

TEXT 53

TEXT

etavatalam kalena
vyatikrantena me prabho
indriyārtha-prasāngena
parityakta-paratmanah

SYNONYMS

etavata--so much; alam--for nothing; kalena--time; vyatikrantena--passed by; me--my; prabho--O my lord; indriya-ārtha--sense gratification; prasāngena--in the matter of indulging; parityakta--disregarding; para-atmanah--knowledge of the Supreme Lord.

TRANSLATION

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

PURPORT

Human life is not meant to be wasted, like that of the animals, in sense gratificatory activities. Animals always engage in sense gratification--eating, sleeping, fearing and mating--but that is not the engagement of the human being, although, because of the material body, there is need of sense gratification according to a regulative principle. So, in effect, Devahuti said to her husband: "So far we have these daughters, and we have enjoyed material life in the aerial mansion, traveling all over the universe. These boons have come by your grace, but they have all been for sense gratification. Now there must be something for my spiritual advancement."

TEXT 54

TEXT

indriyarthesu sajjantya
prasangas tvayi me krtah
ajanantya param bhavam
tathapy astv abhayaya me

SYNONYMS

indriya-arthesu--to sense gratification; sajjantya--being attached;
prasangah--affinity; tvayi--for you; me--by me; krtah--was done;
ajanantya--not knowing; param bhavam--your transcendent situation; tatha
api--nonetheless; astu--let it be; abhayaya--for fearlessness; me--my.

TRANSLATION

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

PURPORT

Devahuti is lamenting her position. As a woman, she had to love someone. Somehow or other, she came to love Kardama Muni, but without knowing of his spiritual advancement. Kardama Muni could understand Devahuti's heart; generally all women desire material enjoyment. They are called less intelligent because they are mostly prone to material enjoyment. Devahuti laments because her husband had given her the best kind of material enjoyment, but she did not know that he was so advanced in spiritual realization. Her plea was that even though she did not know the glories of her great husband, because she had taken shelter of him she must be delivered from material entanglement. Association with a great personality is most important. In Caitanya-caritamrta Lord Caitanya says that sadhu-sanga, the association of a great saintly person, is very important, because even if one is not advanced in knowledge, simply by association with a great saintly person one can immediately make considerable advancement in spiritual life. As a woman, as an ordinary wife, Devahuti became attached to Kardama Muni in order to satisfy her sense enjoyment and other material necessities, but actually she associated with a great personality. Now she understood this, and she wanted to utilize the advantage of the association of her great husband.

TEXT 55

TEXT

sango yah samsrter hetur
asatsu vihito 'dhiya
sa eva sadhusu krto
nihsangatvaya kalpate

SYNONYMS

sangah--association; yah--which; samsrteh--of the cycle of birth and death; hetuh--the cause; asatsu--with those engaged in sense gratification; vihita--done; adhiya--through ignorance; sah--the same thing; eva--certainly; sadhusu--with saintly persons; krtah--performed; nihsangatvaya--to liberation; kalpate--leads.

TRANSLATION

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

PURPORT

The association of a saintly person in any way bears the same result. For example, Lord Krsna met many kinds of living entities, and some treated Him as an enemy, and some treated Him as an agent for sense gratification. It is generally said that the gopis were attached to Krsna for sense attractions, and yet they became first-class devotees of the Lord. Kamsa, Sisupala, Dantavakra and other demons, however, were related to Krsna as enemies. But whether they associated with Krsna as enemies or for sense gratification, out of fear or as pure devotees, they all got liberation. That is the result of association with the Lord. Even if one does not understand who He is, the results have the same efficacy. Association with a great saintly person also results in liberation, just as whether one goes toward fire knowingly or unknowingly, the fire will make one warm. Devahuti expressed her gratefulness, for although she wanted to associate with Kardama Muni only for sense gratification, because he was spiritually great she was sure to be liberated by his benediction.

TEXT 56

TEXT

neha yat karma dharmaya
na viragaya kalpate
na tirtha-pada-sevayai
jivann api mrto hi sah

SYNONYMS

na--not; iha--here; yat--which; karma--work; dharmaya--for perfection of religious life; na--not; viragaya--for detachment; kalpate--leads; na--not; tirtha-pada--of the Lord's lotus feet; sevayai--to devotional service; jivan--living; api--although; mrtah--dead; hi--indeed; sah--he.

TRANSLATION

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

PURPORT

Devahuti's statement is that since she was attached to living with her husband for sense gratification, which does not lead to liberation from material entanglement, her life was simply a waste of time. Any work one performs that does not lead to the state of religious life is useless activity. Everyone is by nature inclined to some sort of work, and when that work leads one to religious life and religious life leads one to renunciation and renunciation leads one to devotional service, one

attains the perfection of work. As stated in Bhagavad-gita, any work that does not lead ultimately to the standard of devotional service is a cause of bondage in the material world. Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. Unless one is gradually elevated to the position of devotional service, beginning from his natural activity, he is to be considered a dead body. Work which does not lead one to the understanding of Krsna consciousness is considered useless.

TEXT 57

TEXT

saham bhagavato nunam
vancita mayaya drdham
yat tvam vimuktidam prapya
na mumukseya bandhanat

SYNONYMS

sa--that very person; aham--I am; bhagavatah--of the Lord; nunam--surely; vancita--cheated; mayaya--by the illusory energy; drdham--solidly; yat--because; tvam--you; vimukti-dam--who gives liberation; prapya--having attained; na mumukseya--I have not sought liberation; bandhanat--from material bondage.

TRANSLATION

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

PURPORT

An intelligent man should utilize good opportunities. The first opportunity is the human form of life, and the second opportunity is to take birth in a suitable family where there is cultivation of spiritual knowledge; this is rarely obtained. The greatest opportunity is to have the association of a saintly person. Devahuti was conscious that she was born as the daughter of an emperor. She was sufficiently educated and cultured, and at last she got Kardama Muni, a saintly person and a great yogi, as her husband. Still, if she did not get liberation from the entanglement of material energy, then certainly she would be cheated by the insurmountable illusory energy. Actually, the illusory, material energy is cheating everyone. People do not know what they are doing when they worship the material energy in the form of goddess Kali or Durga for material boons. They ask, "Mother, give me great riches, give me a good wife, give me fame, give me victory." But such devotees of the goddess Maya, or Durga, do not know that they are being cheated by that goddess. Material achievement is actually no achievement because as soon as one is illusioned by the material gifts, he becomes more and more entangled, and there is no question of liberation. One should be intelligent enough to know how to utilize material assets for the purpose of spiritual realization. That is called karma-yoga or jnana-yoga. Whatever we have we should use as service to the Supreme Person. It is advised in Bhagavad-gita sva-karmana tam abhyarcya: one should try to worship the Supreme Personality of Godhead by one's assets. There are many forms of service

to the Supreme Lord, and anyone can render service unto Him according to the best of his ability.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-third Chapter, of the Srimad-Bhagavatam, entitled "Devahuti's Lamentation."

Chapter Twenty-four
The Renunciation of Kardama Muni

TEXT 1

TEXT

maitreya uvaca
nirveda-vadinim evam
manor duhitaram munih
dayaluh salinim aha
suklabhivyahrtam smaran

SYNONYMS

maitreyah--the great sage Maitreya; uvaca--said; nirveda-vadinim--who was speaking words full of renunciation; evam--thus; manoh--of Svayambhuva Manu; duhitaram--to the daughter; munih--the sage Kardama; dayaluh--merciful; salinim--who was worthy of praise; aha--replied; sukla--by Lord Visnu; abhivyahrtam--what was said; smaran--recalling.

TRANSLATION

Recalling the words of Lord Visnu, the merciful sage Kardama replied as follows to Svayambhuva Manu's praiseworthy daughter, Devahuti, who was speaking words full of renunciation.

TEXT 2

TEXT

rsir uvaca
ma khido raja-putrittham
atmanam praty anindite
bhagavams te 'ksaro garbham
adurat samprapatsyate

SYNONYMS

rsih uvaca--the sage said; ma khidah--do not be disappointed; raja-putri--O princess; ittham--in this way; atmanam--yourself; prati--toward; anindite--O praiseworthy Devahuti; bhagavan--the Supreme Personality of Godhead; te--your; aksarah--infallible; garbham--womb; adurat--without delay; samprapatsyate--will enter.

TRANSLATION

The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

PURPORT

Kardama Muni encouraged his wife not to be sorry, thinking herself unfortunate, because the Supreme Personality of Godhead, by His incarnation, was going to come from her body.

TEXT 3

TEXT

dhrta-vratasi bhadram te
damena niyamena ca
tapo-dravina-danais ca
sraddhaya cesvaram bhaja

SYNONYMS

dhrta-vrata asi--you have undertaken sacred vows; bhadram te--may God bless you; damena--by control of the senses; niyamena--by religious observances; ca--and; tapah--austerities; dravina--of money; danaih--by giving in charity; ca--and; sraddhaya--with great faith; ca--and; isvaram--the Supreme Lord; bhaja--worship.

TRANSLATION

You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensory control, religious observances, austerities and gifts of your money in charity.

PURPORT

In order to spiritually advance or to achieve the mercy of the Lord, one must be self-controlled in the following manner: he must be restrained in sense gratification and must follow the rules and regulations of religious principles. Without austerity and penance and without sacrificing one's riches, one cannot achieve the mercy of the Supreme Lord. Kardama Muni advised his wife: "You have to factually engage in devotional service with austerity and penance, following the religious principles and giving charity. Then the Supreme Lord will be pleased with you, and He will come as your son."

TEXT 4

TEXT

sa tvayaradhitah suklo
vitanvan mamakam yasah
chetta te hrdaya-granthim
audaryo brahma-bhavanah

SYNONYMS

sah--He; tvaya--by you; aradhitah--being worshiped; suklah--the Personality of Godhead; vitanvan--spreading; mamakam--my; yasah--fame; chetta--He will cut; te--your; hrdaya--of the heart; granthim--knot; audaryah--your son; brahma--knowledge of Brahman; bhavanah--teaching.

TRANSLATION

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

PURPORT

When the Supreme Personality of Godhead comes to disseminate spiritual knowledge for the benefit of all people, He generally descends as the son of a devotee, being pleased by the devotee's devotional service. The Supreme Personality of Godhead is the father of everyone. No one, therefore, is His father, but by His inconceivable energy He accepts some of the devotees as His parents and descendants. It is explained here that spiritual knowledge vanquishes the knot of the heart. Matter and spirit are knotted by false ego. This identification of oneself with matter, which is called hrdaya-granthi, exists for all conditioned souls, and it becomes more and more tightened when there is too much affection for sex life. The explanation was given by Lord Rsabha to His sons that this material world is an atmosphere of attraction between male and female. That attraction takes the shape of a knot in the heart, and by material affection it becomes still more tight. For people who hanker after material possessions, society, friendship and love, this knot of affection becomes very strong. It is only by brahma-bhavana--the instruction by which spiritual knowledge is enhanced--that the knot in the heart is cut to pieces. No material weapon is needed to cut this knot, but it requires bona fide spiritual instruction. Kardama Muni instructed his wife, Devahuti, that the Lord would appear as her son and disseminate spiritual knowledge to cut the knot of material identification.

TEXT 5

TEXT

maitreya uvaca
devahuty api sandesam
gauravena prajapateh
samyak sraddhaya purusam
kuta-stham abhajat gurum

SYNONYMS

maitreyah uvaca--Maitreya said; devahuti--Devahuti; api--also; sandesam--the direction; gauravena--with great respect; prajapateh--of Kardama; samyak--complete; sraddhaya--having faith in; purusam--the Supreme personality of Godhead; kuta-stham--situated in everyone's heart; abhajat--worshiped; gurum--most worshipable.

TRANSLATION

Sri Maitreya said: Devahuti was fully faithful and respectful toward the direction of her husband, Kardama, who was one of the Prajapatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.

PURPORT

This is the process of spiritual realization; one has to receive instruction from a bona fide spiritual master. Kardama Muni was Devahuti's husband, but because he instructed her on how to achieve spiritual perfection, he naturally became her spiritual master also. There are many instances wherein the husband becomes the spiritual master. Lord Siva also is the spiritual master of his consort, Parvati. A husband should be so enlightened that he should become the spiritual master of his wife in order to enlighten her in the advancement of Krsna consciousness. Generally stri, or woman, is less intelligent than man; therefore, if the husband is intelligent enough, the woman gets a great opportunity for spiritual enlightenment.

Here it is clearly said (samyak sraddhaya) that with great faith one should receive knowledge from the spiritual master and with great faith execute the performance of service. Srila Visvanatha Cakravarti Thakura, in his commentary on Bhagavad-gita, has especially stressed the instruction of the spiritual master. One should accept the instruction of the spiritual master as one's life and soul. Whether one is liberated or not liberated, one should execute the instruction of the spiritual master with great faith. It is also stated that the Lord is situated in everyone's heart. One does not have to seek the Lord outside; He is already there. One simply has to concentrate on one's worship in good faith, as instructed by the bona fide spiritual master, and one's efforts will come out successfully. It is also clear that the Supreme Personality of Godhead does not appear as an ordinary child; He appears as He is. As stated in Bhagavad-gita, He appears by His own internal potency, atma-maya. And how does He appear? He appears when pleased by the worship of a devotee. A devotee may ask the Lord to appear as her son. The Lord is already sitting within the heart, and if He comes out from the body of a devotee it does not mean that the particular woman becomes His mother in the material sense. He is always there, but in order to please His devotee, He appears as her son.

TEXT 6

TEXT

tasyam bahu-tithe kale
bhagavan madhusudanah
kardamam viryam apanno
jajne 'gnir iva daruni

SYNONYMS

tasyam--in Devahuti; bahu-tithe kale--after many years; bhagavan--the Supreme Personality of Godhead; madhu-sudanah--the killer of the demon Madhu; kardamam--of Kardama; viryam--the semen; apannah--entered; jajne--He appeared; agnih--fire; iva--like; daruni--in wood.

TRANSLATION

After many, many years, the Supreme Personality of Godhead, Madhusudana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahuti just as fire comes from wood in a sacrifice.

PURPORT

It is clearly stated here that the Lord is always the Supreme Personality of Godhead, although He appeared as the son of Kardama Muni. Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semen. Just as an ordinary living entity takes his birth by taking shelter of the semen of a certain living entity, the Supreme Personality of Godhead accepts the shelter of the semen of His devotee and comes out as His son. This manifests His full independence to act in any way, and it does not mean that He is an ordinary living entity forced to take birth in a certain type of womb. Lord Nrsimha appeared from the pillar of Hiranyakasipu's palace, Lord Varaha appeared from the nostril of Brahma, and Lord Kapila appeared from the semen of Kardama, but this does not mean that the nostril of Brahma or the pillar of Hiranyakasipu's palace or the semen of Kardama Muni is the source of the appearance of the Lord. The Lord is always the Lord. Bhagavan madhusudanah--He is the killer of all kinds of demons, and He always remains the Lord, even if He appears as the son of a particular devotee. The word kardamam is significant, for it indicates that the Lord had some devotional affection or relationship in devotional service with Kardama and Devahuti. But we should not mistakenly understand that He was born just like an ordinary living entity from the semen of Kardama Muni in the womb of Devahuti.

TEXT 7

TEXT

avadayams tada vyomni
vaditrani ghanaghanah
gayanti tam sma gandharva
nrtyanty apsaraso muda

SYNONYMS

avadayan--sounded; tada--at that time; vyomni--in the sky; vaditrani--musical instruments; ghanaghanah--the rain clouds; gayanti--sang; tam--to Him; sma--certainly; gandharvah--the Gandharvas; nrtyanti--danced; apsarasah--the Apsaras; muda--in joyful ecstasy.

TRANSLATION

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsaras danced in joyful ecstasy.

TEXT 8

TEXT

petuh sumanaso divyah
khe-carair apavarjitah
prasedus ca disah sarva
ambhamsi ca manamsi ca

SYNONYMS

petuh--fell; sumanasah--flowers; divyah--beautiful; khe-caraih--by the demigods who fly in the sky; apavarjitah--dropped; praseduh--became satisfied; ca--and; disah--directions; sarvah--all; ambhamsi--waters; ca--and; manamsi--minds; ca--and.

TRANSLATION

At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters and everyone's mind became very satisfied.

PURPORT

It is learned herewith that in the higher sky there are living entities who can travel through the air without being hampered. Although we can travel in outer space, we are hampered by so many impediments, but they are not. We learn from the pages of Srimad-Bhagavatam that the inhabitants of the planet called Siddhaloka can travel in space from one planet to another without impediment. They showered flowers on the earth when Lord Kapila, the son of Kardama, appeared.

TEXT 9

TEXT

tat kardamasrama-padam
sarasvatya parisritam
svayambhuh sakam rsibhir
maricy-adibhir abhyayat

SYNONYMS

tat--that; kardama--of Kardama; asrama-padam--to the place of the hermitage; sarasvatya--by the River Sarasvati; parisritam--surrounded; svayambhuh--Brahma (the self-born); sakam--along with; rsibhih--the sages; marici--the great sage Marici; adibhih--and others; abhyayat--he came there.

TRANSLATION

Brahma, the first-born living being, went along with Marici and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvati.

PURPORT

Brahma is called Svayambhu because he is not born of any material father and mother. He is the first living creature and is born from the lotus which grows from the abdomen of the Supreme Personality of Godhead Garbhodakasayi Visnu. Therefore he is called Svayambhu, self-born.

TEXT 10

TEXT

bhagavantam param brahma
sattvenamsena satru-han
tattva-sankhyana-vijnaptiyai

jatam vidvan ajah svarat

SYNONYMS

bhagavantam--the Lord; param--supreme; brahma--Brahman; sattvena--having an uncontaminated existence; amsena--by a plenary portion; satruhan--O killer of the enemy, Vidura; tattva-sankhyana--the philosophy of the twenty-four material elements; vijnaptiyai--for explaining; jatam--appeared; vidvan--knowing; ajah--the unborn (Lord Brahma); sva-rat--independent.

TRANSLATION

Maitreya continued: O killer of the enemy, the unborn Lord Brahma, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahuti just to explain the complete state of knowledge known as sankhya-yoga.

PURPORT

In Bhagavad-gita, Fifteenth Chapter, it is stated that the Lord Himself is the compiler of Vedanta-sutra, and He is the perfect knower of Vedanta-sutra. Similarly, the Sankhya philosophy is compiled by the Supreme Personality of Godhead in His appearance as Kapila. There is an imitation Kapila who has a Sankhya philosophical system, but Kapila the incarnation of God is different from that Kapila. Kapila the son of Kardama Muni, in His system of Sankhya philosophy, very explicitly explained not only the material world but also the spiritual world. Brahma could understand this fact because he is svarat, almost independent in receiving knowledge. He is called svarat because he did not go to any school or college to learn but learned everything from within. Because Brahma is the first living creature within this universe, he had no teacher; his teacher was the Supreme Personality of Godhead Himself, who is seated in the heart of every living creature. Brahma acquired knowledge directly from the Supreme Lord within the heart; therefore he is sometimes called svarat and aja.

Another important point is stated here. Sattvenamsena: when the Supreme Personality of Godhead appears, He brings with Him all His paraphernalia of Vaikuntha; therefore His name, His form, His quality, His paraphernalia and His entourage all belong to the transcendental world. Real goodness is in the transcendental world. Here in the material world, the quality of goodness is not pure. Goodness may exist, but there must also be some tinges of passion and ignorance. In the spiritual world the unalloyed quality of goodness prevails; there the quality of goodness is called suddha-sattva, pure goodness. Another name for suddha-sattva is vasudeva because God is born from Vasudeva. Another meaning is that when one is purely situated in the qualities of goodness, he can understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead. The word amsena also indicates that the Supreme Personality of Godhead, Krsna, appeared as Kapiladeva in a portion of His portion. God expands either as kala or as amsa. Amsa means "direct expansion," and kala means "expansion of the expansion." There is no difference between the expansion, the expansion of the expansion, and the Supreme Personality of Godhead directly, as there is no difference between one candle and another--but still the candle from which the others are lit is called the original. Krsna, therefore, is called the Parabrahman, or the ultimate Godhead and cause of all causes.

TEXT 11

TEXT

sabhajayan visuddhena
cetasa tac-cikirsitam
prahrshyamanair asubhih
kardamam cedam abhyadhat

SYNONYMS

sabhajayan--worshiping; visuddhena--pure; cetasa--with a heart; tat--of the Supreme Personality of Godhead; cikirsitam--the intended activities; prahrshyamanaih--gladdened; asubhih--with senses; kardamam--to Kardama Muni; ca--and Devahuti; idam--this; abhyadhat--spoke.

TRANSLATION

After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahma spoke as follows to Kardama and Devahuti.

PURPORT

As explained in Bhagavad-gita, Fourth Chapter, anyone who understands the transcendental activities, the appearance and the disappearance of the Supreme Personality of Godhead is to be considered liberated. Brahma, therefore, is a liberated soul. Although he is in charge of this material world, he is not exactly like the common living entity. Since he is liberated from the majority of the follies of the common living entities, he was in knowledge of the appearance of the Supreme personality of Godhead, and he therefore worshiped the Lord's activities, and with a glad heart he also praised Kardama Muni because the Supreme personality of Godhead, as Kapila, had appeared as his son. One who can become the father of the Supreme Personality of Godhead is certainly a great devotee. There is a verse spoken by a brahmana in which he says that he does not know what the Vedas and what the puranas are, but while others might be interested in the Vedas or puranas, he is interested in Nanda Maharaja, who appeared as the father of Krsna. The brahmana wanted to worship Nanda Maharaja because the Supreme Personality of Godhead, as a child, crawled in the yard of his house. These are some of the good sentiments of devotees. If a recognized devotee brings forth the Supreme Personality of Godhead as his son, how he should be praised! Brahma, therefore, not only worshiped the incarnation of Godhead Kapila but also praised His so-called father, Kardama Muni.

TEXT 12

TEXT

brahmovaca
tvaya me 'pacitis tata
kalpita nirvyalikatah
yan me sanjagrhe vakyam
bhavan manada manayan

SYNONYMS

brahma--Lord Brahma; uvaca--said; tvaya--by you; me--my; apacitih--worship; tata--O son; kalpita--is accomplished; nirvyalikatah--without duplicity; yat--since; me--my; sanjagrhe--have completely accepted; vakyam--instructions; bhavan--you; mana-da--O Kardama (one who offers honor to others); manayan--respecting.

TRANSLATION

Lord Brahma said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

PURPORT

Lord Brahma, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the Prajapatis, or creators of the living entities, and he is also a son of Brahma. Brahma praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the parampara system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahma knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

TEXT 13

TEXT

etavaty eva susrusa
karya pitari putrakaih
badham ity anumanyeta
gauravena guror vacah

SYNONYMS

etavati--to this extent; eva--exactly; susrusa--service; karya--ought to be rendered; pitari--to the father; putrakaih--by the sons; badham iti--accepting, "Yes, sir"; anumanyeta--he should obey; gauravena--with due deference; guroh--of the guru; vacah--commands.

TRANSLATION

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir."

PURPORT

Two words in this verse are very important; one word is pitari, and another word is guroh. The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: "Yes." There should be no instance in which the disciple or the son says, "This is not correct. I cannot carry it out." When he says that, he is fallen. The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called dvija, twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master. Visvanatha Cakravarti Thakura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the Upanisads: the import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

TEXT 14

TEXT

ima duhitarah satyas
 tava vatsa sumadhyamah
 sargam etam prabhavaih svair
 brmhayisyanty anekadha

SYNONYMS

imah--these; duhitarah--daughters; satyah--chaste; tava--your; vatsa--
 O my dear son; su-madhyamah--thin-waisted; sargam--creation; etam--this;
 prabhavaih--by descendants; svaih--their own; brmhayisyanti--they will
 increase; aneka-dha--in various ways.

TRANSLATION

Lord Brahma then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

PURPORT

In the beginning of creation, Brahma was concerned more or less with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word sumadhyama means "a good daughter of a beautiful woman." If she has a

thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.

TEXT 15

TEXT

atas tvam rsi-mukhyebhyo
yatha-silam yatha-ruci
atmajah paridehy adya
vistrnihi yaso bhuv

SYNONYMS

atah--therefore; tvam--you; rsi-mukhyebhyah--unto the foremost sages; yatha-silam--according to temperament; yatha-ruci--according to taste; atma-jah--your daughters; paridehi--please give away; adya--today; vistrnihi--spread; yasa--fame; bhuv--over the universe.

TRANSLATION

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

PURPORT

The nine principal rsis, or sages, are Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha and Atharva. All these rsis are most important, and Brahma desired that the nine daughters already born of Kardama Muni be handed over to them. Here two words are used very significantly--yatha-silam and yatha-ruci. The daughters should be handed over to the respective rsis, not blindly, but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even about forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: "This girl and this boy are just suitable, and they should be married." Other considerations were less important. The same system was also advised in the beginning of the creation by Brahma: "Your daughters should be handed over to the rsis according to taste and character."

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the Bhagavatam that in this age of Kali married life will be accepted on the consideration of sex only;

when the boy and girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the Vedas. The first mother and father bring about his birth into the world; then the spiritual master and the Vedas become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinizingly and scientifically done.

TEXT 16

TEXT

vedaham adyam purusam
avatirnam sva-mayaya
bhutanam sevadhim deham
bibhranam kapilam mune

SYNONYMS

veda--know; aham--I; adyam--the original; purusam--enjoyer; avatirnam--incarnated; sva-mayaya--by His own internal energy; bhutanam--of all the living entities; sevadhim--the bestower of all desired, who is just like a vast treasure; deham--the body; bibhranam--assuming; kapilam--Kapila Muni; mune--O sage Kardama.

TRANSLATION

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

PURPORT

In this verse we find the words purusam avatirnam sva-mayaya. The Supreme Personality of Godhead is everlastingly, eternally the form of purusa, the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material, or differentiated, energy. The word sva-mayaya, "by His own internal potency," indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material. In Bhagavad-gita, therefore, it is clearly stated that only fools and rascals, mudhas, consider the body of Krsna to be the body of a common human being. The word sevadhim means that He is the original bestower of all the necessities of life upon the living entities. In the Vedas also it is stated that He is the chief living entity and that He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, He is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, the Supreme Personality of Godhead is also individual--but He is the supreme

individual. That is the difference between God and the ordinary living entities.

TEXT 17

TEXT

jnana-vijnana-yogena
karmanam uddharan jatah
hiranya-kesah padmaksah
padma-mudra-padambujah

SYNONYMS

jnana--of scriptural knowledge; vijnana--and application; yogena--by means of mystic yoga; karmanam--of material actions; uddharan--uprooting; jatah--the roots; hiranya-kesah--golden hair; padma-aksah--lotus-eyed; padma-mudra--marked with the sign of the lotus; pada-ambujah--having lotus feet.

TRANSLATION

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

PURPORT

In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of Sankhya in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for karma, fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge, or devotional service.

Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if one has taken to the devotional service of the Lord in Krsna consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. Sankhya philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein. Jnana does not refer to ordinary research work. Jnana entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. Jnana means knowledge received through disciplic succession from the scriptures, and vijnana means practical application of such knowledge. Kapila Muni's Sankhya system of philosophy is based on jnana and vijnana.

TEXT 18

TEXT

esa manavi te garbham
pravistah kaitabhardanah
avidya-samsaya-granthim
chittva gam vicarisyati

SYNONYMS

esah--the same Supreme Personality of Godhead; manavi--O daughter of Manu; te--your; garbham--womb; pravistah--has entered; kaitabha-ardanah--the killer of the demon Kaitabha; avidya--of ignorance; samsaya--and of doubt; granthim--the knot; chittva--cutting off; gam--the world; vicarisyati--He will travel over.

TRANSLATION

Lord Brahma then told Devahuti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaitabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

PURPORT

Here the word avidya is very significant. Avidya means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called avidya. Samsaya-granthi means "doubtfulness." The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called ahankara, the junction of matter and spirit. By proper knowledge received from the scriptures in disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahma assures Devahuti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of Sankhya philosophy.

The word samsaya means "doubtful knowledge." Speculative and pseudo yogic knowledge is all doubtful. At the present moment the so-called yoga system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in Bhagavad-gita: "Just become Krsna conscious. Just worship Krsna and become a devotee of Krsna." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

TEXT 19

TEXT

ayam siddha-ganadhisah
sankhyacaryaih susammatah
loke kapila ity akhyam
ganta te kirti-varadhanah

SYNONYMS

ayam--this Personality of Godhead; siddha-gana--of the perfected sages; adhisah--the head; sankhya-acaryaih--by acaryas expert in Sankhya philosophy; su-sammatah--approved according to Vedic principles; loke--in the world; kapilah iti--as Kapila; akhyam--celebrated; ganta--He will go about; te--your; kirti--fame; vardhanah--increasing.

TRANSLATION

Your son will be the head of all the perfected souls. He will be approved by the acaryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahuti, He will increase your fame.

PURPORT

Sankhya philosophy is the philosophical system enunciated by Kapila, the son of Devahuti. The other Kapila, who is not the son of Devahuti, is an imitation. This is the statement of Brahma, and because we belong to Brahma's disciplic succession we should accept his statement that the real Kapila is the son of Devahuti and that real Sankhya philosophy is the system of philosophy which He introduced and which will be accepted by the acaryas, the directors of spiritual discipline. The word susammata means "accepted by persons who are counted upon to give their good opinion."

TEXT 20

TEXT

maitreya uvaca
tav asvasya jagat-srasta
kumaraih saha-naradah
hamsa hamsena yanena
tri-dhama-paramam yayau

SYNONYMS

maitreyah uvaca--Maitreya said; tau--the couple; asvasya--having reassured; jagat-srasta--the creator of the universe; kumaraih--along with the Kumaras; saha-naradah--with Narada; hamsah--Lord Brahma; hamsena yanena--by his swan carrier; tri-dhama-paramam--to the highest planetary system; yayau--went.

TRANSLATION

Sri Maitreya said: After thus speaking to Kardama Muni and his wife Devahuti, Lord Brahma, the creator of the universe, who is also known as Hamsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumaras and Narada.

PURPORT

The words hamsena yanena are very significant here. Hamsa-yana, the airplane by which Brahma travels all over outer space, resembles a swan. Brahma is also known as Hamsa because he can grasp the essence of everything. His abode is called tri-dhama-paramam. There are three divisions of the universe--the upper planetary system, the middle planetary system and the lower planetary system--but his abode is above

even Siddhaloka, the upper planetary system. He returned to his own planet with the four Kumaras and Narada because they were not going to be married. The other rsis who came with him, such as Marici and Atri, remained there because they were to be married to the daughters of Kardama, but his other sons-- Sanat, Sanaka, Sanandana, Sanatana and Narada--went back with him in his swan-shaped airplane. The four Kumaras and Narada are naisthika-brahmacaris. Naisthika-brahmacari refers to one who never wastes his semen at any time. They were not to attend the marriage ceremony of their other brothers, Marici and the other sages, and therefore they went back with their father, Hamsa.

TEXT 21

TEXT

gate sata-dhrtau ksattah
kardamas tena coditah
yathoditam sva-duhitrh
pradad visva-srjam tatah

SYNONYMS

gate--after he departed; sata-dhrtau--Lord Brahma; ksattah--O Vidura; kardamah--Kardama Muni; tena--by him; coditah--ordered; yatha-uditam--as told; sva-duhitrh--his own daughters; pradat--handed over; visva-srjam--to the creators of the world's population; tatah--thereafter.

TRANSLATION

O Vidura, after the departure of Brahma, Kardama Muni, having been ordered by Brahma, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

TEXTS 22-23

TEXT

maricaye kalam pradad
anasuyam athatraye
sraddham angirase 'yacchat
pulastyaya havirbhuvam

pulahaya gatim yuktam
kratave ca kriyam satim
khyatim ca bhrgave 'yacchad
vasisthayapy arundhatim

SYNONYMS

maricaye--unto Marici; kalam--Kala; pradat--he handed over; anasuyam--Anasuya; atha--then; atraye--unto Atri; sraddham--Sraddha; angirase--unto Angira; ayacchat--he gave away; pulastyaya--unto Pulastya; havirbhuvam--Havirbhu; pulahaya--unto Pulaha; gatim--Gati; yuktam--suitable; kratave--unto Kratu; ca--and; kriyam--Kriya; satim--virtuous; khyatim--Khyati; ca--and; bhrgave--unto Bhrgu; ayacchat--he gave away; vasisthaya--unto the sage Vasistha; api--also; arundhatim--Arundhati.

TRANSLATION

Kardama Muni handed over his daughter Kala to Marici, and another daughter, Anasuya, to Atri. He delivered Sraddha to Angira, and Havirbhu to Pulastya. He delivered Gati to Pulaha, the chaste Kriya to Kratu, Khyati to Bhrgu, and Arundhati to Vasistha.

TEXT 24

TEXT

atharvane 'dadac chantim
yaya yajno vitanyate
viprarsabhan krtodvahan
sadaran samalalayat

SYNONYMS

atharvane--to Atharva; adadat--he gave away; santim--Santi; yaya--by whom; yajnah--sacrifice; vitanyate--is performed; vipra-rsabhan--the foremost brahmanas; krta-udvahan--married; sa-daran--with their wives; samalalayat--maintained them.

TRANSLATION

He delivered Santi to Atharva. Because of Santi, sacrificial ceremonies are well performed. Thus he got the foremost brahmanas married, and he maintained them along with their wives.

TEXT 25

TEXT

tatas ta rsayah ksattah
krta-dara nimantrya tam
pratisthan nandim apannah
svam svam asrama-mandalam

SYNONYMS

tatah--then; te--they; rsayah--the sages; ksattah--O Vidura; krta-darah--thus married; nimantrya--taking leave of; tam--Kardama; pratisthan--they departed; nandim--joy; apannah--obtained; svam svam--each to his own; asrama-mandalam--hermitage.

TRANSLATION

Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

TEXT 26

TEXT

sa cavatirnam tri-yugam
ajnaya vibudharsabham
vivikta upasangamya
pranamya samabhasata

SYNONYMS

sah--the sage Kardama; ca--and; avatirnam--descended; tri-yugam--Visnu; ajnaya--having understood; vibudha-rsabham--the chief of the demigods; vivikte--in a secluded place; upasangamya--having approached; pranamya--offering obeisances; samabhasata--he spoke.

TRANSLATION

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Visnu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.

PURPORT

Lord Visnu is called tri-yuga. He appears in three yugas--Satya, Treta and Dvapara--but in Kali-yuga He does not appear. From the prayers of Prahlada Maharaja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Krsna appeared in the form of a devotee, but although He never disclosed Himself, Rupa Gosvami could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rupa Gosvami detected Him when he offered his first obeisances to Lord Caitanya. He knew that Lord Caitanya was Krsna Himself and therefore offered his obeisances with the following words: "I offer my respects to Krsna, who has now appeared as Lord Caitanya." This is also confirmed in the prayers of Prahlada Maharaja: in Kali-yuga He does not directly appear, but He appears as a devotee. Visnu, therefore, is known as tri-yuga. Another explanation of tri-yuga is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Sridhara Svami, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of tri-yuga, but it is accepted by all learned scholars that tri-yuga means Visnu. When Kardama Muni understood that his son, Kapila, was Visnu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

TEXT 27

TEXT

aho papacyamananam
niraye svair amangalaih
kalena bhuyasa nunam
prasantihā devatah

SYNONYMS

aho--oh; papacyamananam--with those being much afflicted; niraye--in the hellish material entanglement; svaih--their own; amangalaih--by misdeeds; kalena bhuyasa--after a long time; nunam--indeed; prasanti--they are pleased; iha--in this world; devatah--the demigods.

TRANSLATION

Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

PURPORT

This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, the conditioned souls create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire; because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahma himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, "After many, many years of human suffering, all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared."

TEXT 28

TEXT

bahu-janma-vipakvena
samyag-yoga-samadhina
drastum yatante yatayah
sunyagaresu yat-padam

SYNONYMS

bahu--many; janma--after births; vipakvena--which is mature; samyak--perfect; yoga-samadhina--by trance in yoga; drastum--to see; yatante--they endeavor; yatayah--the yogis; sunya-agaresu--in secluded places; yat--whose; padam--feet.

TRANSLATION

After many births, mature yogis, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

PURPORT

Some important things are mentioned here about yoga. The word bahu janma-vipakvena means "after many, many births of mature yoga practice." And another word, samyag-yoga-samadhina, means "by complete practice of the yoga system." Complete practice of yoga means bhakti-yoga; unless one comes to the point of bhakti-yoga, or surrender unto the Supreme Personality of Godhead, one's yoga practice is not complete. This same point is corroborated in the Srimad Bhagavad-gita. Bahunam janmanam ante: after many, many births, the jnani who has matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement. After many, many years and many, many

births of complete practice of yoga, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform yoga a long time--"many, many births"--to become mature, and a yogi has to practice in a secluded place. One cannot practice yoga in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually yogis practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead. This is the completion of yoga.

TEXT 29

TEXT

sa eva bhagavan adya
helanam na ganayya nah
grhesu jato gramyanam
yah svanam paksa-posanah

SYNONYMS

sah eva--that very same; bhagavan--Supreme Personality of Godhead; adya--today; helanam--negligence; na--not; ganayya--considering high and low; nah--our; grhesu--in the houses; jatah--appeared; gramyanam--of ordinary householders; yah--He who; svanam--of His own devotees; paksa-posanah--who supports the party.

TRANSLATION

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

PURPORT

Devotees are so affectionate toward the Personality of Godhead that although He does not appear before those who practice yoga in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material yoga practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a yogi, but he had the incarnation of the Supreme Personality of Godhead Kapila Muni as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in Vaikuntha nor in the heart of a yogi, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is known as bhakta-vatsala. He is never described as jnani-vatsala or yogi-vatsala. He is always described as bhakta-vatsala because He is more inclined toward His devotees than toward other transcendentalists. In Bhagavad-gita it is confirmed that only a devotee can understand Him as He is. Bhaktya mam abhijanati: "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although jnanis, mental speculators, can realize only the effulgence, or the bodily luster, of the Supreme Personality of Godhead, and yogis can realize only the partial

representation of the Supreme Personality of Godhead, a bhakta not only realizes Him as He is but also associates with the Personality of Godhead face to face.

TEXT 30

TEXT

sviyam vakyam rtam kartum
avatirno 'si me grhe
cikirsur bhagavan jnanam
bhaktanam mana-varadhanah

SYNONYMS

sviyam--Your own; vakyam--words; rtam--true; kartum--to make; avatirnah--descended; asi--You are; me grhe--in my house; cikirsuh--desirous of disseminating; bhagavan--the Personality of Godhead; jnanam--knowledge; bhaktanam--of the devotees; mana--the honor; vardhanah--who increases.

TRANSLATION

Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

PURPORT

When the Lord appeared before Kardama Muni after his mature yoga practice, He promised that He would become Kardama's son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is cikirsur bhagavan jnanam, to distribute knowledge. Therefore, He is called bhaktanam mana-varadhanah, "He who increases the honor of His devotees." By distributing Sankhya He would increase the honor of the devotees; therefore, Sankhya philosophy is not dry mental speculation. Sankhya philosophy means devotional service. How could the honor of the devotees be increased unless Sankhya were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the Sankhya enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

TEXT 31

TEXT

tany eva te 'bhirupani
rupani bhagavams tava
yani yani ca rocante
sva-jananam arupinah

SYNONYMS

tani--those; eva--truly; te--Your; abhirupani--suitable; rupani--forms; bhagavan--O Lord; tava--Your; yani yani--whichever; ca--and;

rocante--are pleasing; sva-jananam--to Your own devotees; arupinah--of one with no material form.

TRANSLATION

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

PURPORT

In the Brahma-samhita it is stated that the Lord is one Absolute, but He has ananta, or innumerable, forms. Advaitam acyutam anadim ananta-rupam. The Lord is the original form, but still He has multiforms. Those multiforms are manifested by Him transcendently, according to the tastes of His multidevotees. It is understood that once Hanuman, the great devotee of Lord Ramacandra, said that he knew that Narayana, the husband of Laksmi, and Rama, the husband of Sita, are one and the same, and that there is no difference between Laksmi and Sita, but as for himself, he liked the form of Lord Rama. In a similar way, some devotees worship the original form of Krsna. When we say "Krsna" we refer to all forms of the Lord--not only Krsna, but Rama, Nrsimha, Varaha, Narayana, etc. The varieties of transcendental forms exist simultaneously. That is also stated in the Brahma-samhita: ramadi-murtisu. .. nanavataram. He already exists in multiforms, but none of the forms are material. Sridhara Svami has commented that arupinah, "without form," means without material form. The Lord has form, otherwise how can it be stated here, tany eva te 'bhirupani rupani bhagavams tava: "You have Your forms, but they are not material. Materially You have no form, but spiritually, transcendently, You have multiforms"? Mayavadi philosophers cannot understand these transcendental forms of the Lord, and being disappointed, they say that the Supreme Lord is impersonal. But that is not a fact; whenever there is form there is a person. Many times in many Vedic literatures the Lord is described as purusa, which means "the original form, the original enjoyer." The conclusion is that the Lord has no material form, and yet, according to the liking of different grades of devotees, He simultaneously exists in multiforms, such as Rama, Nrsimha, Varaha, Narayana and Mukunda. There are many thousands and thousands of forms, but they are all visnu-tattva, Krsna.

TEXT 32

TEXT

tvam suribhis tattva-bubhutsayaddha
sadabhivadarhana-pada-pitham
aisvarya-vairagya-yaso-'vabodha-
virya-sriya purtam aham prapadye

SYNONYMS

tvam--unto You; suribhih--by the great sages; tattva--the Absolute Truth; bubhutsaya--with a desire to understand; addha--certainly; sada--always; abhivada--of worshipful respects; arhana--which are worthy; pada--of Your feet; pitham--to the seat; aisvarya--opulence; vairagya--renunciation; yasa--fame; avabodha--knowledge; virya--strength; sriya--with beauty; purtam--who are full; aham--I; prapadye--surrender.

TRANSLATION

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.

PURPORT

Actually, those who are searching after the Absolute Truth must take shelter of the lotus feet of the Supreme Personality of Godhead and worship Him. In Bhagavad-gita Lord Krsna advised Arjuna many times to surrender unto Him, especially at the end of the Ninth Chapter--man-manava bhava mad-bhaktah: "If you want to be perfect, just always think of Me, become My devotee, worship Me and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home." Why is it so? The Lord is always full in six opulences, as mentioned herein: wealth, renunciation, fame, knowledge, strength and beauty. The word purtam means "in full." No one can claim that all wealth belongs to him, but Krsna can claim it, since He has full wealth. Similarly, He is full in knowledge, renunciation, strength and beauty. He is full in everything, and no one can surpass Him. Another one of Krsna's names is asamaurdhva, which means that no one is equal to or greater than Him.

TEXT 33

TEXT

param pradhanam purusam mahantam
kalam kavim tri-vrtam loka-palam
atmanubhutyanugata-prapancam
svacchanda-saktim kapilam prapadye

SYNONYMS

param--transcendental; pradhanam--supreme; purusam--person; mahantam--who is the origin of the material world; kalam--who is time; kavim--fully cognizant; tri-vrtam--three modes of material nature; loka-palam--who is the maintainer of all the universes; atma--in Himself; anubhutya--by internal potency; anugata--dissolved; prapancam--whose material manifestations; sva-chanda--independently; saktim--who is powerful; kapilam--to Lord Kapila; prapadye--I surrender.

TRANSLATION

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.

PURPORT

The six opulences--wealth, strength, fame, beauty, knowledge and renunciation--are indicated here by Kardama Muni, who addresses Kapila

Muni, his son, as param. The word param is used in the beginning of Srimad-Bhagavatam, in the phrase param satyam, to refer to the summum bonum, or the Supreme Personality of Godhead. param is explained further by the next word, pradhanam, which means the chief, the origin, the source of everything--sarva-karana-karanam--the cause of all causes. The Supreme Personality of Godhead is not formless; He is purusam, or the enjoyer, the original person. He is the time element and is all-cognizant. He knows everything--past, present and future--as confirmed in Bhagavad-gita. The Lord says, "I know everything--present, past and future--in every corner of the universe." The material world, which is moving under the spell of the three modes of nature, is also a manifestation of His energy. parasya saktir vividhaiva sruyate: everything that we see is an interaction of His energies (Svetasvatara Upanisad 6.8). parasya brahmanah saktis tathedam akhila jagat. This is the version of the Visnu purana. We can understand that whatever we see is an interaction of the three modes of material nature, but actually it is all an interaction of the Lord's energy. Loka-palam: He is actually the maintainer of all living entities. Nityo nityanam: He is the chief of all living entities; He is one, but He maintains many, many living entities. God maintains all other living entities, but no one can maintain God. That is His svacchanda-sakti; He is not dependent on others. Someone may call himself independent, but he is still dependent on someone higher. The Personality of Godhead, however, is absolute; there is no one higher than or equal to Him.

Kapila Muni appeared as the son of Kardama Muni, but because Kapila is an incarnation of the Supreme Personality of Godhead, Kardama Muni offered respectful obeisances unto Him with full surrender. Another word in this verse is very important: atmanubhutyanyugata-prapancam. The Lord descends either as Kapila or Rama, Nrsimha or Varaha, and whatever forms He assumes in the material world are all manifestations of His own personal internal energy. They are never forms of the material energy. The ordinary living entities who are manifested in this material world have bodies created by the material energy, but when Krsna or any one of His expansions or parts of the expansions descends on this material world, although He appears to have a material body, His body is not material. He always has a transcendental body. But fools and rascals, who are called mudhas, consider Him one of them, and therefore they deride Him. They refuse to accept Krsna as the Supreme Personality of Godhead because they cannot understand Him. In Bhagavad-gita Krsna says, avajananti mam mudhah: "Those who are rascals and fools deride Me." When God descends in a form, this does not mean that He assumes His form with the help of the material energy. He manifests His spiritual form as He exists in His spiritual kingdom.

TEXT 34

TEXT

a smabhiprcche 'dya patim prajanam
tvayavatirnarna utapta-kamah
parivrajat-padavim asthito 'ham
carisye tvam hrdis yunjan visokah

SYNONYMS

a sma abhiprcche--I am inquiring; adya--now; patim--the Lord; prajanam--of all created beings; tvaya--by You; avatirna-rnah--free from debts; uta--and; apta--fulfilled; kamah--desires; parivrajat--of an

itinerant mendicant; padavim--the path; asthitah--accepting; aham--I; carisye--I shall wander; tvam--You; hrdis--in my heart; yunjan--keeping; visokah--free from lamentation.

TRANSLATION

Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

PURPORT

Actually, sannyasa, or renunciation of material household life, necessitates complete absorption in Krsna consciousness and immersion in the self. One does not take sannyasa, freedom from family responsibility in the renounced order of life, to make another family or to create an embarrassing transcendental fraud in the name of sannyasa. The sannyasi's business is not to become proprietor of so many things and amass money from the innocent public. A sannyasi is proud that he is always thinking of Krsna within himself. Of course, there are two kinds of devotees of the Lord. One is called goshy-anandi, which means those who are preachers and have many followers for preaching the glories of the Lord and who live among those many, many followers just to organize missionary activities. Other devotees are atmanandi, or self-satisfied, and do not take the risk of preaching work. They remain, therefore, alone with God. In this classification was Kardama Muni. He wanted to be free from all anxieties and remain alone within his heart with the Supreme Personality of Godhead. Parivraja means "an itinerant mendicant." A mendicant sannyasi should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Krsna consciousness.

TEXT 35

TEXT

sri-bhagavan uvaca
maya proktam hi lokasya
pramanam satya-laukike
athajani maya tubhyam
yad avocam rtam mune

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; maya--by Me; proktam--spoken; hi--in fact; lokasya--for the people; pramanam--authority; satya--spoken in scripture; laukike--and in ordinary speech; atha--therefore; ajani--there was birth; maya--by Me; tubhyam--to you; yat--that which; avocam--I said; rtam--true; mune--O sage.

TRANSLATION

The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. O Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

PURPORT

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home--why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the Vedas and whatever is practiced in accordance with the injunctions of the Vedas is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. Pancasordhvam vanam vrajet: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the Vedas, based on the division of social life into four departments of activity--brahmacarya, grhastha, vanaprastha and sannyasa.

Kardama Muni practiced yoga very rigidly as a brahmacari before his marriage, and he became so powerful and attained so much mystic power that his father, Brahma, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the Vedas. This is a very important lesson. Even if one has God in his home as his son, one should still follow the Vedic injunctions. It is stated, mahajano yena gatah sa panthah: one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence. In this age of Kali-yuga sannyasa is prohibited because persons in this age are all sudras and cannot follow the rules and regulations of sannyasa life. It is very commonly found that so-called sannyasis are addicted to nonsense--even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as sannyasis, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as svamis.

In Kali-yuga the injunction is that no one should accept sannyasa. Of course, those who actually follow the rules and regulations must take sannyasa. Generally, however, people are unable to accept sannyasa life, and therefore Caitanya Mahaprabhu stressed, kalau nasty eva nasty eva nasty eva gatih anyatha. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. The main purpose of sannyasa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Krsna. Krsna and the sound vibration "Krsna" are nondifferent, so if one loudly vibrates Hare Krsna, he will be able to think of Krsna immediately. This process of chanting is the best process

of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

TEXT 36

TEXT

etan me janma loke 'smin
mumuksunam durasayat
prasankhyanaya tattvanam
sammatayatma-darsane

SYNONYMS

etat--this; me--My; janma--birth; loke--in the world; asmin--in this; mumuksunam--by those great sages seeking liberation; durasayat--from unnecessary material desires; prasankhyanaya--for explaining; tattvanam--of the truths; sammataya--which is highly esteemed; atma-darsane--in self-realization.

TRANSLATION

My appearance in this world is especially to explain the philosophy of Sankhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

PURPORT

Here the word durasayat is very significant. Dur refers to trouble or dukkha, miseries. Asayat means "from the shelter." We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people cannot understand the situation, and this is called ignorance, illusion, or the spell of maya. Human society should very seriously understand that the body itself is the source of all miserable life. Modern civilization is supposed to be making advancement in scientific knowledge, but what is this scientific knowledge? It is based on bodily comforts only, without knowledge that however comfortably one maintains his body, the body is destructible. As stated in Bhagavad-gita, antavanta ime dehah: these bodies are destined to be destroyed. Nityasyoktah saririnah refers to the living soul, or the living spark, within the body. That soul is eternal, but the body is not eternal. For our activity we must have a body; without a body, without sense organs, there is no activity. But people are not inquiring whether it is possible to have an eternal body. Actually they aspire for an eternal body because even though they engage in sense enjoyment, that sense enjoyment is not eternal. They are therefore in want of something which they can enjoy eternally, but they do not understand how to attain that perfection. Sankhya philosophy, therefore, as stated herein by Kapiladeva, is tattvanam. The Sankhya philosophy system is designed to afford understanding of the real truth. What is that real truth? The real truth is knowledge of how to get out of the material body, which is the source of all trouble. Lord Kapila's incarnation, or descent, is especially meant for this purpose. That is clearly stated here.

TEXT 37

TEXT

esa atma-patho 'vyakto
nastah kalena bhuyasa
tam pravartayitum deham
imam viddhi maya bhrtam

SYNONYMS

esah--this; atma-pathah--path of self-realization; avyaktah--difficult to be known; nastah--lost; kalena bhuyasa--in the course of time; tam--this; pravartayitum--to introduce again; deham--body; imam--this; viddhi--please know; maya--by Me; bhrtam--assumed.

TRANSLATION

This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.

PURPORT

It is not true that Sankhya philosophy is a new system of philosophy introduced by Kapila as material philosophers introduce new kinds of mental speculative thought to supersede that of another philosopher. On the material platform, everyone, especially the mental speculator, tries to be more prominent than others. The field of activity of the speculators is the mind; there is no limit to the different ways in which one can agitate the mind. The mind can be unlimitedly agitated, and thus one can put forward an unlimited number of theories. Sankhya philosophy is not like that; it is not mental speculation. It is factual, but at the time of Kapila it was lost.

In due course of time, a particular type of knowledge may be lost or may be covered for the time being; that is the nature of this material world. A similar statement was made by Lord Krsna in Bhagavad-gita. Sa kaleneha mahata yogo nastah: "In course of time the yoga system as stated in Bhagavad-gita was lost." It was coming in parampara, in disciplic succession, but due to the passage of time it was lost. The time factor is so pressing that in the course of time everything within this material world is spoiled or lost. The yoga system of Bhagavad-gita was lost before the meeting of Krsna and Arjuna. Therefore Krsna again enunciated the same ancient yoga system to Arjuna, who could actually understand Bhagavad-gita. Similarly, Kapila also said that the system of Sankhya philosophy was not exactly being introduced by Him; it was already current, but in course of time it was mysteriously lost, and therefore He appeared to reintroduce it. That is the purpose of the incarnation of Godhead. Yada yada hi dharmasya glanir bhavati bhārata. Dharma means the real occupation of the living entity. When there is a discrepancy in the eternal occupation of the living entity, the Lord comes and introduces the real occupation of life. Any so-called religious system that is not in the line of devotional service is called adharmā-samsthāpana. When people forget their eternal relationship with God and engage in something other than devotional service, their engagement is called irreligion. How one can get out of the miserable condition of material life is stated in Sankhya philosophy, and the Lord Himself is explaining this sublime system.

TEXT

gaccha kamam mayaprsto
mayi sannyasta-karmana
jitva sudurjayam mrtyum
amrtatvaya mam bhaja

SYNONYMS

gaccha--go; kamam--as you wish; maya--by Me; aprstah--sanctioned;
mayi--to Me; sannyasta--completely surrendered; karmana--with your
activities; jitva--having conquered; sudurjayam--insurmountable; mrtyum--
death; amrtatvaya--for eternal life; mam--unto Me; bhaja--engage in
devotional service.

TRANSLATION

Now, being sanctioned by Me, go as you desire, surrendering all your
activities to Me. Conquering insurmountable death, worship Me for eternal
life.

PURPORT

The purpose of Sankhya philosophy is stated herein. If anyone wants
real, eternal life, he has to engage himself in devotional service, or
Krsna consciousness. To become free from birth and death is not an easy
task. Birth and death are natural to this material body. Sudurjayam means
"very, very difficult to overcome." The modern so-called scientists do
not have sufficient means to understand the process of victory over birth
and death. Therefore, they set aside the question of birth and death;
they do not consider it. They simply engage in the problems of the
material body, which is transient and sure to end.

Actually, human life is meant for conquering the insurmountable
process of birth and death. That can be done as stated here. Mam bhaja:
one must engage in the devotional service of the Lord. In Bhagavad-gita
also the Lord says, man-mana bhava mad-bhaktah: "Just become My devotee.
Just worship Me." But foolish so-called scholars say that it is not Krsna
whom we must worship and to whom we must surrender; it is something else.
Without Krsna's mercy, therefore, no one can understand the Sankhya
philosophy or any philosophy which is especially meant for liberation.
Vedic knowledge confirms that one becomes entangled in this material life
because of ignorance and that one can become free from material
embarrassment by becoming situated in factual knowledge. Sankhya means
that factual knowledge by which one can get out of the material
entanglement.

TEXT 39

TEXT

mam atmanam svayam-jyotih
sarva-bhuta-guhasyam
atmany evatmana viksyā
visoko 'bhayam rcchasi

SYNONYMS

mam--Me; atmanam--the Supreme Soul, or Paramatma; svayam-jyotih--self-
effulgent; sarva-bhuta--of all beings; guha--in the hearts; asayam--
dwelling; atmani--in your own heart; eva--indeed; atmana--through your
intellect; viksyā--always seeing, always thinking; visokah--free from
lamentation; abhayam--fearlessness; rcchasi--you will achieve.

TRANSLATION

In your own heart, through your intellect, you will always see Me, the
supreme self-effulgent soul dwelling within the hearts of all living
entities. Thus you will achieve the state of eternal life, free from all
lamentation and fear.

PURPORT

People are very anxious to understand the Absolute Truth in various
ways, especially by experiencing the brahmajyoti, or Brahman effulgence,
by meditation and by mental speculation. But Kapiladeva uses the word mam
to emphasize that the Personality of Godhead is the ultimate feature of
the Absolute Truth. In Bhagavad-gita the Personality of Godhead always
says mam, "unto Me," but the rascals misinterpret the clear meaning. Mam
is the Supreme Personality of Godhead. If one can see the Supreme
Personality of Godhead as He appears in different incarnations and
understand that He has not assumed a material body but is present in His
own eternal, spiritual form, then one can understand the nature of the
Personality of Godhead. Since the less intelligent cannot understand this
point, it is stressed everywhere again and again. Simply by seeing the
form of the Lord as He presents Himself by His own internal potency as
Krsna or Rama or Kapila, one can directly see the brahmajyoti, because
the brahmajyoti is no more than the effulgence of His bodily luster.
Since the sunshine is the luster of the sun planet, by seeing the sun one
automatically sees the sunshine; similarly, by seeing the Supreme
personality of Godhead one simultaneously sees and experiences the
Paramatma feature as well as the impersonal Brahman feature of the
Supreme.

The Bhagavatam has already enunciated that the Absolute Truth is
present in three features--in the beginning as the impersonal Brahman, in
the next stage as the Paramatma in everyone's heart, and, at last, as the
ultimate realization of the Absolute Truth, Bhagavan, the Supreme
Personality of Godhead. One who sees the Supreme Person can automatically
realize the other features, namely the Paramatma and Brahman features of
the Lord. The words used here are visoko 'bhayam rcchasi. Simply by
seeing the personality of Godhead one realizes everything, and the result
is that one becomes situated on the platform where there is no
lamentation and no fear. This can be attained simply by devotional
service to the Personality of Godhead.

TEXT 40

TEXT

matra adhyatmikim vidyam
sanim sarva-karmanam
vitarisye yaya casau
bhayam catitarisyati

SYNONYMS

matre--to My mother; adhyatmikim--which opens the door of spiritual life; vidyam--knowledge; samanin--ending; sarva-karmanam--all fruitive activities; vitarisyeh--I shall give; yaya--by which; ca--also; asau--she; bhayam--fear; ca--also; atitarisyati--will overcome.

TRANSLATION

I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

PURPORT

Kardama Muni was anxious about his good wife, Devahuti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahuti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the sannyasa order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A sannyasi is not supposed to take his wife with him. At the vanaprastha stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the sannyasa order of life one cannot keep his wife with him. Otherwise, a person like Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization.

Kardama Muni followed the Vedic injunction that no one in sannyasa life can have any kind of relationship with women. But what is the position of a woman who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take sannyasa. So-called spiritual societies concocted in modern times give sannyasa even to women, although there is no sanction in the Vedic literature for a woman's accepting sannyasa. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her sannyasa. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of woman depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

TEXT 41

TEXT

maitreya uvaca
evam samuditas tena
kapilena prajapatih
daksini-krtya tam prito
vanam eva jagama ha

SYNONYMS

maitreyah uvaca--the great sage Maitreya said; evam--thus; samuditah--addressed; tena--by Him; kapilena--by Kapila; prajapatih--the progenitor of human society; daksini-krtya--having circumambulated; tam--Him;

prитай--being pacified; vanam--to the forest; eva--indeed; jagama--he left; ha--then.

TRANSLATION

Sri Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

PURPORT

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a vanaprastha. Forest-going means to take one-hundred-percent shelter of the Supreme Lord, as explained by Prahlada Maharaja in his talks with his father. Sada samudvigna-dhiyam (Bhag. 7.5.5). People who have accepted a temporary, material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Krsna consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahlada Maharaja (hitvatma-patam grham andha-kupam), one should not remain always engaged in the responsibilities of family life because family life without Krsna consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahlada Maharaja advised that one should give up this well somehow or other and take to Krsna consciousness and thus be freed from material entanglement, which is full of anxieties.

TEXT 42

TEXT

vratam sa asthito maunam
atmaika-sarano munih
nihsango vyacarat ksonim
anagnir aniketanah

SYNONYMS

vratam--vow; sah--he (Kardama); asthitah--accepted; maunam--silence; atma--by the Supreme Personality of Godhead; eka--exclusively; saranah--being sheltered; munih--the sage; nihsangah--without association; vyacarat--he traveled; ksonim--the earth; anagnih--without fire; aniketanah--without shelter.

TRANSLATION

The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyasi, devoid of any relationship with fire or shelter.

PURPORT

Here the words anagnir aniketanah are very significant. A sannyasi should be completely detached from fire and any residential quarters. A grhastha has a relationship with fire, either for offering sacrifices or for cooking, but a sannyasi is freed from these two responsibilities. He does not have to cook or offer fire for sacrifice because he is always engaged in Krsna consciousness; therefore he has already accomplished all ritualistic performances of religion. Aniketanah means "without lodging." He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.

Mauna means "silence." Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of mauna. Rather, one becomes silent so that people will not disturb him. It is said by Canakya Pandita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist svami indicates that he has nothing to say; he simply wants to beg. But the silence adopted by Kardama Muni was not like that. He became silent for relief from nonsensical talk. One is called a muni when he remains grave and does not talk nonsense. Maharaja Ambarisa set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. Mauna necessitates refraining from nonsensical talking, and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life. Vratam means that one should take a vow as explained in Bhagavad-gita, amanitvam adambhitvam, without hankering for personal respect and without being proud of one's material position. A himsa means not being violent. There are eighteen processes for attaining knowledge and perfection, and by his vow, Kardama Muni adopted all the principles of self-realization.

TEXT 43

TEXT

mano brahmani yunjano
yat tat sad-asatah param
gunavabhase viguna
eka-bhaktyanubhavite

SYNONYMS

manah--mind; brahmani--on the Supreme; yunjanah--fixing; yat--which; tat--that; sat-asatah--cause and effect; param--beyond; guna-avabhase--who manifests the three modes of material nature; vigune--who is beyond the material modes; eka-bhaktya--by exclusive devotion; anubhavite--who is perceived.

TRANSLATION

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three

modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

PURPORT

Whenever there is bhakti, there must be three things present--the devotee, the devotion and the Lord. Without these three--bhakta, bhakti and Bhagavan--there is no meaning to the word bhakti. Kardama Muni fixed his mind on the Supreme Brahman and realized Him through bhakti, or devotional service. This indicates that he fixed his mind on the personal feature of the Lord because bhakti cannot be executed unless one has realization of the personal feature of the Absolute Truth. Gunavabhase: He is beyond the three modes of material nature, but it is due to Him that the three modes of material nature are manifested. In other words, although the material energy is an emanation of the Supreme Lord, He is not affected, as we are, by the modes of material nature. We are conditioned souls, but He is not affected, although the material nature has emanated from Him. He is the supreme living entity and is never affected by maya, but we are subordinate, minute living entities, prone to be affected by the limitations of maya. If he is in constant contact with the Supreme Lord by devotional service, the conditioned living entity also becomes freed from the infection of maya. This is confirmed in Bhagavad-gita: sa gunan samatityaitan. A person engaged in Krsna consciousness is at once liberated from the influence of the three modes of material nature. In other words, once the conditioned soul engages himself in devotional service, he also becomes liberated like the Lord.

TEXT 44

TEXT

nirahankrtir nirmamas ca
nirdvandvah sama-drk sva-drk
pratyak-prasanta-dhir dhirah
prasantormir ivodadhih

SYNONYMS

nirahankrtih--without false ego; nirmamah--without material affection; ca--and; nirdvandvah--without duality; sama-drk--seeing equality; sva-drk--seeing himself; pratyak--turned inward; prasanta--perfectly composed; dhir--mind; dhirah--sober, not disturbed; prasanta--calmed; urmih--whose waves; iva--like; udadhih--the ocean.

TRANSLATION

Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.

PURPORT

When one's mind is in full Krsna consciousness and one fully engages in rendering devotional service to the Lord, he becomes just like an ocean unagitated by waves. This very example is also cited in Bhagavad-gita: one should become like the ocean. The ocean is filled by many

thousands of rivers, and millions of tons of its water evaporates into clouds, yet the ocean is the same unagitated ocean. The laws of nature may work, but if one is fixed in devotional service at the lotus feet of the Lord, he is not agitated, for he is introspective. He does not look outside to material nature, but he looks in to the spiritual nature of his existence; with a sober mind, he simply engages in the service of the Lord. Thus he realizes his own self without false identification with matter and without affection for material possessions. Such a great devotee is never in trouble with others because he sees everyone from the platform of spiritual understanding; he sees himself and others in the right perspective.

TEXT 45

TEXT

vasudeve bhagavati
sarva-jne pratyag-atmani
parena bhakti-bhavana
labdhatma mukta-bandhanah

SYNONYMS

vasudeve--to Vasudeva; bhagavati--the Personality of Godhead; sarva-jne--omniscient; pratyag-atmani--the Supersoul within everyone; parena--transcendental; bhakti-bhavana--by devotional service; labdha-atma--being situated in himself; mukta-bandhanah--liberated from material bondage.

TRANSLATION

He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone.

PURPORT

When one engages in the transcendental devotional service of the Lord one becomes aware that his constitutional position, as an individual soul, is to be eternally a servitor of the Supreme Lord, Vasudeva. Self-realization does not mean that because the Supreme Soul and the individual soul are both souls they are equal in every respect. The individual soul is prone to be conditioned, and the Supreme Soul is never conditioned. When the conditioned soul realizes that he is subordinate to the Supreme Soul, his position is called labdhatma, self-realization, or mukta-bandhana, freedom from material contamination. Material contamination continues as long as one thinks that he is as good as the Supreme Lord or is equal with Him. This condition is the last snare of maya. Maya always influences the conditioned soul. Even after much meditation and speculation, if one continues to think himself one with the Supreme Lord, it is to be understood that he is still in the last snares of the spell of maya.

The word parena is very significant. para means "transcendental, untinged by material contamination." Full consciousness that one is an eternal servant of the Lord is called para bhakti. If one has any identification with material things and executes devotional service for attainment of some material gain, that is viddha bhakti, contaminated bhakti. One can actually become liberated by execution of para bhakti.

Another word mentioned here is sarva jne. The Supersoul sitting within the heart is all-cognizant. He knows. I may forget my past activities due to the change of body, but because the Supreme Lord as Paramatma is sitting within me, He knows everything; therefore the result of my past karma, or past activities, is awarded to me. I may forget, but He awards me suffering or enjoyment for the misdeeds or good deeds of my past life. One should not think that he is freed from reaction because he has forgotten the actions of his past life. Reactions will take place, and what kind of reactions there will be is judged by the Supersoul, the witness.

TEXT 46

TEXT

atmanam sarva-bhutesu
bhagavantam avasthitam
apasyat sarva-bhutani
bhagavaty api catmani

SYNONYMS

atmanam--the Supersoul; sarva-bhutesu--in all living beings; bhagavantam--the Supreme Personality of Godhead; avasthitam--situated; apasyat--he saw; sarva-bhutani--all living beings; bhagavati--in the Supreme Personality of Godhead; api--moreover; ca--and; atmani--on the Supersoul.

TRANSLATION

He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

PURPORT

That everyone is existing on the Supreme Personality of Godhead does not mean that everyone is also Godhead. This is also explained in Bhagavad-gita: everything is resting on Him, the Supreme Lord, but that does not mean that the Supreme Lord is also everywhere. This mysterious position has to be understood by highly advanced devotees. There are three kinds of devotees--the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramatma in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

TEXT 47

TEXT

iccha-dvesa-vihinena
sarvatra sama-cetasa
bhagavad-bhakti-yuktena

prapta bhagavati gatih

SYNONYMS

iccha--desire; dvesa--and hatred; vihinena--freed from; sarvatra--everywhere; sama--equal; cetasa--with the mind; bhagavat--unto the Personality of Godhead; bhakti-yuktena--by discharging devotional service; prapta--was attained; bhagavati gatih--the destination of the devotee (going back home, back to Godhead).

TRANSLATION

Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

PURPORT

As stated in Bhagavad-gita, only by devotional service can one understand the transcendental nature of the Supreme Lord and, after understanding Him perfectly in His transcendental position, enter into the kingdom of God. The process of entering into the kingdom of God is tri-pada-bhuti-gati, or the path back home, back to Godhead, by which one can attain the ultimate goal of life. Kardama Muni, by his perfect devotional knowledge and service, achieved this ultimate goal, which is known as bhagavati gatih.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fourth Chapter, of the Srimad-Bhagavatam, entitled "The Renunciation of Kardama Muni."

Chapter Twenty-five
The Glories of Devotional Service

TEXT 1

TEXT

saunaka uvaca
kapilas tattva-sankhyata
bhagavan atma-mayaya
jatah svayam ajah saksad
atma-prajnapraye nram

SYNONYMS

saunakah uvaca--Sri Saunaka said; kapilah--Lord Kapila; tattva--of the truth; sankhyata--the expounder; bhagavan--the Supreme Personality of Godhead; atma-mayaya--by His internal potency; jatah--took birth; svayam--Himself; ajah--unborn; saksat--in person; atma-prajnapraye--to disseminate transcendental knowledge; nram--for the human race.

TRANSLATION

Sri Saunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

PURPORT

The word atma-prajñaptaye indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the Vedic knowledge, which offers a program for good living conditions and gradual elevation to the platform of goodness. In the mode of goodness one's knowledge expands. On the platform of passion there is no knowledge, for passion is simply an impetus to enjoy material benefits. On the platform of ignorance there is no knowledge and no enjoyment, but simply life almost like that of animals.

The Vedas are meant to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness he is able to understand knowledge of the self, or transcendental knowledge. This knowledge cannot be appreciated by any ordinary man. Therefore, since a disciplic succession is required, this knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Saunaka Muni also states here that Kapila, the incarnation of the Supreme Personality of Godhead, took birth, or appeared, simply to appreciate and disseminate transcendental knowledge. Simply to understand that one is not matter but spirit soul (aham brahmasmi: "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nrnam, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge.

TEXT 2

TEXT

na hy asya varsmanah pumsam
varimnah sarva-yoginam
visrutau sruta-devasya
bhuri trpyanti me 'savah

SYNONYMS

na--not; hi--indeed; asya--about Him; varsmanah--the greatest; pumsam--among men; varimnah--the foremost; sarva--all; yoginam--of yogis; visrutau--in hearing; sruta-devasya--the master of the Vedas; bhuri--repeatedly; trpyanti--are sated; me--my; asavah--senses.

TRANSLATION

Saunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogi than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

PURPORT

In Bhagavad-gita it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the Vedas

also: eko bahunam yo vidadhati kaman. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both visnu-tattva and jiva-tattva, are subordinate to the Supreme Personality of Godhead, Krsna. The same concept is confirmed here. Na hy asya varsmanah pumsam: amongst the living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogis are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogi. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimnah, meaning "the most worshipful of all yogis." To hear from Krsna is the real pleasure of the senses; therefore He is known as Govinda, for by His words, by His teachings, by His instruction--by everything connected with Him--He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Krsna or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gita can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gita the more he gets the appetite to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Srimad-Bhagavatam. The more we hear and chant the glories of the Lord, the more we become happy.

TEXT 3

TEXT

yad yad vidhatte bhagavan
svacchandatmatma-mayaya
tani me sraddadhanasya
kirtanyany anukirtaya

SYNONYMS

yat yat--whatever; vidhatte--He performs; bhagavan--the personality of Godhead; sva-chanda-atma--full of self-desire; atma-mayaya--by His internal potency; tani--all of them; me--to me; sraddadhanasya--faithful; kirtanyani--worthy of praise; anukirtaya--please describe.

TRANSLATION

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

PURPORT

The word anukirtaya is very significant. Anukirtaya means to follow the description--not to create a concocted mental description, but to follow. Saunaka Rsi requested Suta Gosvami to describe what he had actually heard from his spiritual master, Sukadeva Gosvami, about the

transcendental pastimes the Lord manifested by His internal energy. Bhagavan, the Supreme Personality of Godhead, has no material body, but He can assume any kind of body by His supreme will. That is made possible by His internal energy.

TEXT 4

TEXT

suta uvaca
dvaipayana-sakhas tv evam
maitreyo bhagavams tatha
prahedam viduram prita
anviksikyam pracoditah

SYNONYMS

sutah uvaca--Suta Gosvami said; dvaipayana-sakhah--friend of Vyasadeva; tu--then; evam--thus; maitreyah--Maitreya; bhagavan--worshipful; tatha--in that way; praha--spoke; idam--this; viduram--to Vidura; pritah--being pleased; anviksikyam--about transcendental knowledge; pracoditah--being asked.

TRANSLATION

Sri Suta Gosvami said: The most powerful sage Maitreya was a friend of Vyasadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.

PURPORT

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as bhagavan. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as bhagavan because he was spiritually far advanced. He was a personal friend of Dvaipayana Vyasadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

TEXT 5

TEXT

maitreya uvaca
pitari prasthite 'ranyam
matuh priya-cikirsaya
tasmin bindusare 'vatsid
bhagavan kapilah kila

SYNONYMS

maitreyah uvaca--Maitreya said; pitari--when the father; prasthite--left; aranyam--for the forest; matuh--His mother; priya-cikirsaya--with a

desire to please; tasmin--on that; bindusare--Lake Bindu-sarovara;
avatsit--He stayed; bhagavan--the Lord; kapilah--Kapila; kila--indeed.

TRANSLATION

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahuti.

PURPORT

In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband, and it is the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

TEXT 6

TEXT

tam asinam akarmanam
tattva-margagra-darsanam
sva-sutam devahuty aha
dhatuh samsmarati vacah

SYNONYMS

tam--to Him (Kapila); asinam--seated; akarmanam--at leisure; tattva--of the Absolute Truth; marga-agra--the ultimate goal; darsanam--who could show; sva-sutam--her son; devahutih--Devahuti; aha--said; dhatuh--of Brahma; samsmarati--remembering; vacah--the words.

TRANSLATION

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahuti remembered the words Brahma had spoken to her, and she therefore began to question Kapila as follows.

TEXT 7

TEXT

devahutir uvaca
nirvinna nitaram bhumann
asad-indriya-tarsanat
yena sambhavyamanena
prapannandham tamah prabho

SYNONYMS

devahutih uvaca--Devahuti said; nirvinna--disgusted; nitaram--very; bhumann--O my Lord; asat--impermanent; indriya--of the senses; tarsanat--from agitation; yena--by which; sambhavyamanena--being prevalent;

prapanna--I have fallen; andham tamah--into the abyss of ignorance;
prabho--O my Lord.

TRANSLATION

Devahuti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

PURPORT

Here the word asad-indriya-tarsanat is significant. Asat means "impermanent," "temporary," and indriya means "senses." Thus asad-indriya-tarsanat means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different statuses of material bodily existence--sometimes in a human body, sometimes in an animal body--and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Krsna consciousness, we have reached sad-indriya, or eternal sensory activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahuti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

TEXT 8

TEXT

tasya tvam tamaso 'ndhasya
dusparasyadya paragam
sac-caksur janmanam ante
labdham me tvad-anugrahat

SYNONYMS

tasya--that; tvam--You; tamasah--ignorance; andhasya--darkness;
dusparasya--difficult to cross; adya--now; para-gam--crossing over; sat--
transcendental; caksuh--eye; janmanam--of births; ante--at the end;
labdham--attained; me--my; tvad-anugrahat--by Your mercy.

TRANSLATION

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

PURPORT

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or

conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word paragam is very significant. paragam refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in Bhagavad-gita that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Krsna, one can be taken to the side of light.

TEXT 9

TEXT

ya adyo bhagavan pumsam
isvaro vai bhavan kila
lokasya tamasandhasya
caksuh surya ivoditah

SYNONYMS

yah--He who; adyah--the origin; bhagavan--the Supreme Personality of Godhead; pumsam--of all living entities; isvarah--the Lord; vai--in fact; bhavan--You; kila--indeed; lokasya--of the universe; tamasa--by the darkness of ignorance; andhasya--blinded; caksuh--eye; suryah--the sun; iva--like; uditah--risen.

TRANSLATION

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

PURPORT

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Krsna. Here the word adyah means "the origin of all living entities," and pumsam isvarah means "the Lord (isvara) of the living entities" (isvarah paramah krsnah). Kapila Muni is the direct expansion of Krsna, who is the sun of spiritual knowledge. As the sun dissipates the darkness of the universe, so when the light of the Supreme personality of Godhead comes down, it at once dissipates the darkness of maya. We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

TEXT 10

TEXT

atha me deva sammoham
apakrastum tvam arhasi
yo 'vagraho 'ham mametity
etasmin yojitas tvaya

SYNONYMS

atha--now; me--my; deva--O Lord; sammoham--delusion; apakrastum--to dispel; tvam--You; arhasi--be pleased; yah--which; avagrahah--misconception; aham--I; mama--mine; iti--thus; iti--thus; etasmin--in this; yojitah--engaged; tvaya--by You.

TRANSLATION

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your maya and have identified myself with the body and consequent bodily relations.

PURPORT

The false ego of identifying one's body as one's self and of claiming things possessed in relationship with this body is called maya. In Bhagavad-gita, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me come everyone's remembrance and forgetfulness." Devahuti has stated that false identification of the body with the self and attachment for possessions in relation to the body are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real, constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by maya. This capture by maya is the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of maya, and since maya is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahuti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Krsna says, therefore, in Bhagavad-gita, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment which are considered to be pious are also sinful. For example, one sometimes gives something in charity to a needy person with a view to getting back the money four times increased. Giving with the

purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahuti requested Lord Kapila to free her from that entanglement of false identification and false possession.

TEXT 11

TEXT

tam tva gataham saranam saranyam
sva-bhrtya-samsara-taroh kutharam
jijnasayaham prakrteh purusasya
namami sad-dharma-vidam varistham

SYNONYMS

tam--that person; tva--unto You; gata--have gone; aham--I; saranam--shelter; saranyam--worth taking shelter of; sva-bhrtya--for Your dependents; samsara--of material existence; taroh--of the tree; kutharam--the ax; jijnasaya--with the desire to know; aham--I; prakrteh--of matter (woman); purusasya--of spirit (man); namami--I offer obeisances; sat-dharma--of the eternal occupation; vidam--of the knowers; varistham--unto the greatest.

TRANSLATION

Devahuti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

PURPORT

Sankhya philosophy, as is well known, deals with prakrti and purusa. Purusa is the Supreme personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and prakrti means "nature." In this material world, material nature is being exploited by the purusas, or the living entities. The intricacies in the material world of the relationship of the prakrti and purusa, or the enjoyed and the enjoyer, is called samsara, or material entanglement. Devahuti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of Bhagavad-gita as an asvattha tree whose root is upwards and whose branches are downwards. It is recommended there that one has to cut the root of this material existential tree with the ax of detachment. What is the attachment? The attachment involves prakrti and purusa. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment and he takes the position of the enjoyer, he is therefore called purusa.

Devahuti questioned Kapila Muni, for she knew that only He could cut her attachment to this material world. The living entities, in the guises

of men and women, are trying to enjoy the material energy; therefore in one sense everyone is purusa because purusa means "enjoyer" and prakrti means "enjoyed." In this material world both the so-called man and so-called woman are imitating the real purusa; the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are prakrti. The living entities are considered prakrti. In Bhagavad-gita, matter is analyzed as apara, or inferior nature, whereas beyond this inferior nature there is another, superior nature--the living entities. Living entities are also prakrti, or enjoyed, but under the spell of maya, the living entities are falsely trying to take the position of enjoyers. That is the cause of samsara-bandha, or conditional life. Devahuti wanted to get out of conditional life and place herself in full surrender. The Lord is saranya, which means "the only worthy personality to whom one can fully surrender," because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as sad-dharma-vidam varistham. This indicates that of all transcendental occupations the best occupation is eternal loving service unto the Supreme Personality of Godhead. Dharma is sometimes translated as "religion," but that is not exactly the meaning. Dharma actually means "that which one cannot give up," "that which is inseparable from oneself." The warmth of fire is inseparable from fire; therefore warmth is called the dharma, or nature, of fire. Similarly, sad-dharma means "eternal occupation." That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's Sankhya philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality amongst those who know the transcendental occupation of the living entity.

TEXT 12

TEXT

maitreya uvaca
iti sva-matur niravadyam ipsitam
nisamya pumsam apavarga-varadhanam
dhiyahinandyatmavataam satam gatih
babhasa isat-smita-sobhitananah

SYNONYMS

maitreyah uvaca--Maitreya said; iti--thus; sva-matuh--of His mother; niravadyam--uncontaminated; ipsitam--desire; nisamya--after hearing; pumsam--of people; apavarga--cessation of bodily existence; vardhanam--increasing; dhiya--mentally; abhinandya--having thanked; atma-vatam--interested in self-realization; satam--of the transcendentalists; gatih--the path; babhasa--He explained; isat--slightly; smita--smiling; sobhita--beautiful; ananah--His face.

TRANSLATION

Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

PURPORT

Devahuti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain the perfectional stage of human life. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. One who does not care for these transcendental necessities of life and simply engages like an animal in eating, sleeping, fearing and mating has spoiled his life. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called apavarga-varadhanam. Those who have actual spiritual interest are called sat, or devotees. Satam prasangat. Sat means "that which eternally exists," and asat means "that which is not eternal." Unless one is situated on the spiritual platform, he is not sat; he is asat. The asat stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the asat has accepted the material world as his shelter, and therefore he is full of anxiety. Asat-grahan, the incompatible situation of the spirit soul who has the false idea of enjoying matter, is the cause of the soul's being asat. Actually, the spirit soul is not asat. As soon as one is conscious of this fact and takes to Krsna consciousness, he becomes sat. Satam gatih, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

TEXT 13

TEXT

sri-bhagavan uvaca
yoga adhyatmikah pumsam
mato nihsreyasaya me
atyantoparatir yatra
duhkhasya ca sukhasya ca

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; yogah--the yoga system; adhyatmikah--relating to the soul; pumsam--of living entities; matah--is approved; nihsreyasaya--for the ultimate benefit; me--by Me; atyanta--complete; uparatih--detachment; yatra--where; duhkhasya--from distress; ca--and; sukhasya--from happiness; ca--and.

TRANSLATION

The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

PURPORT

In the material world, everyone is trying to get some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated

happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk then we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The yoga system, as here stated by the Lord, is meant to end all material happiness and material distress. The best yoga, as taught in Bhagavad-gita by Krsna, is bhakti-yoga. It is also mentioned in the Gita that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the yoga system is the science of the spirit. One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

TEXT 14

TEXT

tam imam te pravaksyami
yam avocam puranaghe
rsinam srotu-kamanam
yogam sarvanga-naipunam

SYNONYMS

tam imam--that very; te--to you; pravaksyami--I shall explain; yam--which; avocam--I explained; pura--formerly; anaghe--O pious mother; rsinam--to the sages; srotu-kamanam--eager to hear; yogam--yoga system; sarva-anga--in all respects; naipunam--serviceable and practical.

TRANSLATION

O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

PURPORT

The Lord does not manufacture a new system of yoga. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system which I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system, to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of yoga.

TEXT 15

TEXT

cetah khalv asya bandhaya
muktaye catmano matam
gunesu saktam bandhaya
ratam va pumsi muktaye

SYNONYMS

cetah--consciousness; khalu--indeed; asya--of him; bandhaya--for bondage; muktaye--for liberation; ca--and; atmanah--of the living entity; matam--is considered; gunesu--in the three modes of nature; saktam--attracted; bandhaya--for conditional life; ratam--attached; va--or; pumsi--in the Supreme Personality of Godhead; muktaye--for liberation.

TRANSLATION

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

PURPORT

There is a distinction here between Krsna consciousness and maya consciousness. Gunesu, or maya consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one's conditional life. When the same cetah, or consciousness, is transferred to the Supreme Personality of Godhead, Krsna, or when one becomes Krsna conscious, he is on the path of liberation.

TEXT 16

TEXT

aham mamabhimanotthaih
kama-lobhadibhir malaih
vitam yada manah suddham
aduhkham asukham samam

SYNONYMS

aham--I; mama--mine; abhimana--from the misconception; utthaih--produced; kama--lust; lobha--greed; adibih--and so on; malaih--from the impurities; vitam--freed; yada--when; manah--the mind; suddham--pure; aduhkham--without distress; asukham--without happiness; samam--equipoised.

TRANSLATION

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

PURPORT

Kama and lobha are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, then his mind and consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect yoga enables one to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the bhakti-yoga system. As explained in the Narada-pancaratra, one's mind and senses should be purified (tat-paratvena nirmalam). One's senses must be engaged in devotional service to the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Krsna. The mind must be engaged. If we engage our mind in Krsna, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.

TEXT 17

TEXT

tada purusa atmanam
kevalam prakrteh param
nirantaram svayam-jyotir
animanam akhanditam

SYNONYMS

tada--then; purusah--the individual soul; atmanam--himself; kevalam--pure; prakrteh param--transcendental to material existence; nirantaram--nondifferent; svayam-jyotih--self-effulgent; animanam--infinitesimal; akhanditam--not fragmented.

TRANSLATION

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

PURPORT

In the state of pure consciousness, or Krsna consciousness, one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in Bhagavad-gita, the jiva, or the individual soul, is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant constitution of the sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Mayavada philosophy enunciates that the whole

spirit exists, but a part of it, which is called the jiva, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the jiva, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist.

The jiva particle is estimated in the Vedic literature to be one ten-thousandth the size of the upper portion of a hair. It is therefore infinitesimal. The Supreme Spirit is infinite, but the living entity, or the individual soul, is infinitesimal, although it is not different in quality from the Supreme Spirit. Two words in this verse are to be particularly noted. One is nirantaram, which means "nondifferent," or "of the same quality." The individual soul is also expressed here as animanam. Animanam means "infinitesimal." The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. Akhanditam means not exactly "fragmented" but "constitutionally always infinitesimal." No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by his constitutional position, is qualitatively the same as the Supreme Spirit, but he is infinitesimal.

TEXT 18

TEXT

jnana-vairagya-yuktena
bhakti-yuktena catmana
paripasyaty udasinam
prakrtim ca hataujasam

SYNONYMS

jnana--knowledge; vairagya--renunciation; yuktena--equipped with; bhakti--devotional service; yuktena--equipped with; ca--and; atmana--by the mind; paripasyati--one sees; udasinam--indifferent; prakrtim--material existence; ca--and; hata-ojasam--reduced in strength.

TRANSLATION

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

PURPORT

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and vairagya, renunciation. Without knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes him unattached to material, conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage himself in the devotional service of the Lord. In this verse, therefore, it is stated, jnana-

vairagya-yuktena: when one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then, by pure devotional service, bhakti-yuktena, he can engage himself as a loving servant of the Lord. paripasyati means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in Bhagavad-gita. Brahma-bhuta prasanna: when one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as mad-bhaktim labhate param, the real state of beginning devotional service. Similarly, it is confirmed in the Narada-pancharatra that when the senses are purified they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

TEXT 19

TEXT

na yujyamanaya bhaktya
bhagavaty akhilaatmani
sadrso 'sti sivah pantha
yoginam brahma-siddhaye

SYNONYMS

na--not; yujyamanaya--being performed; bhaktya--devotional service; bhagavati--towards the Supreme Personality of Godhead; akhila-atmani--the Supersoul; sadrsah--like; asti--there is; sivah--auspicious; panthah--path; yoginam--of the yogis; brahma-siddhaye--for perfection in self-realization.

TRANSLATION

Perfection in self-realization cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

PURPORT

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. Na yujyamanaya means "without being dovetailed." When there is devotional service, then the question is where to offer that service. Devotional service is to be offered to the Supreme Personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization, or Brahman realization. The word brahma-siddhaye means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are aham brahmasmi. Brahma-siddhi means that one should know that he is not matter; he is pure soul. There are different kinds of yogis, but every yogi is supposed to engage in self-realization, or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead one cannot have easy approach to the path of brahma-siddhi.

In the beginning of the Second Chapter of Srimad-Bhagavatam it is stated that when one engages himself in the devotional service of Vasudeva, spiritual knowledge and renunciation of the material world automatically become manifest. Thus a devotee does not have to try

separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service attitude, everything is revealed. It is stated here, siva panthah: this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization, or realization of the brahmajyoti effulgence, is not brahma-siddhi. Beyond that brahmajyoti there is the Supreme Personality of Godhead. In the Upanisads a devotee prays to the Lord to kindly put aside the effulgence, brahmajyoti, so that the devotee may see within the brahmajyoti the actual, eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of bhakti. Bhakti necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. Brahma-siddhi through devotional service is realization of the Supreme Personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the perfect stage of brahma-siddhi, or Brahman realization. Nor is the realization of the Paramatma feature of the Supreme Person perfect, for Bhagavan, the Supreme Personality of Godhead, is akhilatma--He is the Supersoul. One who realizes the Supreme Personality realizes the other features, namely the Paramatma feature and the Brahman feature, and that total realization is brahma-siddhi.

TEXT 20

TEXT

prasangam ajaram pasam
 atmanah kavayo viduh
 sa eva sadhusu krto
 moksa-dvaram apavrtam

SYNONYMS

prasangam--attachment; ajaram--strong; pasam--entanglement; atmanah--of the soul; kavayah--learned men; viduh--know; sa eva--that same; sadhusu--to the devotees; krtah--applied; moksa-dvaram--the door of liberation; apavrtam--opened.

TRANSLATION

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

PURPORT

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Krsna or His devotee is called Krsna consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Krsna consciousness, we attain liberation. Despite the statement that one should give up attachment, desirelessness is not possible for a living entity. A living

entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, then he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; it must be utilized for the best purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme Personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the sadhus. And who is a sadhu? A sadhu is not just an ordinary man with a saffron robe or long beard. A sadhu is described in Bhagavad-gita as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Krsna, the Supreme Person, he is understood to be a sadhu. Sadhur eva sa mantavyah. A sadhu is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman, or spiritual perfection, his attachment should be transferred to the sadhu, or devotee. Lord Caitanya also confirmed this. Lava-matra sadhu-sange sarva-siddhi haya: simply by a moment's association with a sadhu, one can attain perfection.

Mahatma is a synonym of sadhu. It is said that service to a mahatma, or elevated devotee of the Lord, is dvaram ahur vimukteh, the royal road of liberation. Mahat-sevam dvaram ahur vimuktes tamo-dvaram yositam sangi-sangam (Bhag. 5.5.2). Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist, or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened. The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a sadhu, the result will be that the sadhu will teach him how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a sadhu. If we want to associate with a sadhu, we cannot expect him to give us instructions on how to improve our material condition, but he will give us instructions on how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a sadhu. Kapila Muni first of all instructs that the path of liberation begins with such association.

TEXT 21

TEXT

titiksavah karunikah
suhrdah sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

SYNONYMS

titiksavah--tolerant; karunikah--merciful; suhrdah--friendly; sarva-dehinam--to all living entities; ajata-satravah--inimical to none; santah--peaceful; sadhavah--abiding by scriptures; sadhu-bhusanah--adorned with sublime characteristics.

TRANSLATION

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

PURPORT

A sadhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Krsna conscious. Be a devotee of Lord Krsna. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Krsna consciousness." These are the preachings of a sadhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is karunika, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sadhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sadhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridasa Thakura was caned in twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityananda, was violently attacked by Jagai and Madhai. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a sadhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, sarva-dehinam, which indicates all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone--the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Sivananda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendently. There are many instances where a dog got salvation by association with a sadhu, because a sadhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sadhu is not inimical towards anyone, the world is so ungrateful that even a sadhu has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A sadhu behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a sadhu in relieving a conditioned soul. A sadhu is calm, and he quietly and peacefully follows the principles of scripture. A sadhu means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the sastras instruct us to obey the orders of the Personality of Godhead. Sadhu, therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics according to the standard of transcendental realization.

TEXT 22

TEXT

mayy anyena bhavena
bhaktim kurvanti ye drdham
mat-krte tyakta-karmanas
tyakta-svajana-bandhavah

SYNONYMS

mayi--unto Me; anyena bhavena--with undeviated mind; bhaktim--devotional service; kurvanti--perform; ye--those who; drdham--staunch; mat-krte--for My sake; tyakta--renounced; karmanah--activities; tyakta--renounced; sva-jana--family relationships; bandhavah--friendly acquaintances.

TRANSLATION

Such a sadhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

PURPORT

A person in the renounced order of life, a sannyasi, is also called a sadhu because he renounces everything--his home, his comfort, his friends, his relatives, and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyasi is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktim kurvanti ye drdham. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sadhu. A sadhu is one who has given up all responsibility to society, family, and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has so many responsibilities and obligations--to the public, to the demigods, to the great sages, to the general living beings, to his parents, to the family forefathers and to many others. When he gives up all such obligations for the sake of the service of the Supreme Lord, he is not punished for such renunciation of obligation. But if for sense gratification a person renounces all such obligations, he is punished by the law of nature.

TEXT 23

TEXT

mad-asrayah katha mrstah
srnvanti kathayanti ca
tapanti vividhas tapa
naitan mad-gata-cetasah

SYNONYMS

mat-asrayah--about Me; kathah--stories; mrstah--delightful; srnvanti--they hear; kathayanti--they chant; ca--and; tapanti--inflict suffering;

vividhah--various; tapah--the material miseries; na--do not; etan--unto them; mat-gata--fixed on Me; cetasah--their thoughts.

TRANSLATION

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sadhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

PURPORT

There are multifarious miseries in material existence--those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a sadhu is not disturbed by such miserable conditions because his mind is always filled with Krsna consciousness, and thus he does not like to talk about anything but the activities of the Lord. Maharaja Ambarisa did not speak of anything but the pastimes of the Lord. Vacamsi vaikuntha-gunanuvarnane (Bhag. 9.4.18). He engaged his words only in glorification of the Supreme Personality of Godhead. Sadhus are always interested in hearing about the activities of the Lord or His devotees. Since they are filled with Krsna consciousness, they are forgetful of the material miseries. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence.

TEXT 24

TEXT

ta ete sadhavah sadhvi
sarva-sanga-vivarjitah
sangas tesv atha te prarthyah
sanga-dosa-hara hi te

SYNONYMS

te ete--those very; sadhavah--devotees; sadhvi--virtuous lady; sarva--all; sanga--attachments; vivarjitah--freed from; sangah--attachment; tesu--unto them; atha--hence; te--by you; prarthyah--must be sought; sanga-dosa--the pernicious effects of material attachment; harah--counteracters of; hi--indeed; te--they.

TRANSLATION

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

PURPORT

Kapila Muni herein advises His mother, Devahuti, that if she wants to be free from material attachment, she should increase her attachment for the sadhus, or devotees who are completely freed from all material attachment. In Bhagavad-gita, Fifteenth Chapter, verse 5, it is stated

who is qualified to enter into the kingdom of Godhead. It is said there, nirmana-moha jita-sanga-dosah. This refers to one who is completely freed from the puffed-up condition of material possessiveness. A person may be materially very rich, opulent or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, then he has to be freed from the puffed-up condition of material possessiveness, because that is a false position.

The word moha used here means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor--or any such consciousness in connection with material existence--is false, because this body itself is false, or temporary. A pure soul who is prepared to be freed from this material entanglement must first of all be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in Bhagavad-gita the same principle is stated. It is advised, jita-sanga-dosah: one should be freed from the contaminated association of the three modes of material nature. Here also, in the Srimad-Bhagavatam, this is confirmed: a pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes of material nature. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile, scientific and other associations in human society to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone has reached the stage where he must become free from this material contamination, then he has to seek the association of devotees, wherein Krsna consciousness is exclusively cultured. One can thereby become freed from all material association.

Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence. Even though he appears to be in the material world, he is not affected by the miseries of the material world. How is it possible? There is a very good example in the activities of the cat. The cat carries her kittens in her mouth, and when she kills a rat she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sadhava, or devotees engaged in Krsna consciousness in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Krsna consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of persons engaged in Krsna consciousness, and by such association he will benefit in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

TEXT 25

TEXT

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

SYNONYMS

satam--of pure devotees; prasangat--through the association; mama--My; virya--wonderful activities; samvidah--by discussion of; bhavanti--become; hrt--to the heart; karna--to the ear; rasa-ayanah--pleasing; kathah--the stories; tat--of that; josanat--by cultivation; asu--quickly; apavarga--of liberation; vartmani--on the path; sraddha--firm faith; ratih--attraction; bhaktih--devotion; anukramisyati--will follow in order.

TRANSLATION

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

PURPORT

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot make advancement. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without the association of devotees one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a person. Nondevotees cannot appreciate Kṛṣṇa consciousness by reading the Srimad-Bhagavatam or any other Vedic literature wherein the activities of the Lord are described; they think that these activities are fictional, manufactured stories because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

TEXT 26

TEXT

bhaktya puman jata-viraga aindriyad
drsta-srutana mad-racananucintaya
cittasya yatto grahane yoga-yukto
yatisyate rjubhir yoga-margaih

SYNONYMS

bhaktya--by devotional service; puman--a person; jata-viragah--having developed distaste; aindriyat--for sense gratification; drsta--seen (in this world); srutat--heard (in the next world); mat-racana--My activities of creation and so on; anucintaya--by constantly thinking about; cittasya--of the mind; yattah--engaged; grahane--in the control; yoga-yuktah--situated in devotional service; yatisyate--will endeavor; rjubhih--easy; yoga-margaih--by the processes of mystic power.

TRANSLATION

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krsna consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

PURPORT

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord--how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are going on. There are full literatures describing these activities of the Lord, especially Bhagavad-gita, Brahma-samhita and Srimad-Bhagavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate this subject of the pastimes of the Lord, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they have no more attraction for temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurements of this world or that world; he is interested in the matters of spiritual understanding or the spiritual situation. This sublime situation is very easily attained by the easiest process, bhakti-yoga. Rjubhir yoga-margaih. A very suitable word used here is rjubhih, or "very easy." There are different processes of yoga-marga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try to take this process of Krsna consciousness and reach the highest perfection of life.

TEXT 27

TEXT

asevayayam prakrter gunanam
jnanena vairagya-vijmbhitena
yogena mayy arpitaya ca bhaktya
mam pratyag-atmanam ihavarundhe

SYNONYMS

asevaya--by not engaging in the service; ayam--this person; prakrteh gunanam--of the modes of material nature; jnanena--by Knowledge; vairagya--with renunciation; vijrmbhitenam--developed; yogena--by practicing yoga; mayi--unto Me; arpitaya--fixed; ca--and; bhaktya--with devotion; mam--unto Me; pratyak-atmanam--the Absolute Truth; iha--in this very life; avarundhe--one attains.

TRANSLATION

Thus by not engaging in the service of the modes of material nature but by developing Krsna consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

PURPORT

When one engages in devotional service to the Lord in the nine different kinds of bhakti-yoga, as enunciated in authoritative scriptures, such as hearing (sravanam), chanting (kirtanam), remembering, offering worship, praying and offering personal service--either in one of them, or two or three or all of them--he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to get out of the attachment to material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and their result is that the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is completely spiritual activity. When one engages in the spiritual activities of devotional service, naturally he does not get any opportunity to engage in sense gratificatory activities. Krsna conscious activities are performed not blindly but with perfect understanding of knowledge and renunciation. This kind of yoga practice, in which the mind is always fixed upon the Supreme Personality of Godhead in devotion, results in liberation in this very life. The person who performs such acts gets in touch with the Supreme Personality of Godhead. Lord Caitanya, therefore, approved the process of hearing from realized devotees about the pastimes of the Lord. It does not matter to what category of this world the audience belongs. If one meekly and submissively hears about the activities of the Lord from a realized soul, he will be able to conquer the Supreme Personality of Godhead, who is unconquerable by any other process. Hearing or associating with devotees is the most important function for self-realization.

TEXT 28

TEXT

devahutir uvaca
kacit tvayy ucita bhaktih
kidrsi mama gocara
yaya padam te nirvanam
anjanvasnava aham

SYNONYMS

devahutih uvaca--Devahuti said; kacit--what; tvayi--unto You; ucita--proper; bhaktih--devotional service; kidrsi--what kind; mama--by me; go-cara--fit to be practiced; yaya--by which; padam--feet; te--Your; nirvanam--liberation; anjasa--immediately; anvasnavai--shall attain; aham--I.

TRANSLATION

On hearing this statement of the Lord, Devahuti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?

PURPORT

It is stated in Bhagavad-gita that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master.

TEXT 29

TEXT

yo yogo bhagavad-bano
nirvanatmams tvayoditah
kidrsah kati cangani
yatas tattvavabodhanam

SYNONYMS

yah--which; yogah--mystic yoga process; bhagavat-banah--aiming at the Supreme Personality of Godhead; nirvana-atman--O embodiment of nirvana; tvaya--by You; uditah--explained; kidrsah--of what nature; kati--how many; ca--and; angani--branches; yatah--by which; tattva--of the truth; avabodhanam--understanding.

TRANSLATION

The mystic yoga system, as You have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

PURPORT

There are different kinds of mystic yoga systems aiming for different phases of the Absolute Truth. The jnana-yoga system aims at the impersonal Brahman effulgence, and the hatha-yoga system aims at the localized personal aspect, the Paramatma feature of the Absolute Truth, whereas bhakti-yoga, or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of self-realization. But here Devahuti especially refers to the bhakti-yoga system, which has already been primarily explained by the Lord. The

different parts of the bhakti-yoga system are hearing, chanting, remembering, offering prayers, worshipping the Lord in the temple, accepting service to Him, carrying out His orders, making friendship with Him and ultimately surrendering everything for the service of the Lord. The word nirvanatman is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as jnanis are concerned, they are interested in jnana-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. Therefore, jnana-yoga does not actually end material existence. Similarly, regarding the hatha-yoga system, which aims at the localized aspect of the Lord, Paramatma, it has been experienced that many yogis, such as Visvamisra, fall down. But bhakti-yogis, once approaching the Supreme Personality of Godhead, never come back to this material world, as it is confirmed in the Bhagavad-gita. Yad gatva na nivartante: upon going, one never comes back. Tyaktva deham punar janma naiti: after giving up this body, he never comes back again to accept a material body. Nirvana does not finish the existence of the soul. The soul is ever existing. Therefore nirvana means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is asked how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is elevated to the Vaikuntha planets, directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of meditation. Another word in this verse, bhagavad-banah, is very significant. Banah means "arrow." The bhakti-yoga system is just like an arrow aiming up to the Supreme Personality of Godhead. The bhakti-yoga system never urges one towards the impersonal Brahman effulgence or to the point of Paramatma realization. This banah, or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramatma.

TEXT 30

TEXT

tad etan me vijanihi
yathaham manda-dhir hare
sukham buddhyeya durbodham
yosa bhavad-anugrahat

SYNONYMS

tat etat--that same; me--to me; vijanihi--please explain; yatha--so that; aham--I; manda--slow; dhir--whose intelligence; hare--O my Lord; sukham--easily; buddhyeya--may understand; durbodham--very difficult to understand; yosa--a woman; bhavad-anugrahat--by Your grace.

TRANSLATION

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

PURPORT

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent the disciple may be, then by the divine grace of the spiritual master everything is revealed. Visvanatha Cakravarti Thakura therefore says, *yasya prasada*, by the mercy of the spiritual master, the mercy of the Supreme Personality of Godhead, *bhagavat-prasada*, is revealed. Devahuti requested her great son to be merciful towards her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.

TEXT 31

TEXT

maitreya uvaca
viditvartham kapilo matur ittham
jata-sneho yatra tanvabhijatah
tattvamnam yat pravadanti sankhyam
provaca vai bhakti-vitana-yogam

SYNONYMS

maitreya uvaca--Maitreya said; *viditva*--having known; *artham*--purpose; *kapilah*--Lord Kapila; *matur*--of His mother; *ittham*--thus; *jata-snehah*--became compassionate; *yatra*--upon her; *tanva*--from her body; *abhijatah*--born; *tattva-amnam*--truths received by disciplic succession; *yat*--which; *pravadanti*--they call; *sankhyam*--Sankhya philosophy; *provaca*--He described; *vai*--in fact; *bhakti*--devotional service; *vitana*--spreading; *yogam*--mystic yoga.

TRANSLATION

Sri Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Sankhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

TEXT 32

TEXT

sri-bhagavan uvaca
devanam guna-linganam
anusravika-karmanam
sattva evaika-manaso
vrttih svabhaviki tu ya
animitta bhagavati
bhaktih siddher gariyasi

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; *devanam*--of the senses or of the presiding deities of the senses; *guna-linganam*--

which detect sense objects; anusravika--according to scripture; karmanam--which work; sattve--unto the mind or unto the Lord; eva--only; eka-manasah--of a man of undivided mind; vrttih--inclination; svabhaviki--natural; tu--in fact; ya--which; animitta--without motive; bhagavati--to the Personality of Godhead; bhaktih--devotional service; siddheh--than salvation; gariyasi--better.

TRANSLATION

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

PURPORT

The senses of the living entity are always engaged in some occupation, either in activities prescribed in the injunctions of the Vedas or in material activities. The natural inclination of the senses is to work for something, and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called sattva. Similarly, the leader of all the demigods who are engaged in the activities of this material world--the sun-god, moon-god, Indra and others--is the Supreme Personality of Godhead.

It is stated in the Vedic literature that the demigods are different limbs of the universal body of the Supreme Personality of Godhead. Our senses are also controlled by different demigods; our senses are representations of various demigods, and the mind is the representation of the Supreme Personality of Godhead. The senses, led by the mind, act under the influence of the demigods. When the service is ultimately aimed at the Supreme Personality of Godhead, the senses are in their natural position. The Lord is called Hrsikesa, for He is actually the proprietor and ultimate master of the senses. The senses and the mind are naturally inclined to work, but when they are materially contaminated they work for some material benefit or for the service of the demigods, although actually they are meant to serve the Supreme Personality of Godhead. The senses are called hrsika, and the Supreme Personality of Godhead is called Hrsikesa. Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called bhakti.

Kapiladeva said that when the senses, without desire for material profit or other selfish motives, are engaged in the service of the Supreme Personality of Godhead, one is situated in devotional service. That spirit of service is far better than siddhi, salvation. Bhakti, the inclination to serve the Supreme Personality of Godhead, is in a transcendental position far better than mukti, or liberation. Thus bhakti is the stage after liberation. Unless one is liberated one cannot engage the senses in the service of the Lord. When the senses are engaged either in material activities of sense gratification or in the activities of the Vedic injunctions, there is some motive, but when the same senses are engaged in the service of the Lord and there is no motive, that is called animitta and is the natural inclination of the mind. The conclusion is that when the mind, without being deviated either by Vedic injunctions or by material activities, is fully engaged in Krsna consciousness, or devotional service to the Supreme Personality of Godhead, it is far better than the most aspired-for liberation from material entanglement.

TEXT 33

TEXT

jarayatya asu ya kosam
nigirnam analo yatha

SYNONYMS

jarayati--dissolves; asu--quickly; ya--which; kosam--the subtle body;
nigirnam--things eaten; analah--fire; yatha--as.

TRANSLATION

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

PURPORT

Bhakti is in a far higher position than mukti because a person's endeavor to get liberation from the material encagement is automatically served in devotional service. The example is given here that the fire in the stomach can digest whatever we eat. If the digestive power is sufficient, then whatever we can eat will be digested by the fire in the stomach. Similarly, a devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is to liberate oneself from material entanglement. Sri Bilvamangala Thakura explained this position very nicely. He said, "If I have unflinching devotion unto the lotus feet of the Supreme Lord, then mukti, or liberation, serves me as my maidservant. Mukti, the maidservant, is always ready to do whatever I ask."

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better than mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging himself in the bhakti process, especially in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, immediately develops control over the tongue by engaging it in chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord. It is confirmed by Kapiladeva that bhakti, or devotional service, is gariyasi, more glorious than siddhi, liberation.

TEXT 34

TEXT

naikatmatam me sprhayanti kecin
mat-pada-sevabhirata mad-ihah
ye 'nyonyato bhagavatah prasajya
sabhajayante mama paurusani

SYNONYMS

na--never; eka-atmatam--merging into oneness; me--My; sprhayanti--they desire; kecit--any; mat-pada-seva--the service of My lotus feet; abhiratah--engaged in; mat-ihah--endeavoring to attain Me; ye--those who; anyonyatah--mutually; bhagavatah--pure devotees; prasajya--assembling; sabhajayante--glorify; mama--My; paurusani--glorious activities.

TRANSLATION

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

PURPORT

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead, or to forsake one's individuality and merge into the Supreme Spirit. This is called ekatmatam. A devotee never accepts this kind of liberation. The other four liberations are: to be promoted to the same planet as God (Vaikuntha), to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain the same bodily features as the Supreme Lord. A pure devotee, as will be explained by Kapila Muni, does not aspire for any of the five liberations. He especially despises as hellish the idea of becoming one with the Supreme Personality of Godhead. Sri Prabodhananda Sarasvati, a great devotee of Lord Caitanya, said, kaivalyam narakayate: "The happiness of becoming one with the Supreme Lord, which is aspired for by the Mayavadis, is considered hellish." That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead but that ultimately there is no personality; they say that since the Absolute Truth is impersonal, one can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated the worship stops. That is the theory put forward by the Mayavada philosophy. Actually the impersonalists do not merge into the existence of the Supreme Person but into His personal bodily luster, which is called the brahmajyoti. Although that brahmajyoti is not different from His personal body, that sort of oneness (merging into the bodily luster of the Personality of Godhead) is not accepted by a pure devotee because the devotees engage in greater pleasure than the so-called pleasure of merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest obstacles of material existence.

The Mayavadis accept the description of the pastimes of the Lord as stories, but actually they are not stories; they are historical facts. Pure devotees accept the narrations of the pastimes of the Lord not as stories but as Absolute Truth. The words mama paurusani are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas the Mayavadis cannot even think of these activities. According to them the Absolute Truth is impersonal. Without personal existence, how can there be activity? The impersonalists take the activities mentioned in the Srimad-Bhagavatam, Bhagavad-gita and other Vedic literatures as fictitious stories, and therefore they interpret them most mischievously. They have no idea of the Personality of Godhead. They unnecessarily poke

their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Mayavada philosophy are very dangerous to the public, and therefore Lord Caitanya warned us never to hear from any Mayavadi about any scripture. They will spoil the entire process, and the person hearing them will never be able to come to the path of devotional service to attain the highest perfection, or will be able to do so only after a very long time.

It is clearly stated by Kapila Muni that bhakti activities, or activities in devotional service, are transcendental to mukti. This is called pancama-purusartha. Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (mukti). But bhakti is transcendental to all these activities. The Srimad-Bhagavatam, therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the Bhagavatam. Ritualistic activities for economic development and sense gratification and, after frustration in sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the Bhagavatam. The Bhagavatam is especially meant for the pure devotees, who always engage in Krsna consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vrndavana, Dvaraka and Mathura as they are narrated in the Srimad-Bhagavatam and other puranas. The Mayavadi philosophers completely reject them as stories, but actually they are great and worshipable subject matters and thus are relishable only for devotees. That is the difference between a Mayavadi and a pure devotee.

TEXT 35

TEXT

pasyanti te me rucirany amba santah
prasanna-vaktraruna-locanani
rupani divyani vara-pradani
sakam vacam sprhaniyam vadanti

SYNONYMS

pasyanti--see; te--they; me--My; rucirani--beautiful; amba--O mother; santah--devotees; prasanna--smiling; vaktra--face; aruna--like the morning sun; locanani--eyes; rupani--forms; divyani--transcendental; vara-pradani--benevolent; sakam--with Me; vacam--words; sprhaniyam--favorable; vadanti--they speak.

TRANSLATION

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

PURPORT

Mayavadis and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arca incarnation. Arca refers to the form which we can worship in our present condition. Actually, in our present state it is not possible to see God in His spiritual form

because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arca-vigraha. This arca-vigraha, sometimes called the arca incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter--clay, wood, metal and jewels.

There are many sastric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, then He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendental and spiritual, and the decoration of the body of the Lord is very much appreciated by the devotees. It is the duty of the spiritual master to teach how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures and rules and regulations which are followed in temples of Visnu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges of feelings between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them. Kapila Muni is explaining how the devotees see the decorated body and face of the Deity and how they speak with Him in devotional service.

TEXT 36

TEXT

tair darsaniyavayavair udara-
vilasa-haseksita-vama-suktaih
hrtatmano hrta-pranams ca bhaktir
anicchato me gatim anvim prayunkte

SYNONYMS

taih--by those forms; darsaniya--charming; avayavaih--whose limbs; udara--exalted; vilasa--pastimes; hasa--smiling; iksita--glances; vama--pleasing; suktaih--whose delightful words; hrta--captivated; atmanah--their minds; hrta--captivated; pranam--their senses; ca--and; bhaktih--devotional service; anicchatah--unwilling; me--My; gatim--abode; anvim--subtle; prayunkte--secures.

TRANSLATION

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

PURPORT

There are three divisions of devotees--first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, the devotee is absorbed in thought of Him and loses all other consciousness. Simply by fixing oneself in Krsna consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in Bhagavad-gita. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one becomes equal to Brahman. In Bhagavad-gita it is said, brahma-bhuyaya kalpate. This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. But simply because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed and captured by maya. His forgetfulness of his real constitutional position is maya. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. "Brahman" refers to a state of self-realization. Even the third-class devotee--who is not advanced in knowledge of the Absolute Truth but simply offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity--becomes imperceptibly liberated. Sraddhayanvitaḥ: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Radha and Krsna, Laksmi and Narayana, and Rama and Sita are very attractive to devotees, so much so that when they see the statue decorated in the temple of the Lord they become fully absorbed in thought of the Lord. That is the state of liberation. In other words, it is confirmed herewith that even a third-class devotee is in the transcendental position, above those who are trying for liberation by speculation or by other methods. Even great impersonalists like Sukadeva Gosvami and the four Kumaras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of tulasi offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees.

Here the word vilasa is very important. Vilasa refers to the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of Srimad-Bhagavatam, Bhagavad-gita or some similar literature, which is regularly recited in the temple. It is the system in Vrndavana that in every temple there is recitation of the sastras. Even third-class devotees who have no literary knowledge or no time to read Srimad-Bhagavatam or Bhagavad-gita get the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord--His form, His activities and His transcendental nature. This state of Krsna consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy names of the Lord, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, (2) to associate

with devotees and serve them as far as possible, (3) to hear Srimad-Bhagavatam, (4) to see the decorated temple and the Deity and, if possible, (5) to live in a place like Vrndavana or Mathura. These five items alone can help a devotee achieve the highest perfectional stage. This is confirmed in Bhagavad-gita and here in the Srimad-Bhagavatam. That third-class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

TEXT 37

TEXT

atho vibhutim mama mayavinas tam
aisvaryam astangam anupravrttam
sriyam bhagavatim vasprhayanti bhadram
parasya me te 'snuvate tu loke

SYNONYMS

atho--then; vibhutim--opulence; mama--of Me; mayavinah--of the Lord of maya; tam--that; aisvaryam--mystic perfection; asta-angam--consisting of eight parts; anupravrttam--following; sriyam--splendor; bhagavatim--of the kingdom of God; va--or; asprhayanti--they do not desire; bhadram--blissful; parasya--of the Supreme Lord; me--of Me; te--those devotees; asnuvate--enjoy; tu--but; loke--in this life.

TRANSLATION

Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

PURPORT

The vibhuti, or opulences, offered by maya are of many varieties. We have experience of different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like Candraloka, the sun or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahma and is called Satyaloka, there are immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in Bhagavad-gita that Brahma's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or maya. Besides these, there are other opulences which the yogis can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful success simply by willing, but a real devotee does not like that. Lord Caitanya Mahaprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; one should simply aspire to be absorbed in the devotional service of the Lord, even if one does not get liberation but

has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Krsna consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuntha planets also. It is especially mentioned here, bhagavatim bhadram. In the Vaikuntha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life-span.

TEXT 38

TEXT

na karhicin mat-parah santa-rupe
nanksyanti no me 'nimiso ledhi hetih
yesam aham priya atma sutas ca
sakha guruh suhrdo daivam istam

SYNONYMS

na--not; karhicit--ever; mat-parah--My devotees; santa-rupe--O mother; nanksyanti--will lose; no--not; me--My; animisah--time; ledhi--destroys; hetih--weapon; yesam--of whom; aham--I; priyah--dear; atma--self; sutah--son; ca--and; sakha--friend; guruh--preceptor; suhrdah--benefactor; daivam--Deity; istam--chosen.

TRANSLATION

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

PURPORT

It is stated in Bhagavad-gita that one may elevate himself to the higher planetary systems, even up to Brahmaloaka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets--the achievement of devotional service and the consequent opulence of Vaikuntha, even on this planet--are never destroyed. In this verse Kapiladeva addresses His mother as santa-rupa, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuntha atmosphere, which is called santa-rupa because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Krsna consciousness, in the Vaikuntha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuntha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuntha planets. Here our activities are controlled by different demigods; even if we move our hand

and leg, the action is controlled by the demigods. But in the Vaikuntha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of destruction, but when there is no time element--past, present or future--then everything is eternal. Therefore this verse uses the words na nanksyanti, indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality of Godhead as the dearest friend, the dearest relative, the dearest son, the dearest preceptor, the dearest well-wisher or the dearest Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, he generally directs his love to a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearest object--as a friend, as a son, as a preceptor or as a well-wisher--and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-gita was spoken directly by the Supreme Lord, and Arjuna accepted Krsna as guru, or spiritual master. Similarly, we should accept only Krsna as the supreme spiritual master.

Krsna, of course, means Krsna and His confidential devotees; Krsna is not alone. When we speak of Krsna, "Krsna" means Krsna in His name, in His form, in His qualities, in His abode and in His associates. Krsna is never alone, for the devotees of Krsna are not impersonalists. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Krsna and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge which we acquire may change because of the influence of time, but nevertheless the conclusions received from Bhagavad-gita, directly from the speeches of the Supreme Lord, Krsna, can never change. There is no use interpreting Bhagavad-gita; it is eternal.

Krsna, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and friendly protection to the devotee. If Krsna is accepted as a son, He will never die. Here we have a very loving son or child, but the father and mother, or those who are affectionate towards him, always hope, "May my son not die." But Krsna actually never will die. Therefore those who accept Krsna, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performs the sraddha ceremony for the father. The relationship is never destroyed. People are accustomed to worship different forms of demigods, but in Bhagavad-gita such a mentality is condemned; therefore one should be intelligent enough to worship only the Supreme Personality of Godhead in His different forms such as Laksmi-Narayana, Sita-Rama and Radha-Krsna. Thus one will never be cheated. By worshipping the demigods one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and the abode of the deity will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuntha planets, where there

is no influence of time, destruction or annihilation. The conclusion is that the time influence cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

TEXTS 39-40

TEXT

imam lokam tathaivamum
atmanam ubhayayinam
atmanam anu ye ceha
ye rayah pasavo grhah

visrjya sarvan anyams ca
mam evam visvato-mukham
bhajanty ananyaya bhaktya
tan mrtyor atiparaye

SYNONYMS

imam--this; lokam--world; tatha--accordingly; eva--certainly; amum--that world; atmanam--the subtle body; ubhaya--in both; ayinam--traveling; atmanam--the body; anu--in relationship with; ye--those who; ca--also; iha--in this world; ye--that which; rayah--wealth; pasavah--cattle; grhah--houses; visrjya--having given up; sarvan--all; anyan--other; ca--and; mam--Me; evam--thus; visvatah-mukham--the all-pervading Lord of the universe; bhajanti--they worship; ananyaya--unflinching; bhaktya--by devotional service; tan--them; mrtyoh--of death; atiparaye--I take to the other side.

TRANSLATION

Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.

PURPORT

Unflinching devotional service, as described in these two verses, means engaging oneself in full Krsna consciousness, or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, he has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he try for material wealth, children, houses or cattle.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. For the conditioned soul there are two statuses of living. One status is in this present life, and the other is our preparation for the next life. If I am in the mode of goodness then I may be preparing for promotion to the higher planets, if I am in the mode of passion then I shall remain here in a society where activity is very prominent, and if I am in the mode of ignorance I may be degraded

to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire elevation in material prosperity or a high-grade or low-grade life. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one-hundred-percent pious. That is not possible. A devotee, therefore, is always conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings made shorter. As stated in Bhagavad-gita, "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my only prayer is that I may not forget Your service." The devotee has that much mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop myself."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, one must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or improving the status of education of his children. He is not neglectful--he is dutiful--but he does not spend too much time on the upliftment of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (yatharham upayunjatah). Such a pure devotee does not care for what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Krsna consciousness. It is stated in Bhagavad-gita that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his karma, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. How it is possible is explained in the following verses. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikunthaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

TEXT 41

TEXT

nanyatra mad bhagavatah
pradhana-purusesvarat
atmanah sarva-bhutanam
bhayam tivram nivartate

SYNONYMS

na--not; anyatra--otherwise; mat--than Myself; bhagavatah--the Supreme personality of Godhead; pradhana-purusa-isvarat--the Lord of both prakrti and purusa; atmanah--the soul; sarva-bhutanam--of all living beings; bhayam--fear; tivram--terrible; nivartate--is forsaken.

TRANSLATION

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

PURPORT

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, *harim vina na srtim taranti*. One cannot surpass the cycle of birth and death unless one is favored by the Supreme personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by *Srimad-Bhagavatam* (10.2.32): *ye 'nye 'ravindaksa vimukta-maninah*. Lord Brahma and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devaki: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but in spite of thinking in such a puffed-up way, their intelligence is not laudable. They are less intelligent." It is stated that their intelligence, whether high or low, is not even purified. In purified intelligence a living entity cannot think otherwise than to surrender. *Bhagavad-gita*, therefore, confirms that purified intelligence arises in the person of a very wise man. *Bahunam janmanam ante jnanavan mam prapadyate*. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without the surrendering process, one cannot achieve liberation. The *Bhagavatam* says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not polished or clear in intelligence, for they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of spiritual realization in Brahman realization, they think that they are in the effulgence of Brahman, but actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that one is Brahman. He must engage himself in the service of the Supreme Brahman; that is *bhakti*. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realization that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same

time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The Bhagavatam says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not sufficient, and therefore these persons fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (nanyatra mad bhagavatah). The Lord is stated here to be Bhagavan, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called pradhana because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in Bhagavad-gita that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, one may go on in many, many lives and may many times attempt other processes for liberation.

TEXT 42

TEXT

mad-bhayad vati vato 'yam
suryas tapati mad-bhayat
varsatindro dahaty agnir
mrtyus carati mad-bhayat

SYNONYMS

mat-bhayat--out of fear of Me; vati--blows; vatah--wind; ayam--this; suryah--the sun; tapati--shines; mat-bhayat--out of fear of Me; varsati--showers rain; indrah--Indra; dahati--burns; agnih--fire; mrtyuh--death; carati--goes; mat-bhayat--out of fear of Me.

TRANSLATION

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

PURPORT

The Supreme Personality of Godhead, Krsna, says in Bhagavad-gita that the natural laws being enacted are correct in all activities because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candara, and the air is blowing under the arrangement of the demigod Vayu. But above all these demigods, the Supreme Personality of Godhead is the chief living entity. Nityo nityanam cetanas cetananam. The demigods are also ordinary living entities, but due to their faithfulness--their devotional service attitude--they have been promoted to such posts. These different

demigods, or directors, such as Candra, Varuna and Vayu, are called adhikari-devata. The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are the descriptions of Vedic literature. Under these circumstances, the sun-god, the moon-god, the fire-god and the air-god are working under the direction of the Supreme Lord. It is confirmed in the Bhagavad-gita, mayadhyaksena prakrteh suyate sa-caracaram. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme personality of Godhead Kapila that under His direction the air is blowing, the fire is burning and the sun is giving heat are not sentimental. The impersonalist may say that the Bhagavatam devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the Vedas it is said, bhisasmad vatah pavate. bhisodeti suryah: "By fear of the Supreme Lord the wind-god and the sun-god are acting." Bhisasmad agnis candras ca. mrtyur dhavati pancamah: "Agni, Indra and Mrtyu are also acting under His direction." These are the statements of the Vedas.

TEXT 43

TEXT

jnana-vairagya-yuktena
bhakti-yogena yoginah
ksemaya pada-mulam me
pravisanty akuto-bhayam

SYNONYMS

jnana--with knowledge; vairagya--and renunciation; yuktena--equipped; bhakti-yogena--by devotional service; yoginah--the yogis; ksemaya--for eternal benefit; pada-mulam--feet; me--My; pravisanti--take shelter of; akutah-bhayam--without fear.

TRANSLATION

The yogis, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

PURPORT

One who actually wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogi. The words explicitly used here are yuktena bhakti-yogena. Those yogis, or mystics, who engage in devotional service are the first-class yogis. The first-class yogis, as described in Bhagavad-gita, are those who are constantly thinking of the Lord, the Supreme Personality of

Godhead, Krsna. These yogis are not without knowledge and renunciation. To become a bhakti-yogi means to automatically attain knowledge and renunciation. That is the consequent result of bhakti-yoga. In the Bhagavatam, First Canto, Second Chapter, it is also confirmed that one who engages in the devotional service of Vasudeva, Krsna, has complete transcendental knowledge and renunciation, and there is no explanation for these attainments. Ahaituki--without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him simply because of his engagement in devotional service. That is also stated in the Vedic literature. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. He does not have to seek separately; the yogis who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm--in either the impersonal brahmajyoti effulgence of the Lord or the Vaikuntha planets within that Brahman effulgence--unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

TEXT 44

TEXT

etavan eva loke 'smin
pumsam nihsreyasodayah
tivrena bhakti-yogena
mano mayy arpitam sthiram

SYNONYMS

etavan eva--only so far; loke asmin--in this world; pumsam--of men; nihsreyasa--final perfection of life; udayah--the attainment of; tivrena--intense; bhakti-yogena--by practice of devotional service; manah--mind; mayi--in Me; arpitam--fixed; sthiram--steady.

TRANSLATION

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

PURPORT

Here the words mano mayy arpitam, which mean "the mind being fixed on Me," are significant. One should fix his mind on the lotus feet of Krsna or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarisa Maharaja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and tulasi offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears for hearing the great pastimes of the Lord. In that way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the

mind is the master of the senses, when the mind is engaged, all the senses become engaged. That is bhakti-yoga. Yoga means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child--how long can he be forced to sit down silently? It is not possible. Even Arjuna said, *cancalam hi manah krsna*: "The mind is always agitated." The best course is to fix the mind on the lotus feet of the Lord. *Mano mayy arpitam sthiram*. If one seriously engages in Krsna consciousness, that is the highest perfectional stage. All Krsna conscious activities are on the highest perfectional level of human life. Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fifth Chapter, of the Srimad-Bhagavatam, entitled "The Glories of Devotional Service."

Chapter Twenty-six
Fundamental Principles of Material Nature

TEXT 1

TEXT

sri-bhagavan uvaca
atha te sampravaksyami
tattvanam laksanam prthak
yad viditva vimucyeta
purusah prakrtair gunaih

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; atha--now; te--to you; sampravaksyami--I shall describe; tattvanam--of the categories of the Absolute Truth; laksanam--the distinctive features; prthak--one by one; yat--which; viditva--knowing; vimucyeta--one can be released; purusah--any person; prakrtaih--of the material nature; gunaih--from the modes.

TRANSLATION

The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

PURPORT

As stated in Bhagavad-gita, one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (*bhaktya mam abhijanati*). As stated in the Bhagavatam, the object of devotional service is *mam*, Krsna. And, as explained in the Caitanya-caritamrta, to understand Krsna means to understand Krsna in His personal form with His internal energy, His external energy, His expansions and His incarnations. There are many diverse departments of knowledge in understanding Krsna. Sankhya philosophy is especially meant for persons who are conditioned by this material world. It is generally understood by the parampara system, or by disciplic succession, to be the science of devotional service. Preliminary studies of devotional service have already been explained. Now the analytical study of devotional service will be explained by the Lord, who says that by such an analytical study, one becomes freed from the modes of material nature. The same assertion

is confirmed in Bhagavad-gita. Tato mam tattvato jnatva: by understanding the Lord according to various categories, one can become eligible to enter into the kingdom of God. This is also explained here. By understanding the science of devotional service in Sankhya philosophy, one can become free from the modes of material nature. The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. As long as one has even a slight desire to enjoy or lord it over material nature, there is no chance of his being freed from the influence of nature's material modes. Therefore, one has to understand the Supreme Personality of Godhead analytically, as explained in the Sankhya system of philosophy by Lord Kapiladeva.

TEXT 2

TEXT

jnanam nihsreyasarthaya
purusasyatma-darsanam
yad ahur varnaye tat te
hrdaya-granthi-bhedanam

SYNONYMS

jnanam--knowledge; nihsreyasa-arthaya--for the ultimate perfection; purusasya--of a man; atma-darsanam--self-realization; yat--which; ahuh--they said; varnaye--I shall explain; tat--that; te--to you; hrdaya--in the heart; granthi--the knots; bhedanam--cuts.

TRANSLATION

Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.

PURPORT

It is said that by proper understanding of the pure self, or by self-realization, one can be freed from material attachment. Knowledge leads one to attain the ultimate perfection of life and to see oneself as he is. The Svetasvatara Upanisad (3.8) also confirms this. Tam eva veditvati-mrtyum eti: simply by understanding one's spiritual position, or by seeing oneself as he is, one can be freed from material entanglement. In various ways, the seeing of oneself is described in the Vedic literatures, and it is confirmed in the Bhagavatam (purusasya atma-darsanam) that one has to see oneself and know what he is. As Kapiladeva explains to His mother, this "seeing" can be done by hearing from the proper authoritative source. Kapiladeva is the greatest authority because He is the Personality of Godhead, and if someone accepts whatever is explained as it is, without interpretation, then he can see himself.

Lord Caitanya explained to Sanatana Gosvami the real constitutional position of the individual. He said directly that each and every individual soul is eternally a servitor of Krsna. Jivera 'svarupa' haya--krsnera 'nitya-dasa': every individual soul is eternally a servitor. When one is fixed in the understanding that he is part and parcel of the Supreme Soul and that his eternal position is to serve in association with the Supreme Lord, he becomes self-realized. This position of rightly understanding oneself cuts the knot of material attraction (hrdaya-granthi-bhedanam). Due to false ego, or false identification of oneself

with the body and the material world, one is entrapped by maya, but as soon as one understands that he is qualitatively the same substance as the Supreme Lord because he belongs to the same category of spirit soul, and that his perpetual position is to serve, one attains atma-darsanam and hrdaya-granthi-bhedanam, self-realization. When one can cut the knot of attachment to the material world, his understanding is called knowledge. Atma-darsanam means to see oneself by knowledge; therefore, when one is freed from the false ego by the cultivation of real knowledge, he sees himself, and that is the ultimate necessity of human life. The soul is thus isolated from the entanglement of the twenty-four categories of material nature. Pursuit of the systematic philosophic process called Sankhya is called knowledge and self-revelation.

TEXT 3

TEXT

anadir atma puruso
nirgunah prakrteh parah
pratyag-dhama svayam-jyotir
visvam yena samanvitam

SYNONYMS

anadih--without a beginning; atma--the Supreme Soul; purusah--the Personality of Godhead; nirgunah--transcendental to the material modes of nature; prakrteh parah--beyond this material world; pratyak-dhama--perceivable everywhere; svayam-jyotih--self-effulgent; visvam--the entire creation; yena--by whom; samanvitam--is maintained.

TRANSLATION

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

PURPORT

The Supreme Personality of Godhead is described as being without beginning. He is purusa, the Supreme Spirit. purusa means "person." When we think of a person in our present experience, that person has a beginning. This means that he has taken birth and that there is a history from the beginning of his life. But the Lord is particularly mentioned here as anadi, beginningless. If we examine all persons, we will find that everyone has a beginning, but when we approach a person who has no beginning, He is the Supreme Person. That is the definition given in the Brahma-samhita. Isvarah paramah krsnah: the Supreme Personality of Godhead is Krsna, the supreme controller; He is without beginning, and He is the beginning of everyone. This definition is found in all Vedic literatures.

The Lord is described as the soul, or spirit. What is the definition of spirit? Spirit is perceivable everywhere. Brahman means "great." His greatness is perceived everywhere. And what is that greatness? Consciousness. We have personal experience of consciousness, for it is spread all over the body; in every hair follicle of our body we can feel consciousness. This is individual consciousness. Similarly, there is

superconsciousness. The example can be given of a small light and the sunlight. The sunlight is perceived everywhere, even within the room or in the sky, but the small light is experienced within a specific limit. Similarly, our consciousness is perceived within the limit of our particular body, but the superconsciousness, or the existence of God, is perceived everywhere. He is present everywhere by His energy. It is stated in the Visnu Purana that whatever we find, anywhere and everywhere, is the distribution of the energy of the Supreme Lord. In Bhagavad-gita also it is confirmed that the Lord is all-pervading and exists everywhere by His two kinds of energy, one spiritual and the other material. Both the spiritual and material energies are spread everywhere, and that is the proof of the existence of the Supreme Personality of Godhead.

The existence of consciousness everywhere is not temporary. It is without beginning, and because it is without beginning, it is also without end. The theory that consciousness develops at a certain stage of material combination is not accepted herein, for the consciousness which exists everywhere is said to be without beginning. The materialistic or atheistic theory stating that there is no soul, that there is no God and that consciousness is the result of a combination of matter is not acceptable. Matter is not beginningless; it has a beginning. As this material body has a beginning, the universal body does also. And as our material body has begun on the basis of our soul, the entire gigantic universal body has begun on the basis of the Supreme Soul. The Vedanta-sutra says, *janmady asya*. This entire material exhibition--its creation, its growth, its maintenance and its dissolution--is an emanation from the Supreme Person. In Bhagavad-gita also, the Lord says, "I am the beginning, the source of birth of everything."

The Supreme Personality of Godhead is described here. He is not a temporary person, nor does He have a beginning. He is without a cause, and He is the cause of all causes. *parah* means "transcendental," "beyond the creative energy." The Lord is the creator of the creative energy. We can see that there is a creative energy in the material world, but He is not under this energy. He is *prakrti-parah*, beyond this energy. He is not subjected to the threefold miseries created by the material energy because He is beyond it. The modes of material nature do not touch Him. It is explained here, *svayam-jyotih*: He is light Himself. We have experience in the material world of one light's being a reflection of another, just as moonlight is a reflection of the sunlight. Sunlight is also the reflection of the *brahmajyoti*. Similarly, *brahmajyoti*, the spiritual effulgence, is a reflection of the body of the Supreme Lord. This is confirmed in the *Brahma-samhita*: *yasya prabha prabhavatah*. The *brahmajyoti*, or Brahman effulgence, is due to His bodily luster. Therefore it is said here, *svayam-jyotih*: He Himself is light. His light is distributed in different ways, as the *brahmajyoti*, as sunlight and as moonlight. Bhagavad-gita confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The Upanisads also confirm this; because the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world, there is no need of sunlight, moonlight or any other light or electricity. This self-illumination also contradicts the theory that the spirit soul, or the spiritual consciousness, develops at a certain point in material combination. The term *svayam-jyotih* indicates that there is no tinge of anything material or any material reaction. It is confirmed here that the concept of the Lord's all-pervasiveness is due to His illumination everywhere. We have experience that the sun is situated in one place, but the sunlight is diffused all around for millions and millions of miles. That is our practical experience. Similarly, although the supreme light

is situated in His personal abode, Vaikuntha or Vrndavana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected by the sun globe, and the sunlight is reflected by the moon globe. Thus although He is situated in His own abode, His light is distributed all over the spiritual and material worlds. The Brahma-samhita (5.37) confirms this. Goloka eva nivasaty akhilatma-bhutah: He is living in Goloka, but still He is present all over the creation. He is the Supersoul of everything, the Supreme Personality of Godhead, and He has innumerable transcendental qualities. It is also concluded that although He is undoubtedly a person, He is not a purusa of this material world. Mayavadi philosophers cannot understand that beyond this material world there can be a person; therefore they are impersonalists. But it is explained very nicely here that the Personality of Godhead is beyond material existence.

TEXT 4

TEXT

sa esa prakrtim suksmam
daivim gunamayim vibhuh
yadrcchayaivopagatam
abhyapadyata lilaya

SYNONYMS

sah esah--that same Supreme Personality of Godhead; prakrtim--material energy; suksmam--subtle; daivim--related to Visnu; gunamayim--invested with the three modes of material nature; vibhuh--the greatest of the great; yadrcchaya--of His own will; iva--quite; upagatam--obtained; abhyapadyata--He accepted; lilaya--as His pastime.

TRANSLATION

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Visnu.

PURPORT

In this verse the word gunamayim is very significant. Daivim means "the energy of the Supreme Personality of Godhead," and gunamayim means "invested with the three modes of material nature." When the material energy of the Supreme Personality of Godhead appears, this gunamayim energy acts as a manifestation of the energies of the three modes; it acts as a covering. The energy emanated from the Supreme Personality of Godhead manifests in two ways--as an emanation from the Supreme Lord and as a covering of the Lord's face. In Bhagavad-gita it is said that because the whole world is illusioned by the three modes of material nature, the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered by the cloud; only the vision of the ordinary being is covered. Similarly, although maya cannot cover the Supreme Lord, who is beyond maya, the material energy covers

the ordinary living entities. Those conditioned souls who are covered are individual living entities, and He from whose energy maya is created is the Supreme Personality of Godhead.

In another place in the Srimad-Bhagavatam, in the First Canto, Seventh Chapter, it is stated that Vyasadeva, by his spiritual vision, saw the Supreme Lord and the material energy standing behind Him. This indicates that material energy cannot cover the Lord, just as darkness cannot cover the sun. Darkness can cover a jurisdiction which is very insignificant in comparison to that of the sun. Darkness can cover a small cave, but not the open sky. Similarly, the covering capacity of the material energy is limited and cannot act on the Supreme personality of Godhead, who is therefore called vibhu. As the appearance of a cloud is accepted by the sun, so the appearance of the material energy at a certain interval is accepted by the Lord. Although His material energy is utilized to create the material world, this does not mean that He is covered by that energy. Those who are covered by the material energy are called conditioned souls. The Lord accepts the material energy for His material pastimes in creation, maintenance and dissolution. But the conditioned soul is covered; he cannot understand that beyond this material energy there is the Supreme Personality of Godhead, who is the cause of all causes, just as a less intelligent person cannot understand that beyond the covering of the clouds there is bright sunshine.

TEXT 5

TEXT

gunair vicitrah srjatim
sa-rupah prakrtim prajah
vilokya mumuhe sadyah
sa iha jnana-guhaya

SYNONYMS

gunaih--by the threefold modes; vicitrah--variegated; srjatim--creating; sa-rupah--with forms; prakrtim--material nature; prajah--living entities; vilokya--having seen; mumuhe--was illusioned; sadyah--at once; sah--the living entity; iha--in this world; jnana-guhaya--by the knowledge-covering feature.

TRANSLATION

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

PURPORT

Material energy has the power to cover knowledge, but this covering cannot be applied to the Supreme Personality of Godhead. It is applicable only to the prajah, or those who are born with material bodies, the conditioned souls. The different kinds of living entities vary according to the modes of material nature, as explained in Bhagavad-gita and other Vedic literature. In Bhagavad-gita (7.12) it is very nicely explained that although the modes of goodness, passion and ignorance are born of the Supreme Personality of Godhead, He is not subject to them. In other words, the energy emanating from the Supreme Personality of Godhead cannot act on Him; it acts on the conditioned souls, who are covered by

the material energy. The Lord is the father of all living entities because He impregnates material energy with the conditioned souls. Therefore, the conditioned souls get bodies created by the material energy, whereas the father of the living entities is aloof from the three modes.

It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint in the previous verse in the word *lilaya*, which means "for the pastimes of the Lord." The Lord wants to rectify the enjoying temperament of the conditioned souls. It is stated in *Bhagavad-gita* that no one is the enjoyer but the Supreme Personality of Godhead. This material energy is created, therefore, for anyone who pretends to enjoy. An example can be cited here that there is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities, known as *nitya-baddha*, who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity, the part and parcel of the Supreme Lord, became rebellious against the supremacy of the Lord.

It is a fact that there are two classes of men--those who are obedient to the laws of the Supreme Lord and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature. Therefore the words *gunair vicitrah* are used here.

In this material world there are 8,400,000 species of life. As spirit souls, they are all transcendental to this material world. Why, then, do they exhibit themselves in different stages of life? The answer is given here: they are under the spell of the three modes of material nature. Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word *mumuhe* is used here, indicating that they have forgotten their own spiritual identity. This forgetfulness of spiritual identity is present in the *jivas*, or souls, who are conditioned, being subject to be covered by the energy of material nature. *Jnana-guhaya* is another word used. *Guha* means "covering." Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life. It is said in the *Srimad-Bhagavatam*, Seventh Chapter, First Canto, "The living entities are illusioned by the material energy." In the Vedas also it is stated that the eternal living entities are covered by different modes and that they are called tricolored--red, white and blue--living entities. Red is the representation of the mode of passion, white is the representation of the mode of goodness, and blue is the representation of the mode of ignorance. These modes of material nature belong to the material energy, and therefore the living entities under these different modes of material nature have different kinds of material bodies. Because they are

forgetful of their spiritual identities, they think the material bodies to be themselves. To the conditioned soul, "me" means the material body. This is called moha, or bewilderment.

It is repeatedly said in the Katha Upanisad that the Supreme Personality of Godhead is never affected by the influence of material nature. It is, rather, the conditioned souls, or the minute infinitesimal parts and parcels of the Supreme, who are affected by the influence of material nature and who appear in different bodies under the material modes.

TEXT 6

TEXT

evam parabhidhyanena
kartrtvam prakrteh puman
karmasu kriyamanesu
gunair atmani manyate

SYNONYMS

evam--in this way; para--other; abhidhyanena--by identification; kartrtvam--the performance of activities; prakrteh--of the material nature; puman--the living entity; karmasu kriyamanesu--while the activities are being performed; gunaih--by the three modes; atmani--to himself; manyate--he considers.

TRANSLATION

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.

PURPORT

The forgetful living entity can be compared to a man who is under the influence of disease and has become mad or to a man haunted by ghosts, who acts without control and yet thinks himself to be in control. Under the influence of material nature, the conditioned soul becomes absorbed in material consciousness. In this consciousness, whatever is done under the influence of the material energy is accepted by the conditioned soul as self-actuated. Actually, the soul in his pure state of existence should be in Krsna consciousness. When a person is not acting in Krsna consciousness, he is understood to be acting in material consciousness. Consciousness cannot be killed, for the symptom of the living entity is consciousness. The material consciousness simply has to be purified. One becomes liberated by accepting Krsna, or the Supreme Lord, as master and by changing the mode of consciousness from material consciousness to Krsna consciousness.

TEXT 7

TEXT

tad asya samsrtir bandhah
para-tantryam ca tat-krtam
bhavaty akartur isasya
saksino nirvrtatmanah

SYNONYMS

tat--from the misconception; asya--of the conditioned soul; samsrtih--conditioned life; bandhah--bondage; para-tantryam--dependence; ca--and; tat-krtam--made by that; bhavati--is; akartuh--of the nondoer; isasya--independent; saksinah--the witness; nirvrta-atmanah--joyful by nature.

TRANSLATION

Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life.

PURPORT

The Mayavadi philosopher, who does not differentiate between the Supreme Spirit and the individual spirit, says that the conditional existence of the living entity is his lila, or pastime. But the word "pastime" implies employment in the activities of the Lord. The Mayavadis misuse the word and say that even if the living entity has become a stool-eating hog, he is also enjoying his pastimes. This is a most dangerous interpretation. Actually the Supreme Lord is the leader and maintainer of all living entities. His pastimes are transcendental to any material activity. Such pastimes of the Lord cannot be dragged to the level of the conditional activities of the living entities. In conditional life the living entity actually remains as if a captive in the hands of material energy. Whatever the material energy dictates, the conditioned soul does. He has no responsibility; he is simply the witness of the action, but he is forced to act in that way due to his offense in his eternal relationship with Krsna. Lord Krsna therefore says in Bhagavad-gita that maya, His material energy, is so forceful that it is insurmountable. But if a living entity simply understands that his constitutional position is to serve Krsna and he tries to act on this principle, then however conditioned he may be, the influence of maya immediately vanishes. This is clearly stated in Bhagavad-gita, Seventh Chapter: Krsna takes charge of anyone who surrenders to Him in helplessness, and thus the influence of maya, or conditional life, is removed.

The spirit soul is actually sac-cid-ananda--eternal, full of bliss and full of knowledge. Under the clutches of maya, however, he suffers from continued birth, death, disease and old age. One has to be serious to cure this condition of material existence and transfer himself to Krsna consciousness, for thus his long suffering may be mitigated without difficulty. In summary, the suffering of the conditioned soul is due to his attachment to material nature. This attachment should thus be transferred from matter to Krsna.

TEXT 8

TEXT

karya-karana-kartrtve
karanam prakrtim viduh
bhoktrtve sukha-duhkhanam
purusam prakrteh param

SYNONYMS

karya--the body; karana--the senses; kartrtve--regarding the demigods; karanam--the cause; prakrtim--material nature; viduh--the learned understand; bhoktrtve--regarding the perception; sukha--of happiness; dukkhanam--and of distress; purusam--the spirit soul; prakrteh--to material nature; param--transcendental.

TRANSLATION

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

PURPORT

In Bhagavad-gita it is said that when the Lord descends to this material world, He comes as a person by His own energy, atma-maya. He is not forced by any superior energy. He comes by His own will, and this can be called His pastime, or lila. But here it is clearly stated that the conditioned soul is forced to take a certain type of body and senses under the three modes of material nature. That body is not received according to his own choice. In other words, a conditioned soul has no free choice; he has to accept a certain type of body according to his karma. But when there are bodily reactions as felt in happiness and distress, it is to be understood that the cause is the spirit soul himself. If he so desires, the spirit soul can change this conditional life of dualities by choosing to serve Krsna. The living entity is the cause of his own suffering, but he can also be the cause of his eternal happiness. When he wants to engage in Krsna consciousness, a suitable body is offered to him by the internal potency, the spiritual energy of the Lord, and when he wants to satisfy his senses, a material body is offered. Thus it is his free choice to accept a spiritual body or a material body, but once the body is accepted he has to enjoy or suffer the consequences. The Mayavadi philosopher's presentation is that the living entity enjoys his pastimes by accepting the body of a hog. This theory is not acceptable, however, because the word "pastime" implies voluntary acceptance for enjoyment. Therefore this interpretation is most misleading. When there is enforced acceptance for suffering, it is not a pastime. The Lord's pastimes and the conditioned living entity's acceptance of karmic reaction are not on the same level.

TEXT 9

TEXT

devahutir uvaca
prakrteh purusasyapi
laksanam purusottama
bruhi karanayor asya
sad-asac ca yad-atmakam

SYNONYMS

devahutih uvaca--Devahuti said; prakrteh--of His energies; purusasya--of the Supreme Person; api--also; laksanam--characteristics; purusa-uttama--O Supreme Personality of Godhead; bruhi--kindly explain; karanayoh--causes; asya--of this creation; sat-asat--manifest and unmanifest; ca--and; yat-atmakam--consisting of which.

TRANSLATION

Devahuti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, for both of these are the causes of this manifest and unmanifest creation.

PURPORT

prakrti, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother. In Bhagavad-gita the Lord says that He impregnates mother nature with children, living entities, and thereafter all species of living entities become manifest. The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devahuti. The product of that relationship is stated to be the manifest and unmanifest material world. The unmanifest material world is the subtle mahat-tattva, and from that mahat-tattva the material manifestation has emerged.

In the Vedic literatures it is said that by the glance of the Supreme Lord the total material energy is impregnated, and then everything is born of material nature. It is also confirmed in the Ninth Chapter of Bhagavad-gita that under His glance, adhyaksena--under His direction and by His will--nature is working. It is not that nature works blindly. After understanding the position of the conditioned souls in relation to material nature, Devahuti wanted to know how nature works under the direction of the Lord and what the relationship is between the material nature and the Lord. In other words, she wanted to learn the characteristics of the Supreme Lord in relation to the material nature.

The relationship of the living entities with matter and that of the Supreme Lord with matter are certainly not on the same level, although the Mayavadis may interpret it in that way. When it is said that the living entities are bewildered, the Mayavadi philosophers ascribe this bewilderment to the Supreme Lord. But that is not applicable. The Lord is never bewildered. That is the difference between personalists and impersonalists. Devahuti is not unintelligent. She has enough intelligence to understand that the living entities are not on the level of the Supreme Lord. Because the living entities are infinitesimal, they become bewildered or conditioned by material nature, but this does not mean that the Supreme Lord is also conditioned or bewildered. The difference between the conditioned soul and the Lord is that the Lord is the Lord, the master of material nature, and He is therefore not subject to its control. He is controlled neither by spiritual nature nor by material nature. He is the supreme controller Himself, and He cannot be compared to the ordinary living entities, who are controlled by the laws of material nature.

Two words used in this verse are sat and asat. The cosmic manifestation is asat--it does not exist--but the material energy of the Supreme Lord is sat, or ever existing. Material nature is ever existing in its subtle form as the energy of the Lord, but it sometimes manifests this nonexistent or temporarily existent nature, the cosmos. An analogy may be made with the father and mother: the mother and the father exist,

but sometimes the mother begets children. Similarly, this cosmic manifestation, which comes from the unmanifest material nature of the Supreme Lord, sometimes appears and again disappears. But the material nature is ever existing, and the Lord is the supreme cause for both the subtle and gross manifestations of this material world.

TEXT 10

TEXT

sri-bhagavan uvaca
yat tat tri-gunam avyaktam
nityam sad-asad-atmakam
pradhanam prakrtim prahur
avisesam visesavat

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yat--now further; tat--that; tri-gunam--combination of the three modes; avyaktam--unmanifested; nityam--eternal; sat-asat-atmakam--consisting of cause and effect; pradhanam--the pradhana; prakrtim--prakrti; prahur--they call; avisesam--undifferentiated; visesa-vat--possessing differentiation.

TRANSLATION

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakrti when in the manifested stage of existence.

PURPORT

The Lord points out material nature in its subtle stage, which is called pradhana, and He analyzes this pradhana. The explanation of pradhana and prakrti is that pradhana is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called prakrti. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that pradhana is the Brahman stage, but actually the Brahman stage is not pradhana. pradhana is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the mahat-tattva is also different from pradhana because in the mahat-tattva there are manifestations. The actual explanation of pradhana, however, is given here: when the cause and effect are not clearly manifested (avyakta), the reaction of the total elements does not take place, and that stage of material nature is called pradhana. pradhana is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the jiva, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is nitya, which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called pradhana.

TEXT 11

TEXT

pancabhih pancabhir brahma
caturbhir dasabhis tatha
etac catur-vimsatikam
ganam pradhanikam viduh

SYNONYMS

pancabhih--with the five (gross elements); pancabhih--the five (subtle elements); brahma--Brahman; caturbhih--the four (internal senses); dasabhih--the ten (five senses for gathering knowledge and five organs of action); tatha--in that way; etac--this; catuh-vimsatikam--consisting of twenty-four elements; ganam--aggregate; pradhanikam--comprising the pradhana; viduh--they know.

TRANSLATION

The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhana.

PURPORT

According to Bhagavad-gita, the sum total of the twenty-four elements described herein is called the yonir mahad brahma. The sum total of the living entities is impregnated into this yonir mahad brahma, and they are born in different forms, beginning from Brahma down to the insignificant ant. In the Srimad-Bhagavatam and other Vedic literatures, the sum total of the twenty-four elements, pradhana, is also described as yonir mahad brahma; it is the source of the birth and subsistence of all living entities.

TEXT 12

TEXT

maha-bhutani pancaiva
bhur apo 'gnir marun nabhah
tan-matrani ca tavanti
gandhadini matani me

SYNONYMS

maha-bhutani--the gross elements; panca--five; eva--exactly; bhuh--earth; apah--water; agnih--fire; marut--air; nabhah--ether; tat-matrani--the subtle elements; ca--also; tavanti--so many; gandha-adini--smell and so on (taste, color, touch and sound); matani--considered; me--by Me.

TRANSLATION

There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

TEXT 13

TEXT

indriyani dasa srotram
tvag drg rasana-nasikah
vak karau caranau medhram
payur dasama ucyate

SYNONYMS

indriyani--the senses; dasa--ten; srotram--the sense of hearing; tvak--the sense of touch; drk--the sense of sight; rasana--the sense of taste; nasikah--the sense of smell; vak--the organ of speech; karau--two hands; caranau--the organs for traveling (legs); medhram--the generative organ; payuh--the evacuating organ; dasamah--the tenth; ucyate--is called.

TRANSLATION

The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.

TEXT 14

TEXT

mano buddhir ahankaras
cittam ity antar-atmakam
caturdha laksyate bhedo
vrttya laksana-rupaya

SYNONYMS

manah--the mind; buddhih--intelligence; ahankarah--ego; cittam--consciousness; iti--thus; antah-atmakam--the internal, subtle senses; catuh-dha--having four aspects; laksyate--is observed; bhedah--the distinction; vrttya--by their functions; laksana-rupaya--representing different characteristics.

TRANSLATION

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

PURPORT

The four internal senses, or subtle senses, described herein are defined by different characteristics. When pure consciousness is polluted by material contamination and when identification with the body becomes prominent, one is said to be situated under false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. Consciousness polluted by material contamination is called ahankara.

TEXT 15

TEXT

etavan eva sankhyato
brahmanah sa-gunasya ha
sanniveso maya prokto
yah kalah panca-vimsakah

SYNONYMS

etavan--so much; eva--just; sankhyatah--enumerated; brahmanah--of Brahman; sa-gunasya--with material qualities; ha--indeed; sannivesah--arrangement; maya--by Me; proktah--spoken; yah--which; kalah--time; panca-vimsakah--the twenty-fifth.

TRANSLATION

All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

PURPORT

According to the Vedic version there is no existence beyond Brahman. Sarvam khalv idam brahma (Chandogya Upanisad 3.14.1). It is stated also in the Visnu Purana that whatever we see is parasya brahmanah saktih; everything is an expansion of the energy of the Supreme Absolute Truth, Brahman. When Brahman is mixed with the three qualities goodness, passion and ignorance, there results the material expansion, which is sometimes called saguna Brahman and which consists of these twenty-five elements. In the nirguna Brahman, where there is no material contamination, or in the spiritual world, the three modes--goodness, passion and ignorance--are not present. Where nirguna Brahman is found, simple unalloyed goodness prevails. Saguna Brahman is described by the Sankhya system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

TEXT 16

TEXT

prabhavam paurusam prahuh
kalam eke yato bhayam
ahankara-vimudhasya
kartuh prakrtim iyusah

SYNONYMS

prabhavam--the influence; paurusam--of the Supreme Personality of Godhead; prahuh--they have said; kalam--the time factor; eke--some; yatah--from which; bhayam--fear; ahankara-vimudhasya--deluded by false ego; kartuh--of the individual soul; prakrtim--material nature; iyusah--having contacted.

TRANSLATION

The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.

PURPORT

The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the Srimad-Bhagavatam (11.2.37), bhayam dvitiyabhinivesatah syat. Dvitiya refers to matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, or the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called dvitiya, or "the second." One who is absorbed in this second element or second exhibition of the spirit is afraid of death. When one is fully convinced that he is not his body, there is no question of fearing death, since the spirit soul does not die.

If the spirit soul engages in the spiritual activities of devotional service, he is completely freed from the platform of birth and death. His next position is complete spiritual freedom from a material body. The fear of death is the action of the kala, or the time factor, which represents the influence of the Supreme Personality of Godhead. In other words, time is destructive. Whatever is created is subject to destruction and dissolution, which is the action of time. Time is a representation of the Lord, and it reminds us also that we must surrender unto the Lord. The Lord speaks to every conditioned soul as time. He says in Bhagavad-gita that if someone surrenders unto Him, then there is no longer any problem of birth and death. We should therefore accept the time factor as the Supreme Personality of Godhead standing before us. This is further explained in the following verse.

TEXT 17

TEXT

prakrter guna-samyasya
nirvisesasya manavi
cesta yatah sa bhagavan
kala ity upalaksitah

SYNONYMS

prakrteh--of material nature; guna-samyasya--without interaction of the three modes; nirvisesasya--without specific qualities; manavi--O daughter of Manu; cesta--movement; yatah--from whom; sah--He; bhagavan--the Supreme Personality of Godhead; kalah--time; iti--thus; upalaksitah--is designated.

TRANSLATION

My dear mother, O daughter of Svayambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.

PURPORT

The unmanifested state of material nature, pradhana, is being explained. The Lord says that when the unmanifested material nature is agitated by the glance of the Supreme Personality of Godhead, it begins to manifest itself in different ways. Before this agitation, it remains in the neutral state, without interaction by the three modes of material nature. In other words, material nature cannot produce any variety of manifestations without the contact of the Supreme Personality of Godhead. This is very nicely explained in Bhagavad-gita. The Supreme Personality of Godhead is the cause of the products of material nature. Without His contact, material nature cannot produce anything.

In the Caitanya-caritamṛta also, a very suitable example is given in this connection. Although the nipples on a goat's neck appear to be breast nipples, they do not give milk. Similarly, material nature appears to the material scientist to act and react in a wonderful manner, but in reality it cannot act without the agitator, time, who is the representation of the Supreme Personality of Godhead. When time agitates the neutral state of material nature, material nature begins to produce varieties of manifestations. Ultimately it is said that the Supreme Personality of Godhead is the cause of creation. As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

TEXT 18

TEXT

antah purusa-rupena
kala-rupena yo bahih
samanvety esa sattvanam
bhagavan atma-mayaya

SYNONYMS

antah--within; purusa-rupena--in the form of Supersoul; kala-rupena--in the form of time; yah--He who; bahih--without; samanveti--exists; esah--He; sattvanam--of all living entities; bhagavan--the Supreme Personality of Godhead; atma-mayaya--by His potencies.

TRANSLATION

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.

PURPORT

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in Bhagavad-gita: the Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature: two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This purusa, or Paramatma, who resides within the body of the individual soul, is described in Bhagavad-gita (13.23) as the upadrasta, witness, and the anumanta, sanctioning authority. The conditioned soul engages in the happiness and

distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramatma, is different from the conditioned soul. He is described in Bhagavad-gita as mahesvara, or the Supreme Lord. He is Paramatma, not jivatma. Paramatma means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the jiva soul as witness and sanction-giver. He is also bhokta; He gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord it over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the jiva simply as sanction-giver and witness so that the living entity can receive the results of his activities, good or bad.

Outside the body of the conditioned soul, the Supreme personality of Godhead remains as the time factor. According to the Sankhya system of philosophy, there are twenty-five elements. The twenty-four elements already described plus the time factor make twenty-five. According to some learned philosophers, the Supersoul is included to make a total of twenty-six elements.

TEXT 19

TEXT

daivat ksubhita-dharminyam
svasyam yonau parah puman
adhatta viryam sasuta
mahat-tattvam hiranmayam

SYNONYMS

daivat--by the destiny of the conditioned souls; ksubhita--agitated; dharminyam--whose equilibrium of the modes; svasyam--His own; yonau--in the womb (material nature); parah puman--the Supreme Personality of Godhead; adhatta--impregnated; viryam--semen (His internal potency); sa--she (material nature); asuta--delivered; mahat-tattvam--the sum total of cosmic intelligence; hiranmayam--known as Hiranmaya.

TRANSLATION

After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiranmaya. This takes place in

material nature when she is agitated by the destinations of the conditioned souls.

PURPORT

This impregnation of material nature is described in Bhagavad-gita, Fourteenth Chapter, verse 3. Material nature's primal factor is the mahat-tattva, or breeding source of all varieties. This part of material nature, which is called pradhana as well as Brahman, is impregnated by the Supreme personality of Godhead and delivers varieties of living entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature.

It is described in the Visnu Purana that the living entities belong to the spiritual nature. The potency of the Supreme Lord is spiritual, and the living entities, although they are called marginal potency, are also spiritual. If the living entities were not spiritual, this description of impregnation by the Supreme Lord would not be applicable. The Supreme Lord does not put His semen into that which is not spiritual, but it is stated here that the Supreme Person puts His semen into material nature. This means that the living entities are spiritual by nature. After impregnation, material nature delivers all kinds of living entities, beginning from the greatest living creature, Lord Brahma, down to the insignificant ant, in all varieties of form. In Bhagavad-gita (14.4) material nature is clearly mentioned as sarva-yonisu. This means that of all varieties of species--demigods, human beings, animals, birds and beasts (whatever is manifested)--material nature is the mother, and the Supreme personality of Godhead is the seed-giving father. Generally it is experienced that the father gives life to the child but the mother gives its body; although the seed of life is given by the father, the body develops within the womb of the mother. Similarly, the spiritual living entities are impregnated into the womb of material nature, but the body, being supplied by material nature, takes on many different species and forms of life. The theory that the symptoms of life are manifested by the interaction of the twenty-four material elements is not supported here. The living force comes directly from the Supreme Personality of Godhead and is completely spiritual. Therefore, no material scientific advancement can produce life. The living force comes from the spiritual world and has nothing to do with the interaction of the material elements.

TEXT 20

TEXT

visvam atma-gatam vyanjan
kuta-stho jagad-ankurah
sva-tejasapibat tivram
atma-prasvapanam tamah

SYNONYMS

visvam--the universe; atma-gatam--contained within itself; vyanjan--manifesting; kuta-sthah--unchangeable; jagat-ankurah--the root of all cosmic manifestations; sva-tejasa--by its own effulgence; apibat--swallowed; tivram--dense; atma-prasvapanam--which had covered the mahat-tattva; tamah--darkness.

TRANSLATION

Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at the time of dissolution.

PURPORT

Since the Supreme Personality of Godhead is ever existing, all-blissful and full of knowledge, His different energies are also ever existing in the dormant stage. Thus when the mahat-tattva was created, it manifested the material ego and swallowed up the darkness which covered the cosmic manifestation at the time of dissolution. This idea can be further explained. A person at night remains inactive, covered by the darkness of night, but when he is awakened in the morning, the covering of night, or the forgetfulness of the sleeping state, disappears. Similarly, when the mahat-tattva appears after the night of dissolution, the effulgence is manifested to exhibit the variegatedness of this material world.

TEXT 21

TEXT

yat tat sattva-gunam svaccham
santam bhagavatah padam
yad ahur vasudevakhya
cittam tan mahad-atmakam

SYNONYMS

yat--which; tat--that; sattva-gunam--the mode of goodness; svaccham--clear; santam--sober; bhagavatah--of the Personality of Godhead; padam--the status of understanding; yat--which; ahuh--is called; vasudeva-akhyam--by the name vasudeva; cittam--consciousness; tat--that; mahad-atmakam--manifest in the mahat-tattva.

TRANSLATION

The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vasudeva, or consciousness, becomes manifest in the mahat-tattva.

PURPORT

The vasudeva manifestation, or the status of understanding the Supreme Personality of Godhead, is called pure goodness, or suddha-sattva. In the suddha-sattva status there is no infringement of the other qualities, namely passion and ignorance. In the Vedic literature there is mention of the Lord's expansion as the four Personalities of Godhead--Vasudeva, Sankarsana, Pradyumna and Aniruddha. Here in the reappearance of the mahat-tattva the four expansions of Godhead occur. He who is seated within as Supersoul expands first as Vasudeva.

The vasudeva stage is free from infringement by material desires and is the status in which one can understand the Supreme Personality of Godhead, or the objective which is described in the Bhagavad-gita as abhuta. This is another feature of the mahat-tattva. The vasudeva

expansion is also called Krsna consciousness, for it is free from all tinges of material passion and ignorance. This clear state of understanding helps one to know the Supreme Personality of Godhead. The vasudeva status is also explained in Bhagavad-gita as ksetra-jna, which refers to the knower of the field of activities as well as the Superknower. The living being who has occupied a particular type of body knows that body, but the Superknower, Vasudeva, knows not only a particular type of body but also the field of activities in all the different varieties of bodies. In order to be situated in clear consciousness, or Krsna consciousness, one must worship Vasudeva. Vasudeva is Krsna alone. When Krsna, or Visnu, is alone, without the accompaniment of His internal energy, He is Vasudeva. When He is accompanied by His internal potency, He is called Dvarakadhisa. To have clear consciousness, or Krsna consciousness, one has to worship Vasudeva. It is also explained in Bhagavad-gita that after many, many births one surrenders to Vasudeva. Such a great soul is very rare.

In order to get release from the false ego, one has to worship Sankarsana. Sankarsana is also worshiped through Lord Siva; the snakes which cover the body of Lord Siva are representations of Sankarsana, and Lord Siva is always absorbed in meditation upon Sankarsana. One who is actually a worshiper of Lord Siva as a devotee of Sankarsana can be released from false, material ego. If one wants to get free from mental disturbances, one has to worship Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature. Similarly, to be fixed in one's intelligence one has to worship Pradyumna, who is reached through the worship of Brahma. These matters are explained in Vedic literature.

TEXT 22

TEXT

svacchatvam avikaritvam
santatvam iti cetasah
vrttibhir laksanam proktam
yathapam prakrtih para

SYNONYMS

svacchatvam--clarity; avikaritvam--freedom from all distraction;
santatvam--serenity; iti--thus; cetasah--of consciousness; vrttibhih--by
characteristics; laksanam--traits; proktam--called; yatha--as; apam--of
water; prakrtih--natural state; para--pure.

TRANSLATION

After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.

PURPORT

The pure status of consciousness, or Krsna consciousness, exists in the beginning; just after creation, consciousness is not polluted. The more one becomes materially contaminated, however, the more consciousness becomes obscured. In pure consciousness one can perceive a slight

reflection of the Supreme Personality of Godhead. As in clear, unagitated water, free from impurities, one can see everything clearly, so in pure consciousness, or Krsna consciousness, one can see things as they are. One can see the reflection of the Supreme Personality of Godhead, and one can see his own existence as well. This state of consciousness is very pleasing, transparent and sober. In the beginning, consciousness is pure.

TEXTS 23-24

TEXT

mahat-tattvad vikurvanad
bhagavad-virya-sambhavat
kriya-saktir ahankaras
tri-vidhah samapadyata

vaikarikas taijasas ca
tamasas ca yato bhavah
manasas cendriyanam ca
bhutanam mahatam api

SYNONYMS

mahat-tattvat--from the mahat-tattva; vikurvanat--undergoing a change; bhagavat-virya-sambhavat--evolved from the Lord's own energy; kriya-saktih--endowed with active power; ahankarah--the material ego; tri-vidhah--of the three kinds; samapadyata--sprang up; vaikarikah--material ego in transformed goodness; taijasah--material ego in passion; ca--and; tamasah--material ego in ignorance; ca--also; yatah--from which; bhavah--the origin; manasah--of the mind; ca--and; indriyanam--of the senses for perception and action; ca--and; bhutanam mahatam--of the five gross elements; api--also.

TRANSLATION

The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds--good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.

PURPORT

In the beginning, from clear consciousness, or the pure state of Krsna consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Krsna consciousness, but he has marginal independence, and this allows him to forget Krsna. Originally, pure Krsna consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Krsna. This is exhibited in actual life; there are many instances in which someone acting in Krsna consciousness suddenly changes. In the Upanisads it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity, he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Krsna consciousness, but one must also be very careful. Any inattentiveness or carelessness may

cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Krsna consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

"Srimad-Bhagavatam – Canto Three" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 25

TEXT

sahasra-sirasam saksad
yam anantam pracaksate
sankarsanakhyam purusam
bhutendriya-manomayam

SYNONYMS

sahasra-sirasam--with a thousand heads; saksat--directly; yam--whom; anantam--Ananta; pracaksate--they all; sankarsana-akhyam--Sankarsana by name; purusam--the Supreme Personality of Godhead; bhuta--the gross elements; indriya--the senses; manah-mayam--consisting of the mind.

TRANSLATION

The threefold ahankara, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Sankarsana, who is directly Lord Ananta with a thousand heads.

TEXT 26

TEXT

kartrtvam karanatvam ca
karyatvam ceti laksanam
santa-ghora-vimudhatvam
iti va syad ahankrteh

SYNONYMS

kartrtvam--being the doer; karanatvam--being the instrument; ca--and; karyatvam--being the effect; ca--also; iti--thus; laksanam--characteristic; santa--serene; ghora--active; vimudhatvam--being dull; iti--thus; va--or; syat--may be; ahankrteh--of the false ego.

TRANSLATION

This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.

PURPORT

Ahankara, or false ego, is transformed into the demigods, the controlling directors of material affairs. As an instrument, the false ego is represented as different senses and sense organs, and as the result of the combination of the demigods and the senses, material objects are produced. In the material world we are producing so many things, and this is called advancement of civilization, but factually the advancement of civilization is a manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great acarya, Narottama dasa Thakura, has lamented that when one deviates from pure consciousness of Vasudeva, or Krsna consciousness, he becomes entangled in material activities. The exact words he uses are, sat-sanga chadi' kainu asate vilasa. te-karane lagila ye karma-bandha-phansa: "I have given up the pure status of consciousness because I wanted to enjoy in the temporary, material manifestation; therefore I have been entangled in the network of actions and reactions."

TEXT 27

TEXT

vaikarikad vikurvanan
manas-tattvam ajayata
yat-sankalpa-vikalpabhyam
vartate kama-sambhavah

SYNONYMS

vaikarikat--from the false ego of goodness; vikurvanat--undergoing transformation; manah--the mind; tattvam--principle; ajayata--evolved; yat--whose; sankalpa--thoughts; vikalpabhyam--and by reflections; vartate--happens; kama-sambhavah--the rise of desire.

TRANSLATION

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

PURPORT

The symptoms of the mind are determination and rejection, which are due to different kinds of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable to sense gratification. The material mind is not fixed, but the very same mind can be fixed when engaged in the activities of Krsna consciousness. Otherwise, as long as the mind is on the material platform, it is hovering, and all this rejection and acceptance is *asat*, temporary. It is stated that he whose mind is not fixed in Krsna consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Krsna consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

TEXT 28

TEXT

yad vidur hy aniruddhakhyam
hrsikanam adhisvaram
saradendivara-syamam
samradhyam yogibhih sanaih

SYNONYMS

yat--which mind; viduh--is known; hi--indeed; aniruddha-akhyam--by the name Aniruddha; hrsikanam--of the senses; adhisvaram--the supreme ruler; sarada--autumnal; indivara--like a blue lotus; syamam--bluish; samradhyam--who is found; yogibhih--by the yogis; sanaih--gradually.

TRANSLATION

The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the yogis.

PURPORT

The system of yoga entails controlling the mind, and the Lord of the mind is Aniruddha. It is stated that Aniruddha is four-handed, with Sudarsana cakra, conchshell, club and lotus flower. There are twenty-four forms of Visnu, each differently named. Among these twenty-four forms, Sankarsana, Aniruddha, Pradyumna and Vasudeva are depicted very nicely in the Caitanya-caritamrta, where it is stated that Aniruddha is worshiped by the yogis. Meditation upon voidness is a modern invention of the fertile brain of some speculator. Actually the process of yoga meditation, as prescribed in this verse, should be fixed upon the form of Aniruddha. By meditating on Aniruddha one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon Aniruddha, one gradually becomes God-realized; he approaches the pure status of Krsna consciousness, which is the ultimate goal of yoga.

TEXT 29

TEXT

taijasat tu vikurvanad
buddhi-tattvam abhut sati
dravya-sphurana-vijnanam
indriyanam anugraha

SYNONYMS

taijasat--from the false ego in passion; tu--then; vikurvanat--undergoing transformation; buddhi--intelligence; tattvam--principle; abhut--took birth; sati--O virtuous lady; dravya--objects; sphurana--coming into view; vijnanam--ascertaining; indriyanam--to the senses; anugraha--giving assistance.

TRANSLATION

By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.

PURPORT

Intelligence is the discriminating power to understand an object, and it helps the senses make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in the activities of Krsna consciousness. By the proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Krsna consciousness.

TEXT 30

TEXT

samsayo 'tha viparyaso
niscayah smrtir eva ca
svapa ity ucyate buddher
laksanam vrttitah prthak

SYNONYMS

samsayah--doubt; atha--then; viparyasah--misapprehension; niscayah--correct apprehension; smrtih--memory; eva--also; ca--and; svapah--sleep; iti--thus; ucya--are said; buddheh--of intelligence; laksanam--characteristics; vrttitah--by their functions; prthak--different.

TRANSLATION

Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

PURPORT

Doubt is one of the important functions of intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word samsaya is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when information is received from the proper source. In Bhagavad-gita the Lord says that doubting the words of the authority is the cause of destruction.

As described in the Patanjali yoga system, pramana-viparyaya-vikalpa-nidra-smrtyah. By intelligence only one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubt. When one is able to analyze his actual position, the false identification with the body is detected. This is viparyasa. When false identification is detected, then real identification can be understood. Real understanding is described here as niscayah, or proved experimental knowledge. This experimental knowledge can be achieved when one has understood the false knowledge. By experimental or proved knowledge, one can understand that he is not the body but spirit soul.

Smrti means "memory," and svapa means "sleep." Sleep is also necessary to keep the intelligence in working order. If there is no sleep, the brain cannot work nicely. In Bhagavad-gita it is especially mentioned that persons who regulate eating, sleeping and other necessities of the body in the proper proportion become very successful in the yoga process. These are some of the aspects of the analytical study of intelligence as described in both the Patanjali yoga system and the Sankhya philosophy system of Kapiladeva in Srimad-Bhagavatam.

TEXT 31

TEXT

taijasanindriyany eva
kriya-jnana-vibhagasah
pranasya hi kriya-saktir
buddher vijnana-saktita

SYNONYMS

taijasani--produced from egoism in the mode of passion; indriyani--the senses; eva--certainly; kriya--action; jnana--knowledge; vibhagasah--according to; pranasya--of the vital energy; hi--indeed; kriya-saktih--the senses of action; buddheh--of the intelligence; vijnana-saktita--the senses for acquiring knowledge.

TRANSLATION

Egoism in the mode of passion produces two kinds of senses--the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

PURPORT

It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Krsna consciousness. It is stated by Narottama dasa Thakura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter. Desire has to be purified. In the beginning, this purification process has to be carried out by the order of the spiritual master, since the spiritual master knows how the disciple's desires can be transformed into Krsna consciousness. As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in passion. By practice one comes to the point of the mode of goodness, and by surrendering or fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality, or mahatma. In Bhagavad-gita it is clearly said, sa mahatma sudurlabhah: "Such a great soul is very rare."

In this verse it is clear that both kinds of senses, the senses for acquiring knowledge and the senses for action, are products of egoism in the mode of passion. And because the sense organs for activity and for acquiring knowledge require energy, the vital energy, or life energy, is also produced by egoism in the mode of passion. We can actually see, therefore, that those who are very passionate can improve in material acquisition very quickly. It is recommended in the Vedic scriptures that if one wants to encourage a person in acquiring material possessions, one should also encourage him in sex life. We naturally find that those who are addicted to sex life are also materially advanced because sex life or passionate life is the impetus for the material advancement of civilization. For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent. We find that those who engage in Krsna consciousness are materially poor, but one who has eyes can see who is the greater. Although he appears to be materially poor, a person in Krsna consciousness is not actually a poor man, but the person who has no taste for Krsna consciousness and appears to be very happy with material possessions is actually poor. Persons infatuated by material consciousness are very intelligent in discovering things for material comforts, but they have no access to understanding the spirit soul and spiritual life. Therefore, if anyone wants to advance in spiritual life, he has to come back to the platform of purified desire, the purified desire for devotional service. As stated in the Narada-pancaratra, engagement in the service of the Lord when the senses are purified in Krsna consciousness is called pure devotion.

TEXT 32

TEXT

tamasac ca vikurvanad
bhagavad-virya-coditat
sabda-matram abhut tasman
nabhah srotram tu sabdagam

SYNONYMS

tamasat--from egoism in ignorance; ca--and; vikurvanat--undergoing transformation; bhagavat-virya--by the energy of the Supreme Personality of Godhead; coditat--impelled; sabda-matram--the subtle element sound; abhut--was manifested; tasmā--from that; nabhah--ether; srotram--the sense of hearing; tu--then; sabda-gam--which catches sound.

TRANSLATION

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

PURPORT

It appears from this verse that all the objects of our sense gratification are the products of egoism in ignorance. It is understood from this verse that by agitation of the element of egoism in ignorance, the first thing produced was sound, which is the subtle form of ether. It is stated also in the Vedānta-sūtra that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. Anavṛttih sabdat means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Here it is said that from sound the ether became manifested and that the air became manifested from ether. How the ethereal sky comes from sound, how the air comes from sky and how fire comes from air will be explained later on. Sound is the cause of the sky, and sky is the cause of srotram, the ear. The ear is the first sense for receiving knowledge. One must give aural reception to any knowledge one wants to receive, either material or spiritual. Therefore srotram is very important. The Vedic knowledge is called śruti; knowledge has to be received by hearing. By hearing only can we have access to either material or spiritual enjoyment.

In the material world, we manufacture many things for our material comfort simply by hearing. They are already there, but just by hearing, one can transform them. If we want to build a very high skyscraper, this does not mean that we have to create it. The materials for the

skyscraper--wood, metal, earth, etc.--are already there, but we make our intimate relationship with those already created material elements by hearing how to utilize them. Modern economic advancement for creation is also a product of hearing, and similarly one can create a favorable field of spiritual activities by hearing from the right source. Arjuna was a gross materialist in the bodily conception of life and was suffering from the bodily concept very acutely. But simply by hearing, Arjuna became a spiritualized, Krsna conscious person. Hearing is very important, and that hearing is produced from the sky. By hearing only can we make proper use of that which already exists. The principle of hearing to properly utilize preconceived materials is applicable to spiritual paraphernalia as well. We must hear from the proper spiritual source.

TEXT 33

TEXT

arthasrayatvam sabdasya
drastur lingatvam eva ca
tan-matratvam ca nabhaso
laksanam kavayo viduh

SYNONYMS

artha-asrayatvam--that which conveys the meaning of an object;
sabdasya--of sound; drastuh--of the speaker; lingatvam--that which
indicates the presence; eva--also; ca--and; tat-matratvam--the subtle
element; ca--and; nabhasah--of ether; laksanam--definition; kavayah--
learned persons; viduh--know.

TRANSLATION

Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

PURPORT

It is very clear herein that as soon as we speak of hearing, there must be a speaker; without a speaker there is no question of hearing. Therefore the Vedic knowledge, which is known as sruti, or that which is received by hearing, is also called apaurusa. Apaurusa means "not spoken by any person materially created." It is stated in the beginning of Srimad-Bhagavatam, tene brahma hrda. The sound of Brahman, or Veda, was first impregnated into the heart of Brahma, the original learned man (adi-kavaye). How did he become learned? Whenever there is learning, there must be a speaker and the process of hearing. But Brahma was the first created being. Who spoke to him? Since no one was there, who was the spiritual master to give knowledge? He was the only living creature; therefore the Vedic knowledge was imparted within his heart by the Supreme Personality of Godhead, who is seated within everyone as Paramatma. Vedic knowledge is understood to be spoken by the Supreme Lord, and therefore it is free from the defects of material understanding. Material understanding is defective. If we hear something from a conditioned soul, it is full of defects. All material and mundane information is tainted by illusion, error, cheating and imperfection of the senses. Because Vedic knowledge was imparted by the Supreme Lord, who is transcendental to material creation, it is perfect. If we receive that

Vedic knowledge from Brahma in disciplic succession, then we receive perfect knowledge.

Every word we hear has a meaning behind it. As soon as we hear the word "water," there is a substance--water--behind the word. Similarly, as soon as we hear the word "God," there is a meaning to it. If we receive that meaning and explanation of "God" from God Himself, then it is perfect. But if we speculate about the meaning of "God," it is imperfect. Bhagavad-gita, which is the science of God, is spoken by the Personality of Godhead Himself. This is perfect knowledge. Mental speculators or so-called philosophers who are researching what is actually God will never understand the nature of God. The science of God has to be understood in disciplic succession from Brahma, who was first instructed about knowledge of God by God Himself. We can understand the knowledge of God by hearing Bhagavad-gita from a person authorized in the disciplic succession.

When we speak of seeing, there must be form. By our sense perception, the beginning experience is the sky. Sky is the beginning of form. And from the sky, other forms emanate. The objects of knowledge and sense perception begin, therefore, from the sky.

TEXT 34

TEXT

bhutanam chidra-datrtvam
bahir antaram eva ca
pranendriyatma-dhisnyatvam
nabhaso vrtti-laksanam

SYNONYMS

bhutanam--of all living entities; chidra-datrtvam--the accommodation of room; bahih--external; antaram--internal; eva--also; ca--and; prana--of the vital air; indriya--the senses; atma--and the mind; dhisnyatvam--being the field of activities; nabhasah--of the ethereal element; vrtti--activities; laksanam--characteristics.

TRANSLATION

The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

PURPORT

The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air. Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are

generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities, or psychological actions of thinking, feeling and willing, are also activities on the platform of ethereal existence. The statement in Bhagavad-gita that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

TEXT 35

TEXT

nabhasah sabda-tanmatrat
kala-gatya vikurvatah
sparso 'bhavat tato vayus
tvak sparsasya ca sangraha

SYNONYMS

nabhasah--from ether; sabda-tanmatrat--which evolves from the subtle element sound; kala-gatya--under the impulse of time; vikurvatah--undergoing transformation; sparsah--the subtle element touch; abhavat--evolved; tatah--thence; vayuh--air; tvak--the sense of touch; sparsasya--of touch; ca--and; sangraha--perception.

TRANSLATION

From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

PURPORT

In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects.

TEXT 36

TEXT

mrutvam kathinatvam ca
saiyam usnatvam eva ca
etat sparsasya sparsatvam
tan-matratvam nabhasvatah

SYNONYMS

mrutvam--softness; kathinatvam--hardness; ca--and; saiyam--cold; usnatvam--heat; eva--also; ca--and; etat--this; sparsasya--of the subtle element touch; sparsatvam--the distinguishing attributes; tat-matratvam--the subtle form; nabhasvatah--of air.

TRANSLATION

Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.

PURPORT

Tangibility is the proof of form. In actuality, objects are perceived in two different ways. They are either soft or hard, cold or hot, etc. This tangible action of the tactile sense is the result of the evolution of air, which is produced from the sky.

TEXT 37

TEXT

calanam vyuhanam praptir
netrtvam dravya-sabdayoh
sarvendriyanam atmatvam
vayoh karmabhilaksanam

SYNONYMS

calanam--moving; vyuhanam--mixing; praptih--allowing approach;
netrtvam--carrying; dravya-sabdayoh--particles of substances and sound;
sarva-indriyanam--of all the senses; atmatvam--providing for the proper
functioning; vayoh--of air; karma--by actions; abhilaksanam--the distinct
characteristics.

TRANSLATION

The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.

PURPORT

We can perceive the action of the air when the branches of a tree move or when dry leaves on the ground collect together. Similarly, it is only by the action of the air that a body moves, and when the air circulation is impeded, many diseases result. Paralysis, nervous breakdowns, madness and many other diseases are actually due to an insufficient circulation of air. In the Ayur-vedic system these diseases are treated on the basis of air circulation. If from the beginning one takes care of the process of air circulation, such diseases cannot take place. From the Ayur-veda as well as from the Srimad-Bhagavatam it is clear that so many activities are going on internally and externally because of air alone, and as soon as there is some deficiency in the air circulation, these activities cannot take place. Here it is clearly stated, netrtvam dravya-sabdayoh. Our sense of proprietorship over action is also due to the activity of the air. If the air circulation is stifled, we cannot approach a place after hearing. If someone calls us, we hear the sound because of the air circulation, and we approach that sound or the place from which the sound comes. It is clearly said in this verse that these are all movements of the air. The ability to detect odors is also due to the action of the air.

TEXT 38

TEXT

vayos ca sparsa-tanmatrad
rupam daiveritad abhut
samutthitam tatas tejas
caksu rupopalambhanam

SYNONYMS

vayoh--from air; ca--and; sparsa-tanmatrat--which evolves from the subtle element touch; rupam--form; daiva-iritat--according to destiny; abhut--evolved; samutthitam--arose; tatas--from that; tejas--fire; caksuh--sense of sight; rupa--color and form; upalambhanam--perceiving.

TRANSLATION

By interactions of the air and the sensations of touch, one receives different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

PURPORT

Because of destiny, the touch sensation, the interactions of air, and the situation of the mind, which is produced of the ethereal element, one receives a body according to his previous activities. Needless to say, a living entity transmigrates from one form to another. His form changes according to destiny and by the arrangement of a superior authority which controls the interaction of air and the mental situation. Form is the combination of different types of sense perception. Predestined activities are the plans of the mental situation and the interaction of air.

TEXT 39

TEXT

dravyakrtitvam gunata
vyakti-samsthatvam eva ca
tejastvam tejasah sadhvi
rupa-matrasya vrttayah

SYNONYMS

dravya--of an object; akrtitvam--dimension; gunata--quality; vyakti-samsthatvam--individuality; eva--also; ca--and; tejastvam--effulgence; tejasah--of fire; sadhvi--O virtuous lady; rupa-matrasya--of the subtle element form; vrttayah--the characteristics.

TRANSLATION

My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.

PURPORT

Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form. Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and qualitative constitution are the basic principles in understanding the form of an object.

TEXT 40

TEXT

dyotanam pacanam panam
adanam hima-mardanam
tejaso vrttayas tv etah
sosanam ksut trd eva ca

SYNONYMS

dyotanam--illumination; pacanam--cooking, digesting; panam--drinking; adanam--eating; hima-mardanam--destroying cold; tejasah--of fire; vrttayah--functions; tu--indeed; etah--these; sosanam--evaporating; ksut--hunger; trt--thirst; eva--also; ca--and.

TRANSLATION

Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.

PURPORT

The first symptoms of fire are distribution of light and heat, and the existence of fire is also perceived in the stomach. Without fire we cannot digest what we eat. Without digestion there is no hunger and thirst or power to eat and drink. When there is insufficient hunger and thirst, it is understood that there is a shortage of fire within the stomach, and the Ayur-vedic treatment is performed in connection with the fire element, agni-mandyam. Since fire is increased by the secretion of bile, the treatment is to increase bile secretion. The Ayur-vedic treatment thus corroborates the statements in Srimad-Bhagavatam. The characteristic of fire in subduing the influence of cold is known to everyone. Severe cold can always be counteracted by fire.

TEXT 41

TEXT

rupa-matrad vikurvanat
tejaso daiva-coditat
rasa-matram abhut tasmad
ambho jihva rasa-grahah

SYNONYMS

rupa-matrat--which evolves from the subtle element form; vikurvanat--undergoing transformation; tejasah--from fire; daiva-coditat--under a superior arrangement; rasa-matram--the subtle element taste; abhut--became manifested; tasmāt--from that; ambhah--water; jihva--the sense of taste; rasa-grahah--which perceives taste.

TRANSLATION

By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

PURPORT

The tongue is described here as the instrument for acquiring knowledge of taste. Because taste is a product of water, there is always saliva on the tongue.

TEXT 42

TEXT

kasayo madhuras tiktah
katv amla iti naikadha
bhautikanam vikarena
rasa eko vibhidyate

SYNONYMS

kasayah--astringent; madhurah--sweet; tiktah--bitter; katu--pungent; amlah--sour; iti--thus; na-ekadha--manifoldly; bhautikanam--of other substances; vikarena--by transformation; rasah--the subtle element taste; ekah--originally one; vibhidyate--is divided.

TRANSLATION

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

TEXT 43

TEXT

kledanam pindanam trptih
pranapyayanandanam
tapapanodo bhuyastvam
ambhaso vrttayas tv imah

SYNONYMS

kledanam--moistening; pindanam--coagulating; trptih--causing satisfaction; pranana--maintaining life; apyayana--refreshing; undanam--softening; tapa--heat; apanodah--driving away; bhuyastvam--being in abundance; ambhasah--of water; vrttayah--the characteristic functions; tu--in fact; imah--these.

TRANSLATION

The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

PURPORT

Starvation can be mitigated by drinking water. It is sometimes found that if a person who has taken a vow to fast takes a little water at intervals, the exhaustion of fasting is at once mitigated. In the Vedas it is also stated, apomayah pranah: "Life depends on water." With water, anything can be moistened or dampened. Flour dough can be prepared with a mixture of water. Mud is made by mixing earth with water. As stated in the beginning of Srimad-Bhagavatam, water is the cementing ingredient of different material elements. If we build a house, water is actually the constituent in making the bricks. Fire, water and air are the exchanging elements for the entire material manifestation, but water is most prominent. Also, excessive heat can be reduced simply by pouring water on the heated field.

TEXT 44

TEXT

rasa-matrad vikurvanad
ambhaso daiva-coditat
gandha-matram abhut tasmad
prthvi ghranas tu gandhagah

SYNONYMS

rasa-matrat--which evolves from the subtle element taste; vikurvanat--undergoing transformation; ambhasah--from water; daiva-coditat--by a superior arrangement; gandha-matram--the subtle element odor; abhut--became manifest; tasmad--from that; prthvi--earth; ghranah--the olfactory sense; tu--in fact; gandha-gah--which perceives aromas.

TRANSLATION

Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.

TEXT 45

TEXT

karambha-puti-saurabhya-
santogramladibhih prthak
dravyavayava-vaisamyad
gandha eko vibhidate

SYNONYMS

karambha--mixed; puti--offensive; saurabhya--fragrant; santa--mild; ugra--strong, pungent; amla--acid; adibhih--and so on; prthak--

separately; dravya--of substance; avayava--of portions; vaisamyat--according to diversity; gandhah--odor; ekah--one; vibhidiate--is divided.

TRANSLATION

Odor, although one, becomes many--as mixed, offensive, fragrant, mild, strong, acidic and so on--according to the proportions of associated substances.

PURPORT

Mixed smell is sometimes perceived in foodstuffs prepared from various ingredients, such as vegetables mixed with different kinds of spices and asafetida. Bad odors are perceived in filthy places, good smells are perceived from camphor, menthol and similar other products, pungent smells are perceived from garlic and onions, and acidic smells are perceived from turmeric and similar sour substances. The original aroma is the odor emanating from the earth, and when it is mixed with different substances, this odor appears in different ways.

TEXT 46

TEXT

bhavanam brahmanah sthanam
dharanam sad-visesanam
sarva-sattva-gunodbhedah
prthivi-vrtti-laksanam

SYNONYMS

bhavanam--modeling forms; brahmanah--of the Supreme Brahman; sthanam--constructing places of residence; dharanam--containing substances; sat-visesanam--distinguishing the open space; sarva--all; sattva--of existence; guna--qualities; udbhedah--the place for manifestation; prthivi--of earth; vrtti--of the functions; laksanam--the characteristics.

TRANSLATION

The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

PURPORT

Different elements, such as sound, sky, air, fire and water, can be perceived in the earth. Another feature of the earth especially mentioned here is that earth can manifest different forms of the Supreme Personality of Godhead. By this statement of Kapila's it is confirmed that the Supreme Personality of Godhead, Brahman, has innumerable forms, which are described in the scriptures. By manipulation of earth and its products, such as stone, wood and jewels, these forms of the Supreme Lord can be present before our eyes. When a form of Lord Krsna or Lord Visnu is manifested by presentation of a statue made of earth, it is not imaginary. The earth gives shape to the Lord's forms as described in the scriptures.

In the Brahma-samhita there is description of Lord Krsna's lands, the variegatedness of the spiritual abode, and the forms of the Lord playing a flute with His spiritual body. All these forms are described in the scriptures, and when they are thus presented they become worshipable. They are not imaginary as the Mayavada philosophy says. Sometimes the word bhavana is misinterpreted as "imagination." But bhavana does not mean "imagination;" it means giving actual shape to the description of Vedic literature. Earth is the ultimate transformation of all living entities and their respective modes of material nature.

TEXT 47

TEXT

nabho-guna-viseso 'rtho
yasya tac chrotram ucyate
vayor guna-viseso 'rtho
yasya tat sparsanam viduh

SYNONYMS

nabhah-guna-visesah--the distinctive characteristic of sky (sound); arthah--object of perception; yasya--whose; tat--that; srotram--the auditory sense; ucyate--is called; vayoh guna-visesah--the distinctive characteristic of air (touch); arthah--object of perception; yasya--whose; tat--that; sparsanam--the tactile sense; viduh--they know.

TRANSLATION

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

PURPORT

Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

TEXT 48

TEXT

tejo-guna-viseso 'rtho
yasya tac caksur ucyate
ambho-guna-viseso 'rtho
yasya tad rasanam viduh
bhumer guna-viseso 'rtho
yasya sa ghrana ucyate

SYNONYMS

tejah-guna-visesah--the distinctive characteristic of fire (form); arthah--object of perception; yasya--whose; tat--that; caksuh--the sense of sight; ucyate--is called; ambhah-guna-visesah--the distinctive characteristic of water (taste); arthah--object of perception; yasya--whose; tat--that; rasanam--the sense of taste; viduh--they know; bhumer guna-visesah--the distinctive characteristic of earth (odor); arthah--

object of perception; yasya--whose; sah--that; ghranah--the sense of smell; ucyate--is called.

TRANSLATION

The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.

TEXT 49

TEXT

parasya drsyate dharmo
hy aparasmin samanvayat
ato viseso bhavanam
bhumav evopalaksyate

SYNONYMS

parasya--of the cause; drsyate--is observed; dharmah--the characteristics; hi--indeed; aparasmin--in the effect; samanvayat--in order; atah--hence; visesah--the distinctive characteristic; bhavanam--of all the elements; bhumau--in earth; eva--alone; upalaksyate--is observed.

TRANSLATION

Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

PURPORT

Sound is the cause of the sky, sky is the cause of the air, air is the cause of fire, fire is the cause of water, and water is the cause of earth. In the sky there is only sound; in the air there are sound and touch; in the fire there are sound, touch and form; in water there are sound, touch, form and taste; and in the earth there are sound, touch, form, taste and smell. Therefore earth is the reservoir of all the qualities of the other elements. Earth is the sum total of all other elements. The earth has all five qualities of the elements, water has four qualities, fire has three, air has two, and the sky has only one quality, sound.

TEXT 50

TEXT

etany asamhatya yada
mahad-adini sapta vai
kala-karma-gunopeto
jagad-adir upavisat

SYNONYMS

etani--these; asamhatya--being unmixed; yada--when; mahat-adini--the mahat-tattva, false ego and five gross elements; sapta--all together seven; vai--in fact; kala--time; karma--work; guna--and the three modes of material nature; upetah--accompanied by; jagat-adih--the origin of creation; upavisat--entered.

TRANSLATION

When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.

PURPORT

After stating the generation of the causes, Kapiladeva speaks about the generation of the effects. At that time when the causes were unmixed, the Supreme Personality of Godhead, in His feature of Garbhodakasayi Visnu, entered within each universe. Accompanying Him were all of the seven primary elements--the five material elements, the total energy (mahat-tattva) and the false ego. This entrance of the Supreme Personality of Godhead involves His entering even the atoms of the material world. This is confirmed in the Brahma-samhita (5.35): andantara-stha-paramanu-cayantara-stham. He is not only within the universe, but within the atoms also. He is within the heart of every living entity. Garbhodakasayi Visnu, the Supreme Personality of Godhead, entered into everything.

TEXT 51

TEXT

tatas tenanuviddhebhyo
yuktebhyo 'ndam acetanam
utthitam puruso yasmad
udatisthad asau virat

SYNONYMS

tatah--then; tena--by the Lord; anuviddhebhayah--from these seven principles, roused into activity; yuktebhayah--united; andam--an egg; acetanam--unintelligent; utthitam--arose; purusah--Cosmic Being; yasmad--from which; udatisthat--appeared; asau--that; virat--celebrated.

TRANSLATION

From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

PURPORT

In sex life, the combination of matter from the parents, which involves emulsification and secretion, creates the situation whereby a soul is received within matter, and the combination of matter gradually develops into a complete body. The same principle exists in the universal creation: the ingredients were present, but only when the Lord entered into the material elements was matter actually agitated. That is the

cause of creation. We can see this in our ordinary experience. Although we may have clay, water and fire, the elements take the shape of a brick only when we labor to combine them. Without the living energy, there is no possibility that matter can take shape. Similarly, this material world does not develop unless agitated by the Supreme Lord as the virat-purusa. Yasmad udatisthad asau virat: by His agitation, space was created, and the universal form of the Lord also manifested therein.

TEXT 52

TEXT

etat andam visesakhyam
krama-vrddhair dasottaraih
toyadibhih parivrtam
pradhanenavrtair bahih
yatra loka-vitano 'yam
rupam bhagavato hareh

SYNONYMS

etat--this; andam--egg; visesa-akhyam--called visesa; krama--one after another; vrddhaih--increased; dasa--ten times; uttaraih--greater; toya-adibhih--by water and so on; parivrtam--enveloped; pradhanena--by pradhana; avrtaih--covered; bahih--on the outside; yatra--where; loka-vitanah--the extension of the planetary systems; ayam--this; rupam--form; bhagavatah--of the Supreme Personality of Godhead; hareh--of Lord Hari.

TRANSLATION

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhana. Within this egglike universe is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

PURPORT

This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a shell, the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is pradhana. Within this egglike universe is the universal form of the Lord as the virat-purusa. All the different planetary situations are parts of His body. This is already explained in the beginning of Srimad-Bhagavatam, Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Patala, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the Lord. Brahmaloaka, or the highest planetary system, where Brahma lives, is considered to be the head of the Lord.

This virat-purusa is considered an incarnation of the Lord. The original form of the Lord is Krsna, as confirmed in Brahma-samhita: adi-purusa. The virat-purusa is also purusa, but He is not adi-purusa. The adi-purusa is Krsna. Isvarah paramah krsnah sac-cid-ananda-vigraha.

anadir adir govindah. In Bhagavad-gita Krsna is also accepted as the adi-purusa, the original. Krsna says, "No one is greater than I." There are innumerable expansions of the Lord, and all of them are purusas, or enjoyers, but neither the virat-purusa nor the purusa-avatars--Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu--nor any of the many other expansions, is the original. In each universe there are Garbhodakasayi Visnu, the virat-purusa and Ksirodakasayi Visnu. The active manifestation of the virat-purusa is described here. persons who are in the lower grade of understanding regarding the Supreme Personality of Godhead may think of the universal form of the Lord, for that is advised in the Bhagavatam.

The dimensions of the universe are estimated here. The outer covering is made of layers of water, air, fire, sky, ego and mahat-tattva, and each layer is ten times greater than the one previous. The space within the hollow of the universe cannot be measured by any human scientist or anyone else, and beyond the hollow there are seven coverings, each one ten times greater than the one preceding it. The layer of water is ten times greater than the diameter of the universe, and the layer of fire is ten times greater than that of water. Similarly, the layer of air is ten times greater than that of fire. These dimensions are all inconceivable to the tiny brain of a human being.

It is also stated that this description is of only one egglike universe. There are innumerable universes besides this one, and some of them are many, many times greater. It is considered, in fact, that this universe is the smallest; therefore the predominating superintendent, or Brahma, has only four heads for management. In other universes, which are far greater than this one, Brahma has more heads. In the Caitanya-caritamrta it is stated that all these Brahmas were called one day by Lord Krsna on the inquiry of the small Brahma, who, after seeing all the larger Brahmas, was thunderstruck. That is the inconceivable potency of the Lord. No one can measure the length and breadth of God by speculation or by false identification with God. These attempts are symptoms of lunacy.

TEXT 53

TEXT

hiranmayad anda-kosad
 utthaya salile sayat
 tam avisya maha-devo
 bahudha nirbibheda kham

SYNONYMS

hiranmayat--golden; anda-kosat--from the egg; utthaya--arising; salile--on the water; sayat--lying; tam--in it; avisya--having entered; maha-devah--the Supreme Personality of Godhead; bahudha--in many ways; nirbibheda--divided; kham--apertures.

TRANSLATION

The Supreme Personality of Godhead, the virat-purusa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

TEXT 54

TEXT

nirabhidyatasya prathamam
mukham vani tato 'bhavat
vanya vahnir atho nase
pranoto ghrana etayoh

SYNONYMS

nirabhidyata--appeared; asya--of Him; prathamam--first of all; mukham--a mouth; vani--the organ of speech; tatah--then; abhavat--came forth; vanya--with the organ of speech; vahnih--the god of fire; athah--then; nase--the two nostrils; prana--the vital air; utah--joined; ghranah--the olfactory sense; etayoh--in them.

TRANSLATION

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prana, the vital air.

PURPORT

With the manifestation of speech, fire also became manifested, and with the manifestation of nostrils the vital air, the breathing process and the sense of smell also became manifested.

TEXT 55

TEXT

ghranad vayur abhidyeta
aksini caksur etayoh
tasmāt suryo nyabhidyeta
karnau srotram tato disah

SYNONYMS

ghranat--from the olfactory sense; vayuh--the wind-god; abhidyeta--appeared; aksini--the two eyes; caksuh--the sense of sight; etayoh--in them; tasmāt--from that; suryah--the sun-god; nyabhidyeta--appeared; karnau--the two ears; srotram--the auditory sense; tatah--from that; disah--the deities presiding over the directions.

TRANSLATION

In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatas, or the deities who preside over the directions.

PURPORT

The appearance of different bodily parts of the Lord's universal form and the appearance of the presiding deities of those bodily parts is

being described. As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia. The senses appear, and over each of them there is a presiding deity. It is corroborated by this statement of Srimad-Bhagavatam, and also by Brahma-samhita, that the sun appeared after the appearance of the eyes of the universal form of the Lord. The sun is dependent on the eyes of the universal form. The Brahma-samhita also says that the sun is the eye of the Supreme Personality of Godhead, Krsna. Yac-caksur esa savita. Savita means "the sun." The sun is the eye of the Supreme Personality of Godhead. Actually, everything is created by the universal body of the Supreme Godhead. Material nature is simply the supplier of materials. The creation is actually done by the Supreme Lord, as confirmed in Bhagavad-gita (9.10). Mayadhyaksena prakrtih suyate sa-caracaram: "Under My direction does material nature create all moving and nonmoving objects in the cosmic creation."

TEXT 56

TEXT

nirbibheda virajas tvag-
roma-smasrv-adayas tatah
tata osadhayas casan
sisnam nirbibhide tatah

SYNONYMS

nirbibheda--appeared; virajah--of the universal form; tvak--skin; roma--hair; smasru--beard, mustache; adayah--and so on; tatah--then; tatah--thereupon; osadhayah--the herbs and drugs; ca--and; asan--appeared; sisnam--genitals; nirbibhide--appeared; tatah--after this.

TRANSLATION

Then the universal form of the Lord, the virat-purusa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

PURPORT

The skin is the site of the touch sensation. The demigods who control the production of herbs and medicinal drugs are the deities presiding over the tactile sense.

TEXT 57

TEXT

retas tasmad apa asan
nirabhidyata vai gudam
gudad apano 'panac ca
mrtyur loka-bhayankarah

SYNONYMS

retah--semen; tasmata--from that; apah--the god who presides over the waters; asan--appeared; nirabhidyata--was manifested; vai--indeed; gudam--an anus; gudat--from the anus; apanah--the organ of defecation; apanat--from the organ of defecation; ca--and; mrtyuh--death; loka-bhayam-karah--causing fear throughout the universe.

TRANSLATION

After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.

PURPORT

It is understood herewith that the faculty to discharge semen is the cause of death. Therefore, yogis and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semen. The more one can restrain the discharge of semen, the more one can be aloof from the problem of death. There are many yogis living up to three hundred or seven hundred years by this process, and in the Bhagavatam it is clearly stated that discharging semen is the cause of horrible death. The more one is addicted to sexual enjoyment, the more susceptible he is to a quick death.

TEXT 58

TEXT

hastau ca nirabhidyeta
balaṁ tabhyaṁ tataḥ svarat
padau ca nirabhidyeta
gatiḥ tabhyaṁ tato hariḥ

SYNONYMS

hastau--the two hands; ca--and; nirabhidyeta--were manifested; balaṁ--power; tabhyaṁ--from them; tataḥ--thereafter; svarat--Lord Indra; padau--the two feet; ca--and; nirabhidyeta--became manifested; gatiḥ--the process of movement; tabhyaṁ--from them; tataḥ--then; hariḥ--Lord Visnu.

TRANSLATION

Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Visnu appeared.

PURPORT

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Visnu. Visnu appeared on the appearance of the legs of the virat-purusa.

TEXT 59

TEXT

nadyo 'sya nirabhidyanta
tabhyo lohitam abhrtam
nadyas tatah samabhavann
udaram nirabhidyata

SYNONYMS

nadyah--the veins; asya--of the universal form; nirabhidyanta--became manifested; tabhyah--from them; lohitam--blood; abhrtam--was produced; nadyah--the rivers; tatah--from that; samabhavan--appeared; udaram--the stomach; nirabhidyata--became manifested.

TRANSLATION

The veins of the universal body became manifested and thereafter the red corpuscles, or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.

PURPORT

Blood veins are compared to rivers; when the veins were manifested in the universal form, the rivers in the various planets were also manifested. The controlling deity of the rivers is also the controlling deity of the nervous system. In Ayur-vedic treatment, those who are suffering from the disease of nervous instability are recommended to take a bath by dipping into a flowing river.

TEXT 60

TEXT

ksut-pipase tatah syatam
samudras tv etayor abhut
athasya hrdayam bhinnam
hrdayan mana utthitam

SYNONYMS

ksut-pipase--hunger and thirst; tatah--then; syatam--appeared; samudrah--the ocean; tu--then; etayoh--in their wake; abhut--appeared; atha--then; asya--of the universal form; hrdayam--a heart; bhinnam--appeared; hrdayat--from the heart; manah--the mind; utthitam--appeared.

TRANSLATION

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

PURPORT

The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate. When there is an irregularity in hunger and thirst, one is advised, according to Ayur-vedic treatment, to take a bath in the ocean.

TEXT 61

TEXT

manasas candrama jato
buddhir buddher giram patih
ahankaras tato rudras
cittam caityas tato 'bhavat

SYNONYMS

manasah--from the mind; candramah--the moon; jatah--appeared; buddhih--intelligence; buddheh--from intelligence; giram patih--the lord of speech (Brahma); ahankarah--false ego; tatah--then; rudrah--Lord Siva; cittam--consciousness; caityah--the deity presiding over consciousness; tatah--then; abhavat--appeared.

TRANSLATION

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahma appeared. Then the false ego appeared and then Lord Siva, and after the appearance of Lord Siva came consciousness and the deity presiding over consciousness.

PURPORT

The moon appeared after the appearance of mind, and this indicates that the moon is the presiding deity of mind. Similarly, Lord Brahma, appearing after intelligence, is the presiding deity of intelligence, and Lord Siva, who appears after false ego, is the presiding deity of false ego. In other words, it is indicated that the moon-god is in the mode of goodness, whereas Lord Brahma is in the mode of passion and Lord Siva is in the mode of ignorance. The appearance of consciousness after the appearance of false ego indicates that, from the beginning, material consciousness is under the mode of ignorance and that one therefore has to purify himself by purifying his consciousness. This purificatory process is called Krsna consciousness. As soon as the consciousness is purified, the false ego disappears. Identification of the body with the self is called false identification, or false ego. Lord Caitanya confirms this in His Siksastaka. He states that the first result of chanting the maha-mantra, Hare Krsna, is that dirt is cleared from the consciousness, or the mirror of the mind, and then at once the blazing fire of material existence is over. The blazing fire of material existence is due to false ego, but as soon as the false ego is removed, one can understand his real identity. At that point he is actually liberated from the clutches of maya. As soon as one is freed from the clutches of false ego, his intelligence also becomes purified, and then his mind is always engaged upon the lotus feet of the Supreme Personality of Godhead.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or the spotless transcendental moon. The material moon has spots on it, but on the transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra. Those who are materially passionate or those who want to exhibit their intelligence for material advancement in life are generally worshipers of Lord Brahma, and persons who are in the gross ignorance of identifying with the body worship Lord Siva. Materialists like Hiranyakasipu and Ravana are worshipers of Lord Brahma or Lord Siva, but Prahlada and other devotees in the service of Krsna consciousness worship the Supreme Lord, the Personality of Godhead.

TEXT 62

TEXT

ete hy abhyutthita deva
naivasyotthapane 'sakan
punar avivisuh khani
tam utthapayitum kramat

SYNONYMS

ete--these; hi--indeed; abhyutthitah--manifested; devah--demigods; na--not; eva--at all; asya--of the virat-purusa; utthapane--in waking; asakan--were able; punah--again; avivisuh--they entered; khani--the apertures of the body; tam--Him; utthapayitum--to awaken; kramat--one after another.

TRANSLATION

When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virat-purusa one after another in order to wake Him.

PURPORT

In order to wake the sleeping Deity-controller within, one has to rechannel the sense activities from concentration on the outside to concentration inside. In the following verses, the sense activities which are required to wake the virat-purusa will be explained very nicely.

TEXT 63

TEXT

vahnir vaca mukham bheje
nodatisthat tada virat
ghranena nasike vayur
nodatisthat tada virat

SYNONYMS

vahnih--the god of fire; vaca--with the organ of speech; mukham--the mouth; bheje--entered; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa; ghranena--with the olfactory sense; nasike--into His two nostrils; vayuh--the god of the winds; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa.

TRANSLATION

The god of fire entered His mouth with the organ of speech, but the virat-purusa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virat-purusa refused to be awakened.

TEXT 64

TEXT

aksini caksusadityo
nodatisthat tada virat
srotrena karnau ca diso
nodatisthat tada virat

SYNONYMS

aksini--His two eyes; caksusa--with the sense of sight; adityah--the sun-god; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa; srotrena--with the sense of hearing; karnau--His two ears; ca--and; disah--the deities presiding over the directions; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa.

TRANSLATION

The sun-god entered the eyes of the virat-purusa with the sense of sight, but still the virat-purusa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

TEXT 65

TEXT

tvacam romabhir osadhyo
nodatisthat tada virat
retasa sisnam apas tu
nodatisthat tada virat

SYNONYMS

tvacam--the skin of the virat-purusa; romabhih--with the hair on the body; osadhyah--the deities presiding over the herbs and plants; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa; retasa--with the faculty of procreation; sisnam--the organ of generation; apah--the water-god; tu--then; na--not; udatisthat--did arise; tada--then; virat--the virat-purusa.

TRANSLATION

The predominating deities of the skin, herbs and seasoning plants entered the skin of the virat-purusa with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virat-purusa still would not rise.

TEXT 66

TEXT

gudam mrtyur apanena
nodatisthat tada virat
hastav indro balenaiva
nodatisthat tada virat

SYNONYMS

gudam--His anus; mrtyuh--the god of death; apanena--with the organ of defecation; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa; hastau--the two hands; indrah--Lord Indra; balena--with their power to grasp and drop things; eva--indeed; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa.

TRANSLATION

The god of death entered His anus with the organ of defecation, but the virat-purusa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virat-purusa would not get up even then.

TEXT 67

TEXT

visnur gatyaiiva caranau
nodatisthat tada virat
nadir nadyo lohiteṇa
nodatisthat tada virat

SYNONYMS

visnuh--Lord Visnu; gatyai--with the faculty of locomotion; eva--indeed; caranau--His two feet; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa; nadih--His blood vessels; nadyah--the rivers or river-gods; lohiteṇa--with the blood, with the power of circulation; na--not; udatisthat--did stir; tada--even then; virat--the virat-purusa.

TRANSLATION

Lord Visnu entered His feet with the faculty of locomotion, but the virat-purusa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

TEXT 68

TEXT

ksut-trdbhyam udaram sindhur
nodatisthat tada virat
hrdayam manasa candro
nodatisthat tada virat

SYNONYMS

ksut-trdbhyam--with hunger and thirst; udaram--His abdomen; sindhuh--the ocean or ocean-god; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa; hrdayam--His heart; manasa--with the mind; candrah--the moon-god; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa.

TRANSLATION

The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

TEXT 69

TEXT

buddhya brahmapi hrdayam
nodatisthat tada virat
rudro 'bhimatya hrdayam
nodatisthat tada virat

SYNONYMS

buddhya--with intelligence; brahma--Lord Brahma; api--also; hrdayam--His heart; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa; rudrah--Lord Siva; abhimatya--with the ego; hrdayam--His heart; na--not; udatisthat--did arise; tada--even then; virat--the virat-purusa.

TRANSLATION

Brahma also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

TEXT 70

TEXT

cittena hrdayam caityah
ksetra-jnah pravisad yada
virat tadaiva purusah
salilad udatisthata

SYNONYMS

cittena--along with reason, consciousness; hrdayam--the heart; caityah--the deity presiding over consciousness; ksetra-jnah--the knower of the field; pravisat--entered; yada--when; virat--the virat-purusa; tada--then; eva--just; purusah--the Cosmic Being; salilat--from the water; udatisthata--arose.

TRANSLATION

However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

TEXT 71

TEXT

yatha prasuptam purusam
pranendriya-mano-dhiyah
prabhavanti vina yena

notthapayitum ojasa

SYNONYMS

yatha--just as; prasuptam--sleeping; purusam--a man; prana--the vital air; indriya--the senses for working and recording knowledge; manah--the mind; dhayah--the intelligence; prabhavanti--are able; vina--without; yena--whom (the Supersoul); na--not; utthapayitum--to arouse; ojasa--by their own power.

TRANSLATION

When a man is sleeping, all his material assets--namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence--cannot arouse him. He can be aroused only when the Supersoul helps him.

PURPORT

The explanation of Sankhya philosophy is described here in detail in the sense that the virat-purusa, or the universal form of the Supreme Personality of Godhead, is the original source of all the various sense organs and their presiding deities. The relationship between the virat-purusa and the presiding deities or the living entities is so intricate that simply by exercising the sense organs, which are related to their presiding deities, the virat-purusa cannot be aroused. It is not possible to arouse the virat-purusa or to link with the Supreme Absolute Personality of Godhead by material activities. Only by devotional service and detachment can one perform the process of linking with the Absolute.

TEXT 72

TEXT

tam asmin pratyag-atmanam
dhiya yoga-pravrttaya
bhaktya viraktya jnanena
vivicyatmani cintayet

SYNONYMS

tam--upon Him; asmin--in this; pratyag-atmanam--the Supersoul; dhiya--with the mind; yoga-pravrttaya--engaged in devotional service; bhaktya--through devotion; viraktya--through detachment; jnanena--through spiritual knowledge; vivicya--considering carefully; atmani--in the body; cintayet--one should contemplate.

TRANSLATION

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

PURPORT

One can realize the Supersoul within oneself. He is within one's body but apart from the body, or transcendental to the body. Although sitting

in the same body as the individual soul, the Supersoul has no affection for the body, whereas the individual soul does. One has to detach himself, therefore, from this material body, by discharging devotional service. It is clearly mentioned here (bhaktya) that one has to execute devotional service to the Supreme. As it is stated in the First Canto, Second Chapter, of Srimad-Bhagavatam (1.2.7), vasudeve bhagavati bhakti-yogah prayojitah. When Vasudeva, the all-pervading Visnu, the Supreme Personality of Godhead, is served in completely pure devotion, detachment from the material world immediately begins. The purpose of Sankhya is to detach oneself from material contamination. This can be achieved simply by devotional service to the Supreme personality of Godhead.

When one is detached from the attraction of material prosperity, one can actually concentrate his mind upon the Supersoul. As long as the mind is distracted towards the material, there is no possibility of concentrating one's mind and intelligence upon the Supreme Personality of Godhead or His partial representation, Supersoul. In other words, one cannot concentrate one's mind and energy upon the Supreme unless one is detached from the material world. Following detachment from the material world, one can actually attain transcendental knowledge of the Absolute Truth. As long as one is entangled in sense enjoyment, or material enjoyment, it is not possible to understand the Absolute Truth. This is also confirmed in Bhagavad-gita (18.54). One who is freed from material contamination is joyful and can enter into devotional service, and by devotional service he can be liberated.

In the Srimad-Bhagavatam, First Canto, it is stated that one becomes joyful by discharging devotional service. In that joyful attitude, one can understand the science of God, or Krsna consciousness; otherwise it is not possible. The analytical study of the elements of material nature and the concentration of the mind upon the Supersoul are the sum and substance of the Sankhya philosophical system. The perfection of this sankhya-yoga culminates in devotional service unto the Absolute Truth. Thus end the Bhaktivedanta purports of the Third Canto, Twenty-sixth Chapter, of the Srimad-Bhagavatam, entitled "Fundamental Principles of Material Nature."

Chapter Twenty-seven Understanding Material Nature

TEXT 1

TEXT

sri-bhagavan uvaca
prakrti-stho 'pi puruso
najyate prakrtair gunaih
avikarad akartrtvan
nirgunatvaj jalarkavat

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; prakrti-sthah--residing in the material body; api--although; purusah--the living entity; na--not; ajyate--is affected; prakrtaih--of material nature; gunaih--by the modes; avikarat--from being without change; akartrtvat--by freedom from proprietorship; nirgunatvat--from being unaffected by the qualities of material nature; jala--on water; arkavat--like the sun.

TRANSLATION

The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

PURPORT

In the previous chapter Lord Kapiladeva has concluded that simply by beginning the discharge of devotional service one can attain detachment and transcendental knowledge for understanding the science of God. Here the same principle is confirmed. A person who is detached from the modes of material nature remains just like the sun reflected on water. When the sun is reflected on water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, vasudeve bhagavati bhakti-yogah prayojitah (Bhag. 1.2.7): when one engages fully in the activities of devotional service, bhakti-yoga, he becomes just like the sun reflected on water. Although a devotee appears to be in the material world, actually he is in the transcendental world. As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the bhakti-yoga process is nirguna, or unaffected by the qualities of material nature.

Avikara means "without change." It is confirmed in Bhagavad-gita that each and every living entity is part and parcel of the Supreme Lord, and thus his eternal position is to cooperate or to dovetail his energy with the Supreme Lord. That is his unchanging position. As soon as he employs his energy and activities for sense gratification, this change of position is called vikara. Similarly, even in this material body, when he practices devotional service under the direction of the spiritual master, he comes to the position which is without change because that is his natural duty. As stated in the Srimad-Bhagavatam, liberation means reinstatement in one's original position. The original position is one of rendering service to the Lord (bhakti-yogena, bhaktya). When one becomes detached from material attraction and engages fully in devotional service, that is changlessness. Akartṛtvat means not doing anything for sense gratification. When one does something at his own risk, there is a sense of proprietorship and therefore a reaction, but when one does everything for Kṛṣṇa, there is no proprietorship over the activities. By changlessness and by not claiming the proprietorship of activities, one can immediately situate himself in the transcendental position in which one is not touched by the modes of material nature, just as the reflection of the sun is unaffected by the water.

TEXT 2

TEXT

sa esa yarhi prakrter
gunesv abhivisajjate
ahankriya-vimudhatma
kartasmity abhimanyate

SYNONYMS

sah--that very living entity; esah--this; yarhi--when; prakrteh--of material nature; gunesu--in the modes; abhivisajjate--is absorbed; ahankriya--by false ego; vimudha--bewildered; atma--the individual soul; karta--the doer; asmi--I am; iti--thus; abhimanyate--he thinks.

TRANSLATION

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

PURPORT

Actually the conditioned soul is forced to act under the pressure of the modes of material nature. The living entity has no independence. When he is under the direction of the Supreme Personality of Godhead he is free, but when, under the impression that he is satisfying his senses, he engages in sense gratificatory activities, he is actually under the spell of material nature. In Bhagavad-gita it is said, prakrteh kriyamanani: one acts according to the particular modes of nature he has acquired. Guna refers to the qualities of nature. He is under the qualities of nature, but he falsely thinks that he is the proprietor. This false sense of proprietorship can be avoided simply by engaging oneself in devotional service under the direction of the Supreme Lord or His bona fide representative. Arjuna, in Bhagavad-gita, was trying to accept for himself the responsibility for killing his grandfather and teacher in the fight, but he became freed from that proprietorship of action when he acted under the direction of Krsna. He fought, but he was actually freed from the reactions of fighting, although in the beginning, when he was nonviolent, unwilling to fight, the entire responsibility was upon him. That is the difference between liberation and conditioning. A conditioned soul may be very good and act in the mode of goodness, but still he is conditioned under the spell of material nature. A devotee, however, acts completely under the direction of the Supreme Lord. Thus his actions may not appear to be of a very high quality to the common man, but the devotee has no responsibility.

TEXT 3

TEXT

tena samsara-padavim
avasas 'bhyety anirvrtah
prasangikaih karma-dosaih
sad-asan-misra-yonisu

SYNONYMS

tena--by this; samsara--of repeated birth and death; padavim--the path; avasah--helplessly; abhyeti--he undergoes; anirvrtah--discontented; prasangikaih--resulting from association with material nature; karma-dosaih--by faulty actions; sat--good; asat--bad; misra--mixed; yonisu--in different species of life.

TRANSLATION

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

PURPORT

Here the word karma-dosaih means "by faulty actions." This refers to any activity, good or bad, performed in this material world--they are all contaminated, faulty actions because of material association. The foolish conditioned soul may think that he is offering charity by opening hospitals for material benefit or by opening an educational institution for material education, but he does not know that all such work is also faulty because it will not give him relief from the process of transmigration from one body to another. It is clearly stated here, sad-
asan-misra-yonisu. This means that one may take birth in a very high family or he may take his birth in higher planets, among the demigods, for his so-called pious activities in the material world. But this work is also faulty because it does not give liberation. To take birth in a nice place or a high family does not mean that one avoids undergoing the material tribulations, the pangs of birth, death, old age and disease. A conditioned soul under the spell of material nature cannot understand that any action he performs for sense gratification is faulty and that only his activities in devotional service to the Lord can give him release from the reaction of faulty activities. Because he does not cease such faulty activities, he has to change to different bodies, some high and some low. That is called samsara-padavim, which means this material world, from which there is no release. One who desires material liberation has to turn his activities to devotional service. There is no alternative.

TEXT 4

TEXT

arthe hy avidyamane 'pi
samsrtir na nivartate
dhyayato visayan asya
svapne 'narthagamo yatha

SYNONYMS

arthe--real cause; hi--certainly; avidyamane--not existing; api--
although; samsrtih--the material existential condition; na--not;
nivartate--does cease; dhyayatah--contemplating; visayan--objects of the
senses; asya--of the living entity; svapne--in a dream; anartha--of
disadvantages; agamah--arrival; yatha--like.

TRANSLATION

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

PURPORT

The example of a dream is very appropriate. Due to different mental conditions, in dreams we are put into advantageous and disadvantageous positions. Similarly, the spirit soul has nothing to do with this material nature, but because of his mentality of lording it over, he is put into the position of conditional existence.

Conditional existence is described here as dhyayato visayan asya. Visaya means "an object of enjoyment." As long as one continues to think that he can enjoy material advantages, he is in conditioned life, but as soon as he comes to his senses, he develops the knowledge that he is not the enjoyer, for the only enjoyer is the Supreme Personality of Godhead. As confirmed in Bhagavad-gita (5.29), He is the beneficiary for all the results of sacrifices and penances (bhoktaram yajna-tapasam), and He is the proprietor of all the three worlds (sarva-loka-mahesvaram). He is the actual friend of all living entities. But instead of leaving proprietorship, enjoyment and the actual position as the friend of all living entities to the Supreme Personality of Godhead, we claim that we are the proprietors, the enjoyers and the friends. We perform philanthropic work, thinking that we are the friends of human society. Someone may proclaim himself to be a very good national worker, the best friend of the people and of the country, but actually he cannot be the greatest friend of everyone. The only friend is Krsna. One should try to raise the consciousness of the conditioned soul to the platform of understanding that Krsna is his actual friend. If one makes friendship with Krsna, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity. The power of friendship is limited. Although one claims to be a friend, he cannot be a friend unlimitedly. There are an unlimited number of living entities, and our resources are limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Krsna consciousness so that they may know that the supreme enjoyer, the supreme proprietor and the supreme friend is Krsna. Then this illusory dream of lording it over material nature will vanish.

TEXT 5

TEXT

ata eva sanais cittam
 prasaktam asatam pathi
 bhakti-yogena tivrena
 viraktya ca nayed vasam

SYNONYMS

atah eva--therefore; sanaih--gradually; cittam--mind, consciousness; prasaktam--attached; asatam--of material enjoyments; pathi--on the path; bhakti-yogena--by devotional service; tivrena--very serious; viraktya--without attachment; ca--and; nayet--he must bring; vasam--under control.

TRANSLATION

It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

PURPORT

The process of liberation is very nicely explained in this verse. The cause of one's becoming conditioned by material nature is his thinking himself the enjoyer, the proprietor or the friend of all living entities.

This false thinking is a result of contemplation on sense enjoyment. When one thinks that he is the best friend to his countrymen, to society or to humanity and he engages in various nationalistic, philanthropic and altruistic activities, all that is just so much concentration on sense gratification. The so-called national leader or humanist does not serve everyone; he serves his senses only. That is a fact. But the conditioned soul cannot understand this because he is bewildered by the spell of material nature. It is therefore recommended in this verse that one engage very seriously in the devotional service of the Lord. This means that one should not think that he is the proprietor, benefactor, friend or enjoyer. He should always be cognizant that the real enjoyer is Krsna, the Supreme Personality of Godhead; that is the basic principle of bhakti-yoga. One must be firmly convinced of these three principles: one should always think that Krsna is the proprietor, Krsna is the enjoyer and Krsna is the friend. Not only should he understand these principles himself, but he should try to convince others and propagate Krsna consciousness.

As soon as one engages in such serious devotional service of the Lord, naturally the propensity to falsely claim lordship over material nature disappears. That detachment is called vairagya. Instead of being absorbed in so-called material lordship, one engages in Krsna consciousness; that is control of consciousness. The yoga process necessitates controlling the senses. Yoga indriya-samyamah. Since the senses are always active, their activities should be engaged in devotional service--one cannot stop their activities. If one wants to artificially stop the activities of the senses, his attempt will be a failure. Even the great yogi Visvamitra, who was trying to control his senses by the yoga process, fell victim to the beauty of Menaka. There are many such instances. Unless one's mind and consciousness are fully engaged in devotional service, there is always the opportunity for the mind to become occupied with desires for sense gratification.

One particular point mentioned in this verse is very significant. It is said here, prasaktam asatam pathi: the mind is always attracted by asat, the temporary, material existence. Because we have been associated with material nature since time immemorial, we have become accustomed to our attachment to this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. Sa vai manah krsna-padaravindayoh. One has to fix the mind at the lotus feet of Krsna; then everything will be very nice. Thus the seriousness of bhakti-yoga is stressed in this verse.

TEXT 6

TEXT

yamadibhir yoga-pathair
abhyasan sraddhayanvitah
mayi bhavena satyena
mat-katha-sravanena ca

SYNONYMS

yama-adibhih--beginning with yama; yoga-pathaih--by the yoga system; abhyasan--practicing; sraddhaya anvitah--with great faith; mayi--unto Me; bhavena--with devotion; satyena--unalloyed; mat-katha--stories about Me; sravanena--by hearing; ca--and.

TRANSLATION

One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

PURPORT

Yoga is practiced in eight different stages: yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. Yama and niyama mean practicing the controlling process by following strict regulations, and asana refers to the sitting postures. These help raise one to the standard of faithfulness in devotional service. The practice of yoga by physical exercise is not the ultimate goal; the real end is to concentrate and to control the mind and train oneself to be situated in faithful devotional service.

Bhavana, or bhava, is a very important factor in the practice of yoga or in any spiritual process. Bhava is explained in Bhagavad-gita (10.8). Budha bhava-samanvitah: one should be absorbed in the thought of love of Krsna. When one knows that Krsna, the Supreme Personality of Godhead, is the source of everything and that everything emanates from Him (aham sarvasya prabhava), then one understands the Vedanta aphorism janmady asya yatah ("the original source of everything"), and then he can become absorbed in bhava, or the preliminary stage of love of Godhead.

Rupa Gosvami explains very nicely in Bhakti-rasamrta-sindhu how this bhava, or preliminary stage of love of God, is achieved. He states that one first of all has to become faithful (sraddhayanvitah). Faith is attained by controlling the senses, either by yoga practice, following the rules and regulations and practicing the sitting postures, or by engaging directly in bhakti-yoga, as recommended in the previous verse. Of the nine different items of bhakti-yoga, the first and foremost is to chant and hear about the Lord. That is also mentioned here. Mat-katha-sravanena ca. One may come to the standard of faithfulness by following the rules and regulations of the yoga system, and the same goal can be achieved simply by chanting and hearing about the transcendental activities of the Lord. The word ca is significant. Bhakti-yoga is direct, and the other process is indirect. But even if the indirect process is taken, there is no success unless one comes fully to the direct process of hearing and chanting the glories of the Lord. Therefore the word satyena is used here. In this connection Svami Sridhara comments that satyena means niskapatena, "without duplicity." The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, kapata. The Bhagavatam does not allow this duplicity. In the beginning of Srimad-Bhagavatam it is clearly stated, paramo nirmatsaranam: "This treatise Srimad-Bhagavatam is meant for those who are completely free from envy." The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.

TEXT 7

TEXT

sarva-bhuta-samatvena
nirvairanaprasangatah
brahmacaryena maunena
sva-dharmena baliyasa

SYNONYMS

sarva--all; bhuta--living entities; samatvena--by seeing equally; nirvairena--without enmity; aprasangatah--without intimate connections; brahma-caryena--by celibacy; maunena--by silence; sva-dharmena--by one's occupation; baliyasa--by offering the result.

TRANSLATION

In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

PURPORT

A devotee of the Supreme Personality of Godhead who seriously engages in devotional service is equal to all living entities. There are various species of living entities, but a devotee does not see the outward covering; he sees the inner soul inhabiting the body. Because each and every soul is part and parcel of the Supreme Personality of Godhead, he does not see any difference. That is the vision of a learned devotee. As explained in Bhagavad-gita, a devotee or a learned sage does not see any difference between a learned brahmana, a dog, an elephant or a cow because he knows that the body is the outer covering only and that the soul is actually part and parcel of the Supreme Lord. A devotee has no enmity towards any living entity, but that does not mean that he mixes with everyone. That is prohibited. Aprasangatah means "not to be in intimate touch with everyone." A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective. He has no business mixing with others, for although he does not see anyone as his enemy, his dealings are only with persons who engage in devotional service.

A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife.

A devotee should not speak needlessly. A serious devotee has no time to speak of nonsense. He is always busy in Krsna consciousness. Whenever he speaks, he speaks about Krsna. Mauna means "silence." Silence does not mean that one should not speak at all, but that he should not speak of nonsense. He should be very enthusiastic in speaking about Krsna. Another important item described here is sva-dharmena, or being exclusively occupied in one's eternal occupation, which is to act as the eternal servitor of the Lord, or to act in Krsna consciousness. The next word, baliyasa, means "offering the results of all activities to the Supreme Personality of Godhead." A devotee does not act on his personal account for sense gratification. Whatever he earns, whatever he eats and whatever he does, he offers for the satisfaction of the Supreme Personality of Godhead.

TEXT 8

TEXT

yadrcchayopalabdhenā
santusto mita-bhūn munih
vivikta-saranah santo
maitrah karuna atmavan

SYNONYMS

yadrcchaya--without difficulty; upalabdhenā--with what is obtained; santustah--satisfied; mita--little; bhuk--eating; munih--thoughtful; vivikta-saranah--living in a secluded place; santah--peaceful; maitrah--friendly; karunah--compassionate; atma-van--self-possessed, self-realized.

TRANSLATION

For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.

PURPORT

Everyone who has accepted a material body must maintain the necessities of the body by acting or earning some livelihood. A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, yadrcchaya, means that every living entity has a predestined happiness and distress in his present body; this is called the law of karma. It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth. In reality everyone is earning and acquiring according to his predestined karma. According to the Bhagavatam conclusion, we are sometimes faced with dangerous or miserable conditions without endeavoring for them, and similarly we may have prosperous conditions without endeavoring for them. We are advised to let these things come as predestined. We should engage our valuable time in prosecuting Kṛṣṇa consciousness. In other words, one should be satisfied by his natural condition. If by predestination one is put into a certain condition of life which is not very prosperous in comparison to another's position, one should not be disturbed. He should simply try to utilize his valuable time to advance in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness does not depend on any materially prosperous or distressed condition; it is free from the conditions imposed by material life. A very poor man can execute Kṛṣṇa consciousness as effectively as a very rich man. One should therefore be very satisfied with his position as offered by the Lord.

Another word here is mita-bhuk. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only prasāda, or food which is offered

to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers and milk preparations are offered to the Lord, and therefore there is no scope for offering foods which are in the modes of passion and ignorance. A devotee should not be greedy. It is also recommended that the devotee should be muni, or thoughtful; he should always think of Krsna and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, a devotee's thoughts should always be engaged in improving his condition in Krsna consciousness; therefore he should be a muni.

The next item recommended is that a devotee should live in a secluded place. Generally a common man is interested in pounds, shillings and pence, or materialistic advancement in life, which is unnecessary for a devotee. A devotee should select a place of residence where everyone is interested in devotional service. Generally, therefore, a devotee goes to a sacred place of pilgrimage where devotees live. It is recommended that he live in a place where there is no large number of ordinary men. It is very important to live in a secluded place (vivikta-sarana). The next item is santa, or peacefulness. The devotee should not be agitated. He should be satisfied with his natural income, eat only as much as he needs to keep his health, live in a secluded place and always remain peaceful. Peace of mind is necessary for prosecuting Krsna consciousness.

The next item is maitra, friendliness. A devotee should be friendly to everyone, but his intimate friendship should be with devotees only. With others he should be official. He may say, "Yes, sir, what you say is all right," but he is not intimate with them. A devotee should, however, have compassion for persons who are innocent, who are neither atheistic nor very much advanced in spiritual realization. A devotee should be compassionate towards them and instruct them as far as possible in making advancement in Krsna consciousness. A devotee should always remain atmavan, or situated in his spiritual position. He should not forget that his main concern is to make advancement in spiritual consciousness, or Krsna consciousness, and he should not ignorantly identify himself with the body or the mind. Atma means the body or the mind, but here the word atmavan especially means that one should be self-possessed. He should always remain in the pure consciousness that he is spirit soul and not the material body or the mind. That will make him progress confidently in Krsna consciousness.

TEXT 9

TEXT

sanubandhe ca dehe 'sminn
 akurvann asad-agraham
 jnanena drsta-tattvena
 prakrteh purusasya ca

SYNONYMS

sa-anubandhe--with bodily relationships; ca--and; dehe--towards the body; asmin--this; akurvan--not doing; asat-agraham--bodily concept of life; jnanena--through knowledge; drsta--having seen; tattvena--the reality; prakrteh--of matter; purusasya--of spirit; ca--and.

TRANSLATION

One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

PURPORT

The conditioned souls are eager to identify with the body and consider that the body is "myself" and that anything in relationship with the body or possessions of the body is "mine." In Sanskrit this is called aham-mamata, and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge, one should avoid the false, bodily concept of life.

TEXT 10

TEXT

nivrtta-buddhy-avasthanano
duri-bhutanya-darsanah
upalabhyatmanatmanam
caksusevarkam atma-drk

SYNONYMS

nivrtta--transcended; buddhi-avasthanah--the stages of material consciousness; duri-bhuta--far off; anya--other; darsanah--conceptions of life; upalabhya--having realized; atmana--by his purified intellect; atmanam--his own self; caksusa--with his eyes; iva--as; arkam--the sun; atma-drk--the self-realized.

TRANSLATION

One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.

PURPORT

Consciousness acts in three stages under the material conception of life. When we are awake, consciousness acts in a particular way, when we are asleep it acts in a different way, and when we are in deep sleep, consciousness acts in still another way. To become Krsna conscious, one has to become transcendental to these three stages of consciousness. Our present consciousness should be freed from all perceptions of life other than consciousness of Krsna, the Supreme Personality of Godhead. This is called duri-bhutanya-darsanah, which means that when one attains perfect Krsna consciousness he does not see anything but Krsna. In the Caitanya-caritamrta it is said that the perfect devotee may see many movable and immovable objects, but in everything he sees that the energy of Krsna is acting. As soon as he remembers the energy of Krsna, he immediately remembers Krsna in His personal form. Therefore in all his observations he sees Krsna only. In the Brahma-samhita (5.38) it is stated that when one's eyes are smeared with love of Krsna (premanjana-cchurita), he always sees Krsna, outside and inside. This is confirmed here; one should be freed from all other vision, and in that way he is freed from the

false egoistic identification and sees himself as the eternal servitor of the Lord. Caksusevarkam: as we can see the sun without a doubt, one who is fully developed in Krsna consciousness sees Krsna and His energy. By this vision one becomes atma-drk, or self-realized. When the false ego of identifying the body with the self is removed, actual vision of life is perceivable. The senses, therefore, also become purified. Real service of the Lord begins when the senses are purified. One does not have to stop the activities of the senses, but the false ego of identifying with the body has to be removed. Then the senses automatically become purified, and with purified senses one can actually discharge devotional service.

TEXT 11

TEXT

mukta-lingam sad-abhasam
asati pratipadyate
sato bandhum asac-caksuh
sarvanusyutam advayam

SYNONYMS

mukta-lingam--transcendental; sat-abhasam--manifest as a reflection; asati--in the false ego; pratipadyate--he realizes; satah bandhum--the support of the material cause; asat-caksuh--the eye (revealer) of the illusory energy; sarva-anusyutam--entered into everything; advayam--without a second.

TRANSLATION

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

PURPORT

A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there only as a reflection, but a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, who is its support. It is confirmed in Bhagavad-gita that the background of the material manifestation is Lord Krsna. And, as confirmed in the Brahma-samhita, Krsna is the cause of all causes. In the Brahma-samhita it is stated that the Supreme Lord, by His partial or plenary expansion, is present not only within this universe and each and every universe, but in every atom, although He is one without a second. The word advayam, "without a second," which is used in this verse, indicates that although the Supreme Personality of Godhead is represented in everything, including the atoms, He is not divided. His presence in everything is explained in the next verse.

TEXT 12

TEXT

yatha jala-stha abhasah

sthala-sthenavadrasyate
svabhasena tatha suryo
jala-ssthena divi sthitah

SYNONYMS

yatha--as; jala-sthah--situated on water; abhasah--a reflection;
sthala-ssthena--situated on the wall; avadrasyate--is perceived; sva-
abhasena--by its reflection; tatha--in that way; suryah--the sun; jala-
ssthena--situated on the water; divi--in the sky; sthitah--situated.

TRANSLATION

The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

PURPORT

The example given herewith is perfect. The sun is situated in the sky, far, far away from the surface of the earth, but its reflection can be seen in a pot of water in the corner of a room. The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of Godhead in everything by the reflection of His energy. In the Visnu purana it is stated that as the presence of fire is understood by heat and light, so the Supreme Personality of Godhead, although one without a second, is perceived everywhere by the diffusion of His different energies. It is confirmed in the Isopanisad that the presence of the Lord is perceived everywhere by the liberated soul, just as the sunshine and the reflection can be perceived everywhere although the sun is situated far away from the surface of the globe.

TEXT 13

TEXT

evam trivrd-ahankaro
bhutendriya-manomayaih
svabhasair laksito 'nena
sad-abhasena satya-drk

SYNONYMS

evam--thus; tri-vrt--the threefold; ahankarah--false ego; bhuta-
indriya-manah-mayaih--consisting of body, senses and mind; sva-abhasaih--
by its own reflections; laksitah--is revealed; anena--by this; sat-
abhasena--by a reflection of Brahman; satya-drk--the self-realized soul.

TRANSLATION

The self-realized soul is thus reflected first in the threefold ego and then in the body, senses and mind.

PURPORT

The conditioned soul thinks, "I am this body," but a liberated soul thinks, "I am not this body. I am spirit soul." This "I am" is called ego, or identification of the self. "I am this body" or "Everything in relationship to the body is mine" is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego. One conception is in the darkness of the threefold qualities of material nature--goodness, passion and ignorance--and the other is in the pure state of goodness, called suddha-sattva or vasudeva. When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one's material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord. In the conditioned state one accepts everything as an object of sense gratification, and in the liberated state one accepts everything for the service of the Supreme Lord. Krsna consciousness, devotional service, is the actual liberated stage of a living entity. Otherwise, both accepting and rejecting on the material platform or in voidness or impersonalism are imperfect conditions for the pure soul.

By the understanding of the pure soul, called satya-drk, one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilized in His service." These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in one's own senses, mind and body--in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the Bhakti-rasamrta-sindhu that one who has engaged everything--his vital energy, his wealth, his intelligence and his words--in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or satya-drk. Such a man has understood things as they are.

TEXT 14

TEXT

bhuta-suksmendriya-mano-
buddhy-adisv iha nidraya
linesv asati yas tatra
vinidro nirahankriyah

SYNONYMS

bhuta--the material elements; suksma--the objects of enjoyment; indriya--the material senses; manah--mind; buddhi--intelligence; adisu--and so on; iha--here; nidraya--by sleep; linesu--merged; asati--in the unmanifest; yah--who; tatra--there; vinidrah--awake; nirahankriyah--freed from false ego.

TRANSLATION

Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, he is understood to be awake and to be freed from the false ego.

PURPORT

The explanation by Rupa Gosvami in the Bhakti-rasamrta-sindhu of how a person can be liberated even in this body is more elaborately explained in this verse. The living entity who has become satya-drk, who realizes his position in relationship with the Supreme personality of Godhead, may remain apparently merged in the five elements of matter, the five material sense objects, the ten senses and the mind and intelligence, but still he is considered to be awake and to be freed from the reaction of false ego. Here the word lina is very significant. The Mayavadi philosophers recommend merging in the impersonal effulgence of Brahman; that is their ultimate goal, or destination. That merging is also mentioned here. But in spite of merging, one can keep his individuality. The example given by Jiva Gosvami is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality. Real individuality is to understand oneself to be the eternal servitor of the Supreme Lord. This information is received from the mouth of Lord Caitanya. He said clearly, upon the inquiry of Sanatana Gosvami, that a living entity is the servitor of Krsna eternally. Krsna also confirms in Bhagavad-gita that the living entity is eternally His part and parcel. The part and parcel is meant to serve the whole. This is individuality. It is so even in this material existence, when the living entity apparently merges in matter. His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego and contaminated consciousness, and he has five active senses and five knowledge-acquiring senses. In this way he merges in matter. But even while merged in the twenty-four elements of matter, he can keep his individuality as the eternal servitor of the Lord. Either in the spiritual nature or in the material nature, such a servitor is to be considered a liberated soul. That is the explanation of the authorities, and it is confirmed in this verse.

TEXT 15

TEXT

manyamanas tadatmanam
anasto nastavan mrsa
naste 'hankarane drasta
nasta-vitta ivaturah

SYNONYMS

manyamanah--thinking; tada--then; atmanam--himself; anastah--although not lost; nasta-vat--as lost; mrsa--falsely; naste ahankarane--because of the disappearance of the ego; drasta--the seer; nasta-vittah--one who has lost his fortune; iva--like; aturah--distressed.

TRANSLATION

The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

PURPORT

Only in ignorance does a living entity think that he is lost. If by attainment of knowledge he comes to the real position of his eternal existence, he knows that he is not lost. An appropriate example is mentioned herein: *nasta-vitta ivaturah*. A person who has lost a great sum of money may think that he is lost, but actually he is not lost--only his money is lost. But due to his absorption in the money or identification with the money, he thinks that he is lost. Similarly, when we falsely identify with matter as our field of activities, we think that we are lost, although actually we are not. As soon as a person is awakened to the pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived. A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord. The Mayavadi philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is the Supreme Lord, but actually he is not. This is the last snare of maya's influence upon the living entity. To think oneself equal with the Supreme Lord or to think oneself to be the Supreme Lord Himself is also due to false ego.

TEXT 16

TEXT

evam pratyavamrsyasav
atmanam pratipadyate
sahankarasya dravyasya
yo 'vasthanam anugraha

SYNONYMS

evam--thus; pratyavamrsya--after understanding; asau--that person; atmanam--his self; pratipadyate--realizes; sa-ahankarasya--accepted under false ego; dravyasya--of the situation; yah--who; avasthanam--resting place; anugraha--the manifestor.

TRANSLATION

When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.

PURPORT

The Mayavadi philosophers' position is that at the ultimate issue the individual is lost, everything becomes one, and there is no distinction between the knower, the knowable and knowledge. But by minute analysis we can see that this is not correct. Individuality is never lost, even when

one thinks that the three different principles, namely the knower, the knowable and knowledge, are amalgamated or merged into one. The very concept that the three merge into one is another form of knowledge, and since the perceiver of the knowledge still exists, how can one say that the knower, knowledge and knowable have become one? The individual soul who is perceiving this knowledge still remains an individual. Both in material existence and in spiritual existence the individuality continues; the only difference is in the quality of the identity. In the material identity, the false ego acts, and because of false identification, one takes things to be different from what they actually are. That is the basic principle of conditional life. Similarly, when the false ego is purified, one takes everything in the right perspective. That is the state of liberation.

It is stated in the Isopanisad that everything belongs to the Lord. Isavasyam idam sarvam. Everything exists on the energy of the Supreme Lord. This is also confirmed in Bhagavad-gita. Because everything is produced of His energy and exists on His energy, the energy is not different from Him--but still the Lord declares, "I am not there." When one clearly understands one's constitutional position, everything becomes manifest. False egoistic acceptance of things conditions one, whereas acceptance of things as they are makes one liberated. The example given in the previous verse is applicable here: due to absorption of one's identity in his money, when the money is lost he thinks that he is also lost. But actually he is not identical with the money, nor does the money belong to him. When the actual situation is revealed, we understand that the money does not belong to any individual person or living entity, nor is it produced by man. Ultimately the money is the property of the Supreme Lord, and there is no question of its being lost. But as long as one falsely thinks, "I am the enjoyer," or "I am the Lord," this concept of life continues, and one remains conditioned. As soon as this false ego is eliminated, one is liberated. As confirmed in the Bhagavatam, situation in one's real constitutional position is called mukti, or liberation.

TEXT 17

TEXT

devahutir uvaca
 purusam prakrtir brahman
 na vimuncati karhicit
 anyonyapasrayatvac ca
 nityatvad anayoh prabho

SYNONYMS

devahutih uvaca--Devahuti said; purusam--the spirit soul; prakrtih--material nature; brahman--O brahmana; na--not; vimuncati--does release; karhicit--at any time; anyonya--to one another; apasrayatvat--from attraction; ca--and; nityatvat--from eternality; anayoh--of them both; prabho--O my Lord.

TRANSLATION

Sri Devahuti inquired: My dear brahmana, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

PURPORT

Devahuti, the mother of Kapiladeva, here makes her first inquiry. Although one may understand that spirit soul and matter are different, their actual separation is not possible, either by philosophical speculation or by proper understanding. The spirit soul is the marginal potency of the Supreme Lord, and matter is the external potency of the Lord. The two eternal potencies have somehow or other been combined, and since it is so difficult to separate one from the other, how is it possible for the individual soul to become liberated? By practical experience one can see that when the soul is separated from the body, the body has no real existence, and when the body is separated from the soul one cannot perceive the existence of the soul. As long as the soul and the body are combined, we can understand that there is life. But when they are separated, there is no manifested existence of the body or the soul. This question asked by Devahuti of Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called nirvana in Mayavada philosophy.

TEXT 18

TEXT

yatha gandhasya bhumes ca
na bhavo vyatirekatah
apam rasasya ca yatha
tatha buddheh parasya ca

SYNONYMS

yatha--as; gandhasya--of aroma; bhume--of earth; ca--and; na--no; bhavah--existence; vyatirekatah--separate; apam--of water; rasasya--of taste; ca--and; yatha--as; tatha--so; buddheh--of intelligence; parasya--of consciousness, spirit; ca--and.

TRANSLATION

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

PURPORT

The example is given here that anything material has an aroma. The flower, the earth--everything--has an aroma. If the aroma is separated from the matter, the matter cannot be identified. If there is no taste to water, the water has no meaning; if there is no heat in the fire, the fire has no meaning. Similarly, when there is want of intelligence, spirit has no meaning.

TEXT 19

TEXT

akartuh karma-bandho 'yam

purusasya yad-asrayah
gunesu satsu prakrteh
kaivalyam tesv atah katham

SYNONYMS

akartuh--of the passive performer, the non-doer; karma-bandhah--bondage to fruitive activities; ayam--this; purusasya--of the soul; yat-asrayah--caused by attachment to the modes; gunesu--while the modes; satsu--are existing; prakrteh--of material nature; kaivalyam--freedom; tesu--those; atah--hence; katham--how.

TRANSLATION

Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?

PURPORT

Although the living entity desires freedom from the contamination of matter, he is not given release. Actually, as soon as a living entity puts himself under the control of the modes of material nature, his acts are influenced by the qualities of material nature, and he becomes passive. It is confirmed in Bhagavad-gita, prakrteh kriyamanani gunaih: the living entity acts according to the qualities or modes of material nature. He falsely thinks that he is acting, but unfortunately he is passive. In other words, he has no opportunity to get out of the control of material nature because it has already conditioned him. In Bhagavad-gita it is also stated that it is very difficult to get out of the clutches of material nature. One may try in different ways to think that everything is void in the ultimate issue, that there is no God and that even if the background of everything is spirit, it is impersonal. This speculation may go on, but actually it is very difficult to get out of the clutches of material nature. Devahuti poses the question that although one may speculate in many ways, where is liberation as long as one is under the spell of material nature? The answer is also found in Bhagavad-gita (7.14): only one who has surrendered himself unto the lotus feet of the Supreme Lord Krsna (mam eva ye prapadyante) can be freed from the clutches of maya.

Since Devahuti is gradually coming to the point of surrender, her questions are very intelligent. How can one be liberated? How can one be in a pure state of spiritual existence as long as he is strongly held by the modes of material nature? This is also an indication to the false meditator. There are many so-called meditators who think, "I am the Supreme Spirit Soul. I am conducting the activities of material nature. Under my direction the sun is moving and the moon is rising." They think that by such contemplation or meditation they can become free, but it is seen that just three minutes after finishing such nonsensical meditation, they are immediately captured by the modes of material nature. Immediately after his high-sounding meditation, a "meditator" becomes thirsty and wants to smoke or drink. He is under the strong grip of material nature, yet he thinks that he is already free from the clutches of maya. This question of Devahuti's is for such a person who falsely claims that he is everything, that ultimately everything is void, and that there are no sinful or pious activities. These are all atheistic inventions. Actually, unless a living entity surrenders unto the Supreme

Personality of Godhead as instructed in Bhagavad-gita, there is no liberation or freedom from the clutches of maya.

TEXT 20

TEXT

kvacit tattvavamarsena
nivrttam bhayam ulbanam
anivrta-nimittatvat
punah pratyavatisthate

SYNONYMS

kvacit--in a certain case; tattva--the fundamental principles; avamarsena--by reflecting upon; nivrttam--avoided; bhayam--fear; ulbanam--great; anivrta--not ceased; nimittatvat--since the cause; punah--again; pratyavatisthate--it appears.

TRANSLATION

Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.

PURPORT

Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. Bhagavad-gita (7.27) states, iccha-dvesa-samutthena. Two kinds of propensities arise in the living entity. One propensity is iccha, which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. Dvesa means "envy." When one becomes envious of Krsna, or the Supreme Personality of Godhead, one thinks, "Why should Krsna be the all and all? I'm as good as Krsna." These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, the cause remains, and there is no question of his liberation.

Devahuti very intelligently says, "One may theoretically analyze and say that by knowledge he has become freed, but actually, as long as the cause exists, he is not free." Bhagavad-gita confirms that after performing such speculative activities for many, many births, when one actually comes to his real consciousness and surrenders unto the Supreme Lord, Krsna, then the fulfillment of his research in knowledge is actually achieved. There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The Bhagavatam (10.14.4) says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (klisyanti ye kevala-bodha-labdhave). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion. The example is given that there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists. One has to nullify the cause, and then the effect will be nullified. This is explained by the Supreme Personality of Godhead in the following verses.

TEXT 21

TEXT

sri-bhagavan uvaca
animitta-nimittena
sva-dharmenamalatmana
tivraya mayi bhaktya ca
sruta-sambhrtaya ciram

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; animitta-nimittena--without desiring the fruits of activities; sva-dharmena--by executing one's prescribed duties; amala-atmana--with a pure mind; tivraya--serious; mayi--unto Me; bhaktya--by devotional service; ca--and; sruta--hearing; sambhrtaya--endowed with; ciram--for a long time.

TRANSLATION

The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

PURPORT

Sridhara Svami comments in this connection that by association with material nature alone one does not become conditioned. Conditional life begins only after one is infected by the modes of material nature. If someone is in contact with the police department, that does not mean that he is a criminal. As long as one does not commit criminal acts, even though there is a police department, he is not punished. Similarly, the liberated soul is not affected, although he is in the material nature. Even the Supreme Personality of Godhead is supposed to be in association with material nature when He descends, but He is not affected. One has to act in such a way that in spite of being in the material nature he is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water. That is how one has to live, as described here by the Personality of Godhead Kapiladeva (animitta-nimittena sva-dharmenamalatmana).

One can be liberated from all adverse circumstances simply by seriously engaging in devotional service. How this devotional service develops and becomes mature is explained here. In the beginning one has to perform his prescribed duties with a clean mind. Clean consciousness means Krsna consciousness. One has to perform his prescribed duties in Krsna consciousness. There is no necessity of changing one's prescribed duties; one simply has to act in Krsna consciousness. In discharging Krsna conscious duties, one should determine whether, by his professional or occupational duties, Krsna, the Supreme Personality of Godhead, is satisfied. In another place in the Bhagavatam it is said, svanusthitasya dharmasya samsiddhir hari-tosanam: everyone has some prescribed duties to perform, but the perfection of such duties will be reached only if the Supreme Personality of Godhead, Hari, is satisfied by such actions. For example, Arjuna's prescribed duty was to fight, and the perfection of his fighting was tested by the satisfaction of Krsna. Krsna wanted him to

fight, and when he fought for the satisfaction of the Lord, that was the perfection of his professional devotional duty. On the other hand, when, contrary to the wish of Krsna, he was not willing to fight, that was imperfect.

If one wants to perfect his life, he should discharge his prescribed duties for the satisfaction of Krsna. One must act in Krsna consciousness, for such action will never produce any reaction (animitta-nimittena). This is also confirmed in Bhagavad-gita. Yajnarthat karmano 'nyatra: all activities should be performed simply for Yajna, or the satisfaction of Visnu. Anything done otherwise, without the satisfaction of Visnu, or Yajna, produces bondage, so here it is also prescribed by Kapila Muni that one can transcend material entanglement by acting in Krsna consciousness, which means seriously engaging in devotional service. This serious devotional service can develop by hearing for long periods of time. Chanting and hearing is the beginning of the process of devotional service. One should associate with devotees and hear from them about the Lord's transcendental appearance, activities, disappearance, instructions, etc.

There are two kinds of sruti, or scripture. One is spoken by the Lord, and the other is spoken about the Lord and His devotees. Bhagavad-gita is the former and Srimad-Bhagavatam the latter. One must hear these scriptures repeatedly from reliable sources in order to become fixed in serious devotional service. Through engagement in such devotional service, one becomes freed from the contamination of maya. It is stated in the Srimad-Bhagavatam that hearing about the Supreme Personality of Godhead cleanses the heart of all contamination caused by the influence of the three modes of material nature. By continuous, regular hearing, the effects of the contamination of lust and greed to enjoy or lord it over material nature diminish, and when lust and greed diminish, one then becomes situated in the mode of goodness. This is the stage of Brahman realization, or spiritual realization. In this way one becomes fixed on the transcendental platform. Remaining fixed on the transcendental platform is liberation from material entanglement.

TEXT 22

TEXT

jnanena drsta-tattvena
vairagyena baliyasa
tapo-yuktena yogena
tivrenatma-samadhina

SYNONYMS

jnanena--in knowledge; drsta-tattvena--with vision of the Absolute Truth; vairagyena--with renunciation; baliyasa--very strong; tapah-yuktena--by engagement in austerity; yogena--by mystic yoga; tivrena--firmly fixed; atma-samadhina--by self-absorption.

TRANSLATION

This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.

PURPORT

Devotional service in Krsna consciousness cannot be performed blindly due to material emotion or mental concoction. It is specifically mentioned here that one has to perform devotional service in full knowledge by visualizing the Absolute Truth. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Krsna consciousness is exhibited by proportionate material detachment, or vairagya. If one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Krsna consciousness. Renunciation in Krsna consciousness is so strong that it cannot be deviated by any attractive illusion. One has to perform devotional service in full tapasya, austerity. One should fast on the two Ekadasi days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Krsna, Lord Rama and Caitanya Mahaprabhu. There are many such fasting days. Yogena means "by controlling the senses and mind." Yoga indriya-samyamah. Yogena implies that one is seriously absorbed in the self and is able, by development of knowledge, to understand his constitutional position in relationship with the Superself. In this way one becomes fixed in devotional service, and his faith cannot be shaken by any material allurements.

TEXT 23

TEXT

prakrtih purusasyeha
dahyamana tv ahar-nisam
tiro-bhavitri sanakair
agner yonir ivaranih

SYNONYMS

prakrtih--the influence of material nature; purusasya--of the living entity; iha--here; dahyamana--being consumed; tu--but; ahar-nisam--day and night; tiro-bhavitri--disappearing; sanakair--gradually; agneh--of fire; yonih--the cause of appearance; iva--as; aranih--wooden sticks.

TRANSLATION

The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

PURPORT

Fire is conserved in wooden sticks, and when circumstances are favorable, the fire is ignited. But the wooden sticks which are the cause of the fire are also consumed by the fire if it is properly dealt with. Similarly, the living entity's conditional life of material existence is due to his desire to lord it over material nature and due to his envy of the Supreme Lord. Thus his main diseases are that he wants to be one with the Supreme Lord or he wants to become the lord of material nature. The karmis try to utilize the resources of material nature and thus become its lord and enjoy sense gratification, and the jnanis, the

salvationists, who have become frustrated in enjoying the material resources, want to become one with the Supreme Personality of Godhead or merge into the impersonal effulgence. These two diseases are due to material contamination. Material contamination can be consumed by devotional service because in devotional service these two diseases, namely the desire to lord it over material nature and the desire to become one with the Supreme Lord, are absent. Therefore the cause of material existence is at once consumed by the careful discharge of devotional service in Krsna consciousness.

A devotee in full Krsna consciousness appears superficially to be a great karmi, always working, but the inner significance of the devotee's activities is that they are meant for the satisfaction of the Supreme Lord. This is called bhakti, or devotional service. Arjuna was apparently a fighter but when by his fighting he satisfied the senses of Lord Krsna, he became a devotee. Since a devotee also engages in philosophical research to understand the Supreme Person as He is, his activities may thus appear to be like those of a mental speculator, but actually he is trying to understand the spiritual nature and transcendental activities. Thus although the tendency for philosophical speculation exists, the material effects of fruitive activities and empiric speculation do not, because this activity is meant for the Supreme Personality of Godhead.

TEXT 24

TEXT

bhukta-bhoga parityakta
drsta-dosa ca nityasah
nesvarasyasubham dhatte
sve mahimni sthitasya ca

SYNONYMS

bhukta--enjoyed; bhoga--enjoyment; parityakta--given up; drsta--discovered; dosa--faultiness; ca--and; nityasah--always; na--not; isvarasya--of the independent; asubham--harm; dhatte--she inflicts; sve mahimni--in his own glory; sthitasya--situated; ca--and.

TRANSLATION

By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.

PURPORT

Because the living entity is not actually the enjoyer of the material resources, his attempt to lord it over material nature is, at the ultimate issue, frustrated. As a result of frustration, he desires more power than the ordinary living entity and thus wants to merge into the existence of the supreme enjoyer. In this way he develops a plan for greater enjoyment.

When one is actually situated in devotional service, that is his independent position. Less intelligent men cannot understand the position of the eternal servant of the Lord. Because the word "servant" is used, they become confused; they cannot understand that this servitude is not the servitude of this material world. To be the servant of the Lord is the greatest position. If one can understand this and can thus revive

one's original nature of eternal servitorship of the Lord, one stands fully independent. A living entity's independence is lost by material contact. In the spiritual field he has full independence, and therefore there is no question of becoming dependent upon the three modes of material nature. This position is attained by a devotee, and therefore he gives up the tendency for material enjoyment after seeing its faultiness.

The difference between a devotee and an impersonalist is that an impersonalist tries to become one with the Supreme so that he can enjoy without impediment, whereas a devotee gives up the entire mentality of enjoying and engages in the transcendental loving service of the Lord. That is his constitutional glorified position. At that time he is isvara, fully independent. The real isvara or isvarah paramah, the supreme isvara, or supreme independent, is Krsna. The living entity is isvara only when engaged in the service of the Lord. In other words, transcendental pleasure derived from loving service to the Lord is actual independence.

TEXT 25

TEXT

yatha hy apratibuddhasya
prasvapo bahu-anartha-bhrt
sa eva pratibuddhasya
na vai mohaya kalpate

SYNONYMS

yatha--as; hi--indeed; apratibuddhasya--of one who is sleeping; prasvapah--the dream; bahu-anartha-bhrt--bearing many inauspicious things; sah eva--that very dream; pratibuddhasya--of one who is awake; na--not; vai--certainly; mohaya--for bewildering; kalpate--is capable.

TRANSLATION

In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

PURPORT

In the condition of dreaming, when one's consciousness is almost covered, one may see many unfavorable things which cause disturbance or anxiety, but upon awakening, although he remembers what happened in the dream, he is not disturbed. Similarly the position of self-realization, or understanding of one's real relationship with the Supreme Lord, makes one completely satisfied, and the three modes of material nature, which are the cause of all disturbances, cannot affect him. In contaminated consciousness one sees everything to be for his own enjoyment, but in pure consciousness, or Krsna consciousness, he sees that everything exists for the enjoyment of the supreme enjoyer. That is the difference between the dream state and wakefulness. The state of contaminated consciousness is compared to dream consciousness, and Krsna consciousness is compared to the awakened stage of life. Actually, as stated in Bhagavad-gita, the only absolute enjoyer is Krsna. One who can understand that Krsna is the proprietor of all the three worlds and that He is the friend of everyone is peaceful and independent. As long as a conditioned soul does not have this knowledge, he wants to be the enjoyer of

everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. This is all illusion, for one cannot benefit anyone by such material activities. If one wishes to benefit his fellow brother, he must awaken his dormant Krsna consciousness. The Krsna conscious position is that of pratibuddha, which means "pure consciousness."

TEXT 26

TEXT

evam vidita-tattvasya
prakrtir mayi manasam
yunjato napakuruta
atmaramasya karhicit

SYNONYMS

evam--thus; vidita-tattvasya--to one who knows the Absolute Truth; prakrtih--material nature; mayi--on Me; manasam--the mind; yunjatah--fixing; na--not; apakurute--can do harm; atma-aramasya--to one who rejoices in the self; karhicit--at any time.

TRANSLATION

The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute, and his mind is fixed on the Supreme Personality of Godhead.

PURPORT

Lord Kapila says that mayi manasam, a devotee whose mind is always fixed upon the lotus feet of the Supreme Personality of Godhead, is called atmarama or vidita-tattva. Atmarama means "one who rejoices in the self," or "one who enjoys in the spiritual atmosphere." Atma, in the material sense, means the body or the mind, but when referring to one whose mind is fixed on the lotus feet of the Supreme Lord, atmarama means "one who is fixed in spiritual activities in relationship with the Supreme Soul." The Supreme Soul is the Personality of Godhead, and the individual soul is the living entity. When they engage in reciprocation of service and benediction, the living entity is said to be in the atmarama position. This atmarama position can be attained by one who knows the truth as it is. The truth is that the Supreme Personality of Godhead is the enjoyer and that the living entities are meant for His service and enjoyment. One who knows this truth, and who tries to engage all resources in the service of the Lord, escapes all material reactions and influences of the modes of material nature.

An example may be cited in this connection. Just as a materialist engages in constructing a big skyscraper, a devotee engages in constructing a big temple for Visnu. Superficially, the skyscraper constructor and temple constructor are on the same level, for both are collecting wood, stone, iron and other building materials. But the person who constructs a skyscraper is a materialist, and the person who constructs a temple of Visnu is atmarama. The materialist tries to satisfy himself in relation to his body by constructing a skyscraper, but the devotee tries to satisfy the Superself, the Supreme Personality of Godhead, by constructing the temple. Although both are engaged in the

association of material activities, the devotee is liberated, and the materialist is conditioned. This is because the devotee, who is constructing the temple, has fixed his mind upon the Supreme Personality of Godhead, but the nondevotee, who is constructing the skyscraper, has his mind fixed in sense gratification. If, while performing any activity, even in material existence, one's mind is fixed upon the lotus feet of the Personality of Godhead, one will not be entangled or conditioned. The worker in devotional service, in full Krsna consciousness, is always independent of the influence of material nature.

TEXT 27

TEXT

yadaivam adhyatma-ratah
kalena bahu-janmana
sarvatra jata-vairagya
abrahma-bhuvanan munih

SYNONYMS

yada--when; evam--thus; adhyatma-ratah--engaged in self-realization; kalena--for many years; bahu-janmana--for many births; sarvatra--everywhere; jata-vairagyah--detachment is born; a-brahma-bhuvanat--up to Brahmaloaka; munih--a thoughtful person.

TRANSLATION

When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahmaloaka; he becomes fully developed in consciousness.

PURPORT

Anyone engaged in devotional service to the Supreme Personality of Godhead is known as a devotee, but there is a distinction between pure devotees and mixed devotees. A mixed devotee engages in devotional service for the spiritual benefit of being eternally engaged in the transcendental abode of the Lord in full bliss and knowledge. In material existence, when a devotee is not completely purified, he expects material benefit from the Lord in the form of relief from material miseries, or he wants material gain, advancement in knowledge of the relationship between the Supreme Personality of Godhead and the living entity, or knowledge as to the real nature of the Supreme Lord. When a person is transcendental to these conditions, he is called a pure devotee. He does not engage himself in the service of the Lord for any material benefit or for understanding of the Supreme Lord. His one interest is that he loves the Supreme Personality of Godhead, and he spontaneously engages in satisfying Him.

The highest example of pure devotional service is that of the gopis in Vrndavana. They are not interested in understanding Krsna, but only in loving Him. That platform of love is the pure state of devotional service. Unless one is advanced to this pure state of devotional service, there is a tendency to desire elevation to a higher material position. A mixed devotee may desire to enjoy a comfortable life on another planet with a greater span of life, such as on Brahmaloaka. These are material desires, but because a mixed devotee engages in the service of the Lord,

ultimately, after many, many lives of material enjoyment, he undoubtedly develops Krsna consciousness, and the symptom of this Krsna consciousness is that he is no longer interested in any sort of materially elevated life. He does not even aspire to become a personality like Lord Brahma.

TEXTS 28-29

TEXT

mad-bhaktah pratibuddhartho
mat-prasadena bhuyasa
nihsreyasam sva-samsthanam
kaivalyakhyam mad-asrayam

prapnotihanjasa dhirah
sva-drsa cchinna-samsayah
yad gatva na nivarteta
yogi lingad vinirgame

SYNONYMS

mat-bhaktah--My devotee; pratibuddha-arthah--self-realized; mat-prasadena--by My causeless mercy; bhuyasa--unlimited; nihsreyasam--the ultimate perfectional goal; sva-samsthanam--his abode; kaivalya-akhyam--called kaivalya; mat-asrayam--under My protection; prapnoti--attains; iha--in this life; anjasa--truly; dhirah--steady; sva-drsa--by knowledge of the self; chinna-samsayah--freed from doubts; yat--to that abode; gatva--having gone; na--never; nivarteta--comes back; yogi--the mystic devotee; lingad--from the subtle and gross material bodies; vinirgame--after departing.

TRANSLATION

My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.

PURPORT

Actual self-realization means becoming a pure devotee of the Lord. The existence of a devotee implies the function of devotion and the object of devotion. Self-realization ultimately means to understand the Personality of Godhead and the living entities; to know the individual self and the reciprocal exchanges of loving service between the Supreme Personality of Godhead and the living entity is real self-realization. This cannot be attained by the impersonalists or other transcendentalists; they cannot understand the science of devotional service. Devotional service is revealed to the pure devotee by the unlimited causeless mercy of the Lord. This is especially spoken of here by the Lord--mat-prasadena, "by My special grace." This is also confirmed in Bhagavad-gita. Only those who engage in devotional service with love and faith receive the necessary intelligence from the Supreme Personality of Godhead so that gradually and progressively they can advance to the abode of the Personality of Godhead.

Nihisreyasa means "the ultimate destination." Sva-samsthana indicates that the impersonalists have no particular place to stay. The impersonalists sacrifice their individuality so that the living spark can merge into the impersonal effulgence emanating from the transcendental body of the Lord, but the devotee has a specific abode. The planets rest in the sunshine, but the sunshine itself has no particular resting place. When one reaches a particular planet, then he has a resting place. The spiritual sky, which is known as kaivalya, is simply blissful light on all sides, and it is under the protection of the Supreme Personality of Godhead. As stated in Bhagavad-gita (14.27), brahmano hi pratisthaham: the impersonal Brahman effulgence rests on the body of the Supreme Personality of Godhead. In other words, the bodily effulgence of the Supreme Personality of Godhead is kaivalya, or impersonal Brahman. In that impersonal effulgence there are spiritual planets, which are known as Vaikunthas, chief of which is Krsnaloka. Some devotees are elevated to the Vaikuntha planets, and some are elevated to the planet Krsnaloka. According to the desire of the particular devotee, he is offered a particular abode, which is known as sva-samsthana, his desired destination. By the grace of the Lord, the self-realized devotee engaged in devotional service understands his destination even while in the material body. He therefore performs his devotional activities steadily, without doubting, and after quitting his material body he at once reaches the destination for which he has prepared himself. After reaching that abode, he never comes back to this material world.

The words lingad vinirgame, which are used here, mean "after being freed from the two kinds of material bodies, subtle and gross." The subtle body is made of mind, intelligence, false ego and contaminated consciousness, and the gross body is made of five elements--earth, water, fire, air and ether. When one is transferred to the spiritual world, he gives up both the subtle and gross bodies of this material world. He enters the spiritual sky in his pure, spiritual body and is stationed in one of the spiritual planets. Although the impersonalists also reach that spiritual sky after giving up the subtle and gross material bodies, they are not placed in the spiritual planets; as they desire, they are allowed to merge in the spiritual effulgence emanating from the transcendental body of the Lord. The word sva-samsthanam is also very significant. As a living entity prepares himself, so he attains his abode. The impersonal Brahman effulgence is offered to the impersonalists, but those who want to associate with the Supreme Personality of Godhead in His transcendental form as Narayana in the Vaikunthas, or with Krsna in Krsnaloka, go to those abodes, wherefrom they never return.

TEXT 30

TEXT

yada na yogopacitasu ceto
 mayasu siddhasya visajjate 'nga
 ananya-hetusv atha me gatih syad
 atyantiki yatra na mrtyu-hasah

SYNONYMS

yada--when; na--not; yoga-upacitasu--to powers developed by yoga; cetah--the attention; mayasu--manifestations of maya; siddhasya--of a perfect yogi; visajjate--is attracted; anga--My dear mother; ananya-hetusu--having no other cause; atha--then; me--to Me; gatih--his

progress; syat--becomes; atyantiki--unlimited; yatra--where; na--not; mrtyu-hasah--power of death.

TRANSLATION

When a perfect yogi's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.

PURPORT

Yogis are generally attracted to the by-products of mystic yogic power, for they can become smaller than the smallest or greater than the greatest, achieve anything they desire, have power even to create a planet, or bring anyone they like under their subjection. Yogis who have incomplete information of the result of devotional service are attracted by these powers, but these powers are material; they have nothing to do with spiritual progress. As other material powers are created by the material energy, mystic yogic powers are also material. A perfect yogis mind is not attracted by any material power, but is simply attracted by unalloyed service to the Supreme Lord. For a devotee, the process of merging into the Brahman effulgence is considered to be hellish, and yogic power or the preliminary perfection of yogic power, to be able to control the senses, is automatically achieved. As for elevation to higher planets, a devotee considers this to be simply hallucinatory. A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect yogi can attain the status of immortal knowledge and bliss.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-seventh Chapter, of the Srimad-Bhagavatam, entitled "Understanding Material Nature."

Chapter Twenty-eight
Kapila's Instructions on the Execution of Devotional Service

TEXT 1

TEXT

sri-bhagavan uvaca
yogasya laksanam vaksye
sabijasya nrpatmaje
mano yenaiva vidhina
prasannam yati sat-patham

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; yogasya--of the yoga system; laksanam--description; vaksye--I shall explain; sabijasya--authorized; nrpa-atma-je--O daughter of the King; manah--the mind; yena--by which; eva--certainly; vidhina--by practice; prasannam--joyful; yati--attains; sat-patham--the path of the Absolute Truth.

TRANSLATION

The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which

is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.

PURPORT

The yoga process explained by Lord Kapiladeva in this chapter is authorized and standard, and therefore these instructions should be followed very carefully. To begin, the Lord says that by yoga practice one can make progress towards understanding the Absolute Truth, the Supreme Personality of Godhead. In the previous chapter it has been clearly stated that the desired result of yoga is not to achieve some wonderful mystic power. One should not be at all attracted by such mystic power, but should attain progressive realization on the path of understanding the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gita, which states in the last verse of the Sixth Chapter that the greatest yogi is he who constantly thinks of Krsna within himself, or he who is Krsna conscious.

It is stated here that by following the system of yoga one can become joyful. Lord Kapila, the Personality of Godhead, who is the highest authority on yoga, here explains the yoga system known as astanga-yoga, which comprises eight different practices, namely yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. By all these stages of practice one must realize Lord Visnu, who is the target of all yoga. There are so-called yoga practices in which one concentrates the mind on voidness or on the impersonal, but this is not approved by the authorized yoga system as explained by Kapiladeva. Even Patanjali explains that the target of all yoga is Visnu. Astanga-yoga is therefore part of Vaisnava practice because its ultimate goal is realization of Visnu. The achievement of success in yoga is not acquisition of mystic power, which is condemned in the previous chapter, but, rather, freedom from all material designations and situation in one's constitutional position. That is the ultimate achievement in yoga practice.

TEXT 2

TEXT

sva-dharmacaranam saktya
vidharmac ca nivartanam
daival labdhena santosa
atmavic-caranarcanam

SYNONYMS

sva-dharma-acaranam--executing one's prescribed duties; saktya--to the best of one's ability; vidharmat--unauthorized duties; ca--and; nivartanam--avoiding; daivat--by the grace of the Lord; labdhena--with what is achieved; santosah--satisfied; atma-vit--of the self-realized soul; carana--the feet; arcanam--worshiping.

TRANSLATION

One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

PURPORT

In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is atmavic-caranarcanam. Atma-vit means a self-realized soul or bona fide spiritual master. Unless one is self-realized and knows what his relationship with the Supersoul is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and surrender unto him (arcanam), for by inquiring from and worshiping him one can learn spiritual activities.

The first recommendation is sva-dharmacaranam. As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: brahmana, ksatriya, vaisya and sudra. These particular duties are mentioned in the sastra, and particularly in Bhagavad-gita. Sva-dharmacaranam means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of his ability. One should not accept another's duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his sva-dharma, or duty, is solely that of serving the Supreme personality of Godhead. The actual duty of one who is advanced in Krsna consciousness is to serve the Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of sva-dharma.

TEXT 3

TEXT

gramya-dharma-nivrttis ca
moksa-dharma-ratis tatha
mita-medhyadanam sasvad
vivikta-ksema-sevanam

SYNONYMS

gramya--conventional; dharma--religious practice; nivrttih--ceasing; ca--and; moksa--for salvation; dharma--religious practice; ratih--being attracted to; tatha--in that way; mita--little; medhya--pure; adanam--eating; sasvat--always; vivikta--secluded; ksema--peaceful; sevanam--dwelling.

TRANSLATION

One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

PURPORT

It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the

clutches of material nature. It is stated in the beginning of Srimad-Bhagavatam that the topmost religious practice is that by which one can attain to the transcendental devotional service of the Lord, without reason or cause. Such religious practice is never hampered by any impediments, and by its performance one actually becomes satisfied. Here this is recommended as moksa-dharma, religious practice for salvation, or transcendence of the clutches of material contamination. Generally people execute religious practices for economic development or sense gratification, but that is not recommended for one who wants to advance in yoga.

The next important phrase is mita-medhyadanam, which means that one should eat very frugally. It is recommended in the Vedic literatures that a yogi eat only half what he desires according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only half a pound and supplement this with four ounces of water; one fourth of the stomach should be left empty for passage of air in the stomach. If one eats in this manner, he will avoid indigestion and disease. The yogi should eat in this way, as recommended in the Srimad-Bhagavatam and all other standard scriptures. The yogi should live in a secluded place, where his yoga practice will not be disturbed.

TEXT 4

TEXT

ahimsa satyam asteyam
yavad-artha-parigraha
brahmacaryam tapah saucam
svadhyayah purusarcnam

SYNONYMS

ahimsa--nonviolence; satyam--truthfulness; asteyam--refraining from theft; yavat-artha--as much as necessary; parigraha--possessing; brahmacaryam--celibacy; tapah--austerity; saucam--cleanliness; svadhyayah--study of the Vedas; purusa-arcnam--worship of the Supreme Personality of Godhead.

TRANSLATION

One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

PURPORT

The word purusarcnam in this verse means worshipping the Supreme Personality of Godhead, especially the form of Lord Krsna. In Bhagavad-gita it is confirmed by Arjuna that Krsna is the original purusa, or Personality of Godhead, purusam sasvatam. Therefore in yoga practice one not only must concentrate his mind on the person of Krsna, but must also worship the form or Deity of Krsna daily.

A brahmacari practices celibacy, controlling his sex life. One cannot enjoy unrestricted sex life and practice yoga; this is rascaldom. So-called yogis advertise that one can go on enjoying as one likes and

simultaneously become a yogi, but this is totally unauthorized. It is very clearly explained here that one must observe celibacy. Brahmacharyam means that one leads his life simply in relationship with Brahman, or in full Krsna consciousness. Those who are too addicted to sex life cannot observe the regulations which will lead them to Krsna consciousness. Sex life should be restricted to persons who are married. A person whose sex life is restricted in marriage is also called a brahmachari.

The word asteyam is also very important for a yogi. Asteyam means "to refrain from theft." In the broader sense, everyone who accumulates more than he needs is a thief. According to spiritual communism, one cannot possess more than he needs for his personal maintenance. That is the law of nature. Anyone who accumulates more money or more possessions than he needs is called a thief, and one who simply accumulates wealth without spending for sacrifice or for worship of the Personality of Godhead is a great thief.

Svadhyaiah means "reading the authorized Vedic scriptures." Even if one is not Krsna conscious and is practicing the yoga system, he must read standard Vedic literatures in order to understand. Performance of yoga alone is not sufficient. Narottama dasa Thakura, a great devotee and acarya in the Gaudiya Vaisnava-sampradaya, says that all spiritual activities should be understood from three sources, namely saintly persons, standard scriptures and the spiritual master. These three guides are very important for progress in spiritual life. The spiritual master prescribes standard literature for the prosecution of the yoga of devotional service, and he himself speaks only from scriptural reference. Therefore reading standard scriptures is necessary for executing yoga. Practicing yoga without reading the standard literatures is simply a waste of time.

TEXT 5

TEXT

maunam sad-asana-jayah
sthairyam prana-jayah sanaih
pratyaharas cendriyanam
visayan manasa hrdis

SYNONYMS

maunam--silence; sad--good; asana--yogic postures; jahay--controlling; sthairyam--steadiness; prana-jayah--controlling the vital air; sanaih--gradually; pratyaharah--withdrawal; ca--and; indriyanam--of the senses; visayat--from the sense objects; manasa--with the mind; hrdis--on the heart.

TRANSLATION

One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects and thus concentrate the mind on the heart.

PURPORT

The yogic practices in general and hatha-yoga in particular are not ends in themselves; they are means to the end of attaining steadiness. First one must be able to sit properly, and then the mind and attention will become steady enough for practicing yoga. Gradually, one must

control the circulation of vital air, and with such control he will be able to withdraw the senses from sense objects. In the previous verse it is stated that one must observe celibacy. The most important aspect of sense control is controlling sex life. That is called brahmacarya. By practicing the different sitting postures and controlling the vital air, one can control and restrain the senses from unrestricted sense enjoyment.

TEXT 6

TEXT

sva-dhisnyanam eka-dese
manasa prana-dharanam
vaikuntha-lilabhidhyanam
samadhanam tathatmanah

SYNONYMS

sva-dhisnyanam--within the vital air circles; eka-dese--in one spot; manasa--with the mind; prana--the vital air; dharanam--fixing; vaikuntha-lila--on the pastimes of the Supreme Personality of Godhead; abhidhyanam--concentration; samadhanam--samadhi; tatha--thus; atmanah--of the mind.

TRANSLATION

Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called samadhi, or samadhana, of the mind.

PURPORT

There are six circles of vital air circulation within the body. The first circle is within the belly, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the palate, the fifth is between the eyebrows, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think of the transcendental pastimes of the Supreme Lord. It is never mentioned that one should concentrate on the impersonal or void. It is clearly stated, vaikuntha-lila. Lila means "pastimes." Unless the Absolute Truth, the personality of Godhead, has transcendental activities, where is the scope for thinking of these pastimes? It is through the processes of devotional service, chanting and hearing of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in the Srimad-Bhagavatam, the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord's pastimes, including the Battle of Kuruksetra and historical facts relating to the life and precepts of devotees like Prahlada Maharaja, Dhruva Maharaja and Ambarisa Maharaja. One need only concentrate his mind on one such narration and become always absorbed in its thought. Then he will be in samadhi. Samadhi is not an artificial bodily state; it is the state achieved when the mind is virtually absorbed in thoughts of the Supreme Personality of Godhead.

TEXT 7

TEXT

etair anyais ca pathibhir
mano dustam asat-patham
buddhya yunjita sanakair
jita-prano hy atandritah

SYNONYMS

etaih--by these; anyaih--by other; ca--and; pathibhih--processes; manah--the mind; dustam--contaminated; asat-patham--on the path of material enjoyment; buddhya--by the intelligence; yunjita--one must control; sanakaih--gradually; jita-pranah--the life air being fixed; hi--indeed; atandritah--alert.

TRANSLATION

By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.

PURPORT

Etair anyais ca. The general yoga process entails observing the rules and regulations, practicing the different sitting postures, concentrating the mind on the vital circulation of the air and then thinking of the Supreme Personality of Godhead in His Vaikuntha pastimes. This is the general process of yoga. This same concentration can be achieved by other recommended processes, and therefore anyais ca, other methods, also can be applied. The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead. It cannot be fixed on something void or impersonal. For this reason, so-called yoga practices of voidism and impersonalism are not recommended in any standard yoga-sastra. The real yogi is the devotee because his mind is always concentrated on the pastimes of Lord Krsna. Therefore Krsna consciousness is the topmost yoga system.

TEXT 8

TEXT

sucau dese pratisthapyā
vijitasana asanam
tasmin svasti samasina
rju-kayah samabhyaset

SYNONYMS

sucau dese--in a sanctified place; pratisthapyā--after placing; vijita-asana--controlling the sitting postures; asanam--a seat; tasmin--in that place; svasti samasina--sitting in an easy posture; rju-kayah--keeping the body erect; samabhyaset--one should practice.

TRANSLATION

After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

PURPORT

Sitting in an easy posture is called svasti samasinah. It is recommended in the yoga scripture that one should put the soles of the feet between the two thighs and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality of Godhead. This very process is also recommended in Bhagavad-gita, Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and kusa grass, topped with cotton.

TEXT 9

TEXT

pranasya sodhayen margam
pura-kumbhaka-recakaih
pratikulena va cittam
yatha sthiram acancalam

SYNONYMS

pranasya--of vital air; sodhayet--one should clear; margam--the passage; pura-kumbhaka-recakaih--by inhaling, retaining and exhaling; pratikulena--by reversing; va--or; cittam--the mind; yatha--so that; sthiram--steady; acancalam--free from disturbances.

TRANSLATION

The yogi should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.

PURPORT

These breathing exercises are performed to control the mind and fix it on the Supreme Personality of Godhead. Sa vai manah krsna-padaravindayoh: the devotee Ambarisa Maharaja fixed his mind on the lotus feet of Krsna twenty-four hours a day. The process of Krsna consciousness is to chant Hare Krsna and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Krsna's name, which is nondifferent from Krsna the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Krsna. The hatha-yoga system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Krsna can fix the mind more easily.

Three different activities are recommended for clearing the passage of breath: puraka, kumbhaka and recaka. Inhaling the breath is called puraka, sustaining it within is called kumbhaka, and finally exhaling it

is called recaka. These recommended processes can also be performed in the reverse order. After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called ida and pingala. The ultimate purpose of clearing the ida and pingala passages is to divert the mind from material enjoyment. As stated in Bhagavad-gita, one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Krsna, then our mind is a friend. By the yoga system of puraka, kumbhaka and recaka or by directly fixing the mind on the sound vibration of Krsna or on the form of Krsna, the same purpose is achieved. In Bhagavad-gita (8. 8) it is said that one must practice the breathing exercise (abhyasa-yoga-yuktena). by virtue of these processes of control, the mind cannot wander to external thoughts (cetasa nanya-gamina). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (yati) Him.

Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, kirtaniyah sada harih: one should always chant the holy name of the Supreme Lord, Krsna, because Krsna is the most suitable name of the Supreme Personality of Godhead. The name Krsna and the Supreme Person Krsna are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Krsna, the same result is achieved.

TEXT 10

TEXT

mano 'cirat syad virajam
jita-svasasya yoginah
vayv-agnibhyam yatha loham
dhmatam tyajati vai malam

SYNONYMS

manah--the mind; acirat--soon; syat--can be; virajam--free from disturbances; jita-svasasya--whose breathing is controlled; yoginah--of the yogi; vayu-agnibhyam--by air and fire; yatha--just as; loham--gold; dhmatam--fanned; tyajati--becomes freed from; vai--certainly; malam--impurity.

TRANSLATION

The yogis who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.

PURPORT

This process of purifying the mind is also recommended by Lord Caitanya; He says that one should chant Hare Krsna. He says further, param vijayate: "All glories to Sri Krsna sankirtana!" All glories are given to the chanting of the holy names of Krsna because as soon as one begins this process of chanting, the mind becomes purified. Ceto-darpana-marjanam: by chanting the holy name of Krsna one is cleansed of the dirt that accumulates in the mind. One can purify the mind either by the

breathing process or by the chanting process, just as one can purify gold by putting it in a fire and fanning it with a bellows.

TEXT 11

TEXT

pranayamair dahed dosan
dharanabhis ca kilbisan
pratyaharena samsargan
dhyanenanisvaran gunan

SYNONYMS

pranayamaih--by practice of pranayama; dahet--one can eradicate; dosan--contaminations; dharanabhih--by concentrating the mind; ca--and; kilbisan--sinful activities; pratyaharena--by restraining the senses; samsargan--material association; dhyanena--by meditating; anisvaran gunan--the modes of material nature.

TRANSLATION

By practicing the process of pranayama, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.

PURPORT

According to Ayur-vedic medical science the three items kapha, pitta and vayu (phlegm, bile and air) maintain the physiological condition of the body. Modern medical science does not accept this physiological analysis as valid, but the ancient Ayur-vedic process of treatment is based upon these items. Ayur-vedic treatment concerns itself with the cause of these three elements, which are mentioned in many places in the Bhagavatam as the basic conditions of the body. Here it is recommended that by practicing the breathing process of pranayama one can be released from contamination created by the principal physiological elements, by concentrating the mind one can become free from sinful activities, and by withdrawing the senses one can free himself from material association.

Ultimately, one has to meditate on the Supreme Personality of Godhead in order to be elevated to the transcendental position where he is no longer affected by the three modes of material nature. It is also confirmed in Bhagavad-gita that one who engages himself in unalloyed devotional service at once becomes transcendental to the three modes of material nature and immediately realizes his identification with Brahman. Sa gunan samatityaitan brahma-bhuyaya kalpate. For every item in the yoga system there is a parallel activity in bhakti-yoga, but the practice of bhakti-yoga is easier for this age. What was introduced by Lord Caitanya is not a new interpretation. Bhakti-yoga is a feasible process that begins with chanting and hearing. Bhakti-yoga and other yogas have as their ultimate goal the same Personality of Godhead, but one is practical, and the others are difficult. One has to purify his physiological condition by concentration and by restraint of the senses; then he can fix his mind upon the Supreme Personality of Godhead. That is called samadhi.

TEXT 12

TEXT

yada manah svam virajam
yogena susamahitam
kastham bhagavato dhyayet
sva-nasagravalokanah

SYNONYMS

yada--when; manah--the mind; svam--own; virajam--purified; yogena--by yoga practice; su-samahitam--controlled; kastham--the plenary expansion; bhagavatah--of the Supreme Personality of Godhead; dhyayet--one should meditate upon; sva-nasa-agra--the tip of one's nose; avalokanah--looking at.

TRANSLATION

When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

PURPORT

It is clearly mentioned here that one has to meditate upon the expansion of Visnu. The word kastham refers to Paramatma, the expansion of the expansion of Visnu. Bhagavatah refers to Lord Visnu, the Supreme Personality of Godhead. The Supreme Godhead is Krsna; from Him comes the first expansion, Baladeva, and from Baladeva come Sankarsana, Aniruddha and many other forms, followed by the purusa-avatars. As mentioned in the previous verses (purusarcanam), this purusa is represented as the Paramatma, or Supersoul. A description of the Supersoul, upon whom one must meditate, will be given in the following verses. In this verse it is clearly stated that one must meditate by fixing the vision on the tip of the nose and concentrating one's mind on the kala, or the plenary expansion, of Visnu.

TEXT 13

TEXT

prasanna-vadanambhojam
padma-garbharuneksanam
nilotpala-dala-syamam
sankha-cakra-gada-dharam

SYNONYMS

prasanna--cheerful; vadana--countenance; ambhojam--lotuslike; padma-garbha--the interior of a lotus; aruna--ruddy; iksanam--with eyes; nila-utpala--blue lotus; dala--petals; syamam--swarthy; sankha--conch; cakra--discus; gada--club; dharam--bearing.

TRANSLATION

The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.

PURPORT

It is definitely recommended herein that one concentrate his mind upon the form of Visnu. There are twelve different forms of Visnu, which are described in Teachings of Lord Caitanya. One cannot concentrate his mind on anything void or impersonal; the mind should be fixed on the personal form of the Lord, whose attitude is cheerful, as described in this verse. Bhagavad-gita states that meditation on the impersonal or void features is very troublesome to the meditator. Those who are attached to the impersonal or void features of meditation have to undergo a difficult process because we are not accustomed to concentrating our minds upon anything impersonal. Actually such concentration is not even possible. Bhagavad-gita also confirms that one should concentrate his mind on the personality of Godhead.

The color of the Personality of Godhead, Krsna, is described here as nilotpala-dala, meaning that it is like that of a lotus flower with petals tinted blue and white. People always ask why Krsna is blue. The color of the Lord has not been imagined by an artist. It is described in authoritative scripture. In the Brahma-samhita also, the color of Krsna's body is compared to that of a bluish cloud. The color of the Lord is not poetical imagination. There are authoritative descriptions in the Brahma-samhita, Srimad-Bhagavatam, Bhagavad-gita and many of the puranas of the Lord's body, His weapons and all other paraphernalia. The Lord's appearance is described here as padma-garbhāruneksanam. His eyes resemble the inside of a lotus flower, and in His four hands He holds the four symbols: conchshell, discus, mace and lotus.

TEXT 14

TEXT

lasat-pankaja-kinjalka-
pita-kauseya-vasasam
srivatsa-vaksasam bhrajat
kaustubhamukta-kandharam

SYNONYMS

lasat--shining; pankaja--of a lotus; kinjalka--filaments; pita--yellow; kauseya--silk cloth; vasasam--whose garment; srivatsa--bearing the mark of Srivatsa; vaksasam--breast; bhrajat--brilliant; kaustubha--Kaustubha gem; amukta--put on; kandharam--His neck.

TRANSLATION

His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Srivatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

PURPORT

The exact color of the garment of the Supreme Lord is described as saffron-yellow, just like the pollen of a lotus flower. The Kaustubha gem

hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls. The Lord is full in six opulences, one of which is wealth. He is very richly dressed with valuable jewels which are not visible within this material world.

TEXT 15

TEXT

matta-dvirepha-kalaya
paritam vana-malaya
parardhya-hara-valaya-
kiritangada-nupuram

SYNONYMS

matta--intoxicated; dvi-repha--with bees; kalaya--humming; paritam--garlanded; vana-malaya--with a garland of forest flowers; parardhya--priceless; hara--pearl necklace; valaya--bracelets; kirita--a crown; angada--armlets; nupuram--anklets.

TRANSLATION

He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.

PURPORT

From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuntha, or the spiritual sky, there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade, for both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

TEXT 16

TEXT

kanci-gunollasac-chronim
hrdayambhoja-vistaram
darsaniyatamam santam
mano-nayana-varadhanam

SYNONYMS

kanci--girdle; guna--quality; ullasat--brilliant; sronim--His loins and hips; hrdaya--heart; ambhoja--lotus; vistaram--whose seat; darsaniya-tamam--most charming to look at; santam--serene; manah--minds, hearts; nayana--eyes; vardhanam--gladdening.

TRANSLATION

His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.

PURPORT

The word darsaniyatamam, which is used in this verse, means that the Lord is so beautiful that the devotee-yogi does not wish to see anything else. His desire to see beautiful objects is completely satisfied by the sight of the Lord. In the material world we want to see beauty, but the desire is never satisfied. Because of material contamination, all the propensities we feel in the material world are ever unsatisfied. But when our desires to see, hear, touch, etc., are dovetailed for the satisfaction of the Supreme Personality of Godhead, they are on the level of the topmost perfection.

Although the Supreme Personality of Godhead in His eternal form is so beautiful and pleasing to the heart of the devotee, He does not attract the impersonalists, who want to meditate on His impersonal aspect. Such impersonal meditation is simply fruitless labor. The actual yogis, with half-closed eyes, fix on the form of the Supreme Personality of Godhead, not upon anything void or impersonal.

TEXT 17

TEXT

apicya-darsanam sasvat
sarva-loka-namaskrtam
santam vayasi kaisore
bhrtyanugraha-kataram

SYNONYMS

apicya-darsanam--very beautiful to see; sasvat--eternal; sarva-loka--by all the inhabitants of every planet; namah-krtam--worshipable; santam--situated; vayasi--in youth; kaisore--in boyhood; bhrtya--upon His devotee; anugraha--to bestow blessings; kataram--eager.

TRANSLATION

The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.

PURPORT

The word sarva-loka-namaskrtam means that He is worshipable by everyone on every planet. There are innumerable planets in the material world and innumerable planets in the spiritual world as well. On each planet there are innumerable inhabitants who worship the Lord, for the

Lord is worshipable by all but the impersonalists. The Supreme Lord is very beautiful. The word sasvat is significant. It is not that He appears beautiful to the devotees but is ultimately impersonal. Sasvat means "ever existing." That beauty is not temporary. It is ever existing--He is always youthful. In the Brahma-samhita (5.33) it is also stated: advaitam acyutam anadim ananta-rupam adyam purana-purusam nava-yauvanam ca. The original person is one without a second, yet He never appears old; He always appears as ever fresh as a blooming youth.

The Lord's facial expression always indicates that He is ready to show favor and benediction to the devotees; for the nondevotees, however, He is silent. As stated in Bhagavad-gita, although He acts equally to everyone because He is the Supreme Personality of Godhead and because all living entities are His sons, He is especially inclined to those engaged in devotional service. The same fact is confirmed here: He is always anxious to show favor to the devotees. Just as the devotees are always eager to render service unto the Supreme Personality of Godhead, the Lord is also very eager to bestow benediction upon the pure devotees.

TEXT 18

TEXT

kirtanya-tirtha-yasasam
punya-sloka-yasaskaram
dhyayed devam samagrangam
yavan na cyavate manah

SYNONYMS

kirtanya--worth singing; tirtha-yasasam--the glories of the Lord; punya-sloka--of the devotees; yasah-karam--enhancing the glory; dhyayet--one should meditate; devam--upon the Lord; samagra-angam--all the limbs; yavat--as much as; na--not; cyavate--deviates; manah--the mind.

TRANSLATION

The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

PURPORT

One has to fix his mind on the Supreme Personality of Godhead constantly. When one is accustomed to thinking of one of the innumerable forms of the Lord--Krsna, Visnu, Rama, Narayana, etc.--he has reached the perfection of yoga. This is confirmed in the Brahma-samhita: a person who has developed pure love for the Lord, and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart the Supreme Personality of Godhead. The devotees especially see the Lord in the beautiful blackish form of Syamasundara. That is the perfection of yoga. This yoga system should be continued until the mind does not vacillate for a moment. Om tad visnoh paramam padam sada pasyanti surayah: the form of Visnu is the highest individuality and is always visible to sages and saintly persons.

The same purpose is served when a devotee worships the form of the Lord in the temple. There is no difference between devotional service in the temple and meditation on the form of the Lord, since the form of the

Lord is the same whether He appears within the mind or in some concrete element. There are eight kinds of forms recommended for the devotees to see. The forms may be made out of sand, clay, wood or stone, they may be contemplated within the mind or made of jewels, metal or painted colors, but all the forms are of the same value. It is not that one who meditates on the form within the mind sees differently from one who worships the form in the temple. The Supreme Personality of Godhead is absolute, and there is therefore no difference between the two. The impersonalists, who desire to disregard the eternal form of the Lord, imagine some round figure. They especially prefer the omkara, which also has form. In Bhagavad-gita it is stated that omkara is the letter form of the Lord. Similarly, there are statue forms and painting forms of the Lord.

Another significant word in this verse is punya-sloka-yasaskaram. The devotee is called punya-sloka. As one becomes purified by chanting the holy name of the Lord, so one can become purified simply by chanting the name of a holy devotee. The pure devotee of the Lord and the Lord Himself are nondifferent. It is sometimes feasible to chant the name of a holy devotee. This is a very sanctified process. Lord Caitanya was once chanting the holy names of the gopis when His students criticized Him: "Why are You chanting the names of the gopis? Why not 'Krsna'?" Lord Caitanya was irritated by the criticism, and so there was some misunderstanding between Him and His students. He wanted to chastise them for desiring to instruct Him on the transcendental process of chanting.

The beauty of the Lord is that the devotees who are connected with His activities are also glorified. Arjuna, Prahlada, Janaka Maharaja, Bali Maharaja and many other devotees were not even in the renounced order of life, but were householders. Some of them, such as Prahlada Maharaja and Bali Maharaja, were born of demoniac families. Prahlada Maharaja's father was a demon, and Bali Maharaja was the grandson of Prahlada Maharaja, but still they have become famous because of their association with the Lord. Anyone who is eternally associated with the Lord is glorified with the Lord. The conclusion is that a perfect yogi should always be accustomed to seeing the form of the Lord, and unless the mind is fixed in that way, he should continue practicing yoga.

TEXT 19

TEXT

sthitam vrajantam asinam
sayanam va guhasayam
preksaniyehitam dhyayec
chuddha-bhavana cetasa

SYNONYMS

sthitam--standing; vrajantam--moving; asinam--sitting; sayanam--lying down; va--or; guha-asayam--the Lord dwelling in the heart; preksaniya--beautiful; ihitam--pastimes; dhyayet--he should visualize; suddha-bhavana--pure; cetasa--by the mind.

TRANSLATION

Thus always merged in devotional service, the yogi visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.

PURPORT

The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories and pastimes of the Lord are the same. The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one's heart because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted. When there is sound vibrated praising the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of yoga is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the Bhagavatam that describes the Lord as He is going to the pasturing ground with His cows and friends. Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing Bhagavad-gita. The Lord also says that the mahatmas, or great souls, always engage in the process of chanting the glories of the Lord, and just by hearing, others derive the same benefit. Yoga necessitates meditation on the transcendental pastimes of the Lord, whether He is standing, moving, lying down, etc.

TEXT 20

TEXT

tasmil labdha-padam cittam
 sarvavayava-samsthitam
 vilaksyaikatra samyujyad
 ange bhagavato munih

SYNONYMS

tasmin--on the form of the Lord; labdha-padam--fixed; cittam--the mind; sarva--all; avayava--limbs; samsthitam--fixed upon; vilaksya--having distinguished; ekatra--in one place; samyujyat--should fix the mind; ange--on each limb; bhagavatah--of the Lord; munih--the sage.

TRANSLATION

In fixing his mind on the eternal form of the Lord, the yogi should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

PURPORT

The word muni is very significant. Muni means one who is very expert in mental speculation or in thinking, feeling and willing. He is not mentioned here as a devotee or yogi. Those who try to meditate on the form of the Lord are called munis, or less intelligent, whereas those who render actual service to the Lord are called bhakti-yogis. The thought process described below is for the education of the muni. In order to convince the yogi that the Absolute Truth, or Supreme Personality of Godhead, is never impersonal at any time, the following verses prescribe observing the Lord in His personal form, limb after limb. To think of the Lord as a whole may sometimes be impersonal; therefore, it is recommended here that one first think of His lotus feet, then His ankles, then the

thighs, then the waist, then the chest, then the neck, then the face and so on. One should begin from the lotus feet and gradually rise to the upper limbs of the transcendental body of the Lord.

TEXT 21

TEXT

sancintayed bhagavatas caranaravindam
vajrankusa-dhvaja-saroruha-lanchanadhyam
uttunga-rakta-vilasan-nakha-cakravala-
jyotsnabhir ahata-mahad-dhrdayandhakaram

SYNONYMS

sancintayet--he should concentrate; bhagavatah--of the Lord; caranaravindam--on the lotus feet; vajra--thunderbolt; ankusa--goad (rod for driving elephants); dhvaja--banner; saroruha--lotus; lanchana--marks; adhyam--adorned with; uttunga--prominent; rakta--red; vilasat--brilliant; nakha--nails; cakravala--the circle of the moon; jyotsnabhih--with splendor; ahata--dispelled; mahat--thick; hrdaya--of the heart; andhakaram--darkness.

TRANSLATION

The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orbit of the moon and dispels the thick gloom of one's heart.

PURPORT

The Mayavadi says that because one is unable to fix his mind on the impersonal existence of the Absolute Truth, one can imagine any form he likes and fix his mind on that imaginary form; but such a process is not recommended here. Imagination is always imagination and results only in further imagination.

A concrete description of the eternal form of the Lord is given here. The Lord's sole is depicted with distinctive lines resembling a thunderbolt, a flag, a lotus flower and a goad. The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a yogi looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. This liberation is not achieved by mental speculation, but by seeing the light emanating from the lustrous toenails of the Lord. In other words, one has to fix his mind first on the lotus feet of the Lord if he wants to be freed from the darkness of ignorance in material existence.

TEXT 22

TEXT

yac-chauca-nihsrta-sarit-pravarodakena
tirthena murdhny adhikrtena sivah sivo 'bhut
dhyatur manah-samala-saila-nisrsta-vajram
dhyayec ciram bhagavatas caranaravindam

SYNONYMS

yat--the Lord's lotus feet; sauca--washing; nihsrta--gone forth; sarit-pravara--of the Ganges; udakena--by the water; tirthena--holy; murdhni--on his head; adhikrtena--borne; sivah--Lord Siva; sivah--auspicious; abhut--became; dhyatuh--of the meditator; manah--in the mind; samala-saila--the mountain of sin; nistrsta--hurled; vajram--thunderbolt; dhyayet--one should meditate; ciram--for a long time; bhagavatah--of the Lord; carana-aravindam--on the lotus feet.

TRANSLATION

The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

PURPORT

In this verse the position of Lord Siva is specifically mentioned. The impersonalist suggests that the Absolute Truth has no form and that one can therefore equally imagine the form of Visnu or Lord Siva or the goddess Durga or their son Ganesa. But actually the Supreme Personality of Godhead is the supreme master of everyone. In the Caitanya-caritamrta (Adi 5.142) it is said, ekale isvara krsna, ara saba bhrtiya: the Supreme Lord is Krsna, and everyone else, including Lord Siva and Lord Brahma--not to mention other demigods--is a servant of Krsna. The same principle is described here. Lord Siva is important because he is holding on his head the holy Ganges water, which has its origin in the foot-wash of Lord Visnu. In the Hari-bhakti-vilasa, by Sanatana Gosvami, it is said that anyone who puts the Supreme Lord and the demigods, including Lord Siva and Lord Brahma, on the same level, at once becomes a pasandi, or atheist. We should never consider that the Supreme Lord Visnu and the demigods are on an equal footing.

Another significant point of this verse is that the mind of the conditioned soul, on account of its association with the material energy from time immemorial, contains heaps of dirt in the form of desires to lord it over material nature. This dirt is like a mountain, but a mountain can be shattered when hit by a thunderbolt. Meditating on the lotus feet of the Lord acts like a thunderbolt on the mountain of dirt in the mind of the yogi. If a yogi wants to shatter the mountain of dirt in his mind, he should concentrate on the lotus feet of the Lord and not imagine something void or impersonal. Because the dirt has accumulated like a solid mountain, one must meditate on the lotus feet of the Lord for quite a long time. For one who is accustomed to thinking of the lotus feet of the Lord constantly, however, it is a different matter. The devotees are so fixed on the lotus feet of the Lord that they do not think of anything else. Those who practice the yoga system must meditate on the lotus feet of the Lord for a long time after following the regulative principles and thereby controlling the senses.

It is specifically mentioned here, bhagavatas caranaravindam: one has to think of the lotus feet of the Lord. The Mayavadis imagine that one can think of the lotus feet of Lord Siva or Lord Brahma or the goddess Durga to achieve liberation, but this is not so. Bhagavatah is specifically mentioned. Bhagavatah means "of the Supreme personality of Godhead, Visnu," and no one else. Another significant phrase in this

verse is siva sivo 'bhut. By his constitutional position, Lord Siva is always great and auspicious, but since he has accepted on his head the Ganges water, which emanated from the lotus feet of the Lord, he has become even more auspicious and important. The stress is on the lotus feet of the Lord. A relationship with the lotus feet of the Lord can even enhance the importance of Lord Siva, what to speak of other, ordinary living entities.

TEXT 23

TEXT

janu-dvayam jalaja-locanaya jananya
laksmyakhilasya sura-vanditaya vidhatuh
urvoh nidhaya kara-pallava-rocisa yat
samlalitam hrdis vibhor abhavasya kuryat

SYNONYMS

janu-dvayam--up to the knees; jalaja-locanaya--lotus-eyed; jananya--mother; laksmya--by Laksmi; akhilasya--of the entire universe; sura-vanditaya--worshiped by the demigods; vidhatuh--of Brahma; urvoh--at the thighs; nidhaya--having placed; kara-pallava-rocisa--with her lustrous fingers; yat--which; samlalitam--massaged; hrdis--in the heart; vibhor--of the Lord; abhavasya--transcendental to material existence; kuryat--one should meditate.

TRANSLATION

The yogi should fix in his heart the activities of Laksmi, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahma. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.

PURPORT

Brahma is the appointed lord of the universe. Because his father is Garbhodakasayi Visnu, Laksmi, the goddess of fortune, is automatically his mother. Laksmiji is worshiped by all demigods and by the inhabitants of other planets as well. Human beings are also eager to receive favor from the goddess of fortune. Laksmi is always engaged in massaging the legs and thighs of the Supreme personality of Godhead Narayana, who is lying on the ocean of Garbha within the universe. Brahma is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahma takes his birth from the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakasayi Visnu, and Brahma is born there. Therefore Laksmiji's massaging of the thighs of the Lord should not be taken as the behavior of an ordinary wife. The Lord is transcendental to the behavior of the ordinary male and female. The word abhavasya is very significant, for it indicates that He could produce Brahma without the assistance of the goddess of fortune.

Since transcendental behavior is different from mundane behavior, it should not be taken that the Lord receives service from His wife just as a demigod or human being might receive service from his wife. It is advised here that the yogi always keep this picture in his heart. The devotee always thinks of this relationship between Laksmi and Narayana;

therefore he does not meditate on the mental plane as impersonalists and voidists do.

Bhava means "one who accepts a material body," and abhava means "one who does not accept a material body but descends in the original, spiritual body." Lord Narayana is not born of anything material. Matter is generated from matter, but He is not born of matter. Brahma is born after the creation, but since the Lord existed before the creation, the Lord has no material body.

TEXT 24

TEXT

uru suparna-bhujayor adhi sobhamanav
ojo-nidhi atasika-kusumavabhasau
vyalambi-pita-vara-vasasi vartamana-
kanci-kalapa-parirambhi nitamba-bimbam

SYNONYMS

uru--the two thighs; suparna--of Garuda; bhujayoh--the two shoulders; adhi--on; sobhamanau--beautiful; ojah-nidhi--the storehouse of all energy; atasika-kusuma--of the linseed flower; avabhasau--like the luster; vyalambi--extending down; pita--yellow; vara--exquisite; vasasi--on the cloth; vartamana--being; kanci-kalapa--by a girdle; parirambhi--encircled; nitamba-bimbam--His rounded hips.

TRANSLATION

Next, the yogi should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuda. Also the yogi should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.

PURPORT

The Personality of Godhead is the reservoir of all strength, and His strength rests on the thighs of His transcendental body. His whole body is full of opulences: all riches, all strength, all fame, all beauty, all knowledge and all renunciation. The yogi is advised to meditate upon the transcendental form of the Lord, beginning from the soles of the feet and then gradually rising to the knees, to the thighs, and finally arriving at the face. The system of meditating on the Supreme Personality of Godhead begins from His feet.

The description of the transcendental form of the Lord is exactly represented in the arca-vigraha, the statue in the temples. Generally, the lower part of the body of the statue of the Lord is covered with yellow silk. That is the Vaikuntha dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the yogi has so many transcendental objectives on which to meditate, there is no reason for his meditating on something imaginary, as is the practice of the so-called yogis whose objective is impersonal.

TEXT 25

TEXT

nabhi-hradam bhuvana-kosa-guhodara-stham
yatrātma-yoni-dhisānakhilā-loka-padma
vyudham harin-māni-vrśa-stānāyoraṃ amuśya
dhyāyeta dvāyama viśada-hara-māyukha-gaurama

SYNONYMS

nabhi-hradam--the navel lake; bhuvana-kosa--of all the worlds; guha--the foundation; udara--on the abdomen; stham--situated; yatra--where; atma-yoni--of Brahma; dhisana--residence; akhila-loka--containing all planetary systems; padmam--lotus; vyudham--sprang up; harit-māni--like emeralds; vrśa--most exquisite; stānāyoraṃ--of nipples; amuśya--of the Lord; dhyāyeta--he should meditate on; dvāyama--the pair; viśada--white; hara--of pearl necklaces; māyukha--from the light; gaurama--whitish.

TRANSLATION

The yogi should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahma, the first created being. In the same way, the yogi should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.

PURPORT

The yogi is advised next to meditate upon the navel of the Lord, which is the foundation of all material creation. Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahma, by the supreme will of the Lord, is connected to the Lord by a lotus stem. In the previous verse it was stated that the goddess of fortune, Lakṣmi, who engages in massaging the legs, ankles and thighs of the Lord, is called the mother of Brahma, but actually Brahma is born from the abdomen of the Lord, not from the abdomen of his mother. These are inconceivable conceptions of the Lord, and one should not think materially, "How can the father give birth to a child?"

It is explained in the Brahma-saṃhita that each limb of the Lord has the potency of every other limb; because everything is spiritual, His parts are not conditioned. The Lord can see with His ears. The material ear can hear but cannot see, but we understand from the Brahma-saṃhita that the Lord can also see with His ears and hear with His eyes. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahma holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord. Any creative function in the universe always has a direct connecting link with the Lord. The necklace of pearls which decorates the upper portion of the Lord's body is also spiritual, and therefore the yogi is advised to gaze at the whitish luster of the pearls decorating His chest.

TEXT 26

TEXT

vakso 'dhivasam rsabhasya maha-vibhuteh
pumsam mano-nayana-nirvrtim adadhanam
kantham ca kaustubha-maner adhibhusanartham
kuryan manasy akhila-loka-namaskrtasya

SYNONYMS

vakseh--the chest; adhivasam--the abode; rsabhasya--of the Supreme Personality of Godhead; maha-vibhuteh--of Maha-Laksmi; pumsam--of persons; manah--to the mind; nayana--to the eyes; nirvrtim--transcendental pleasure; adadhanam--bestowing; kantham--the neck; ca--also; kaustubha-maneh--of the Kaustubha gem; adhibhusana-artham--which enhances the beauty; kuryat--he should meditate on; manasi--in the mind; akhila-loka--by the entire universe; namaskrtasya--who is adored.

TRANSLATION

The yogi should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Maha-Laksmi. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogi should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

PURPORT

In the Upanisads it is said that the various energies of the Lord are working to create, destroy and maintain. These inconceivable varieties of energy are stored in the bosom of the Lord. As people generally say, God is all-powerful. That prowess is represented by Maha-Laksmi, the reservoir of all energies, who is situated on the bosom of the transcendental form of the Lord. The yogi who can meditate perfectly on that spot on the transcendental form of the Lord can derive many material powers, which comprise the eight perfections of the yoga system.

It is stated herein that the beauty of the neck of the Lord enhances the beauty of the Kaustubha gem rather than vice versa. The gem itself becomes more beautiful because it is situated on the neck of the Lord. A yogi is therefore recommended to meditate upon the Lord's neck. The Lord's transcendental form can either be meditated upon in the mind or placed in a temple in the form of a statue and decorated in such a way that everyone can contemplate it. Temple worship, therefore, is meant for persons who are not so advanced that they can meditate upon the form of the Lord. There is no difference between constantly visiting the temple and directly seeing the transcendental form of the Lord; they are of equal value. The advantageous position of the yogi is that he can sit anywhere in a solitary place and meditate upon the form of the Lord. A less advanced person, however, has to go to the temple, and as long as he does not go to the temple he is unable to see the form of the Lord. Either by hearing, seeing or meditating, the objective is the transcendental form of the Lord; there is no question of voidness or impersonalism. The Lord can bestow the blessings of transcendental pleasure upon either the visitor of the temple, the meditator-yogi or one who hears about the Lord's transcendental form from scriptures like the Srimad-Bhagavatam or Bhagavad-gita. There are nine processes for executing devotional service, of which smaranam, or meditation, is one. Yogis take advantage of the process of smaranam, whereas bhakti-yogis take special advantage of the process of hearing and chanting.

TEXT 27

TEXT

bahums ca mandara-gireh parivartanena
nirnikta-bahu-valayan adhiloka-palan
sancintayed dasa-sataram asahya-tejah
sankham ca tat-kara-saroruha-raja-hamsam

SYNONYMS

bahun--the arms; ca--and; mandara-gireh--of Mount Mandara;
parivartanena--by the revolving; nirnikta--polished; bahu-valayan--the
arm ornaments; adhiloka-palan--the source of the controllers of the
universe; sancintayet--one should meditate on; dasa-sata-aram--the
Sudarsana disc (ten hundred spokes); asahya-tejah--dazzling luster;
sankham--the conch; ca--also; tat-kara--in the hand of the Lord;
saroruha--lotuslike; raja-hamsam--like a swan.

TRANSLATION

The yogi should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogi should concentrate on the polished ornaments, which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarsana cakra, which contains one thousand spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.

PURPORT

All departments of law and order emanate from the arms of the Supreme Personality of Godhead. The law and order of the universe is directed by different demigods, and it is here said to emanate from the Lord's arms. Mandara Hill is mentioned here because when the ocean was churned by the demons on one side and the demigods on the other, Mandara Hill was taken as the churning rod. The Lord in His tortoise incarnation became the pivot for the churning rod, and thus His ornaments were polished by the turning of Mandara Hill. In other words, the ornaments on the arms of the Lord are as brilliant and lustrous as if they had been polished very recently. The wheel in the hand of the Lord, called the Sudarsana cakra, has one thousand spokes. The yogi is advised to meditate upon each of the spokes. He should meditate upon each and every one of the component parts of the transcendental form of the Lord.

TEXT 28

TEXT

kaumodakim bhagavato dayitam smareta
digdham arati-bhata-sonita-kardamena
malam madhuvrata-varutha-giropaghustam
caityasya tattvam amalam manim asya kanthe

SYNONYMS

kaumodakim--the club named Kaumodaki; bhagavatah--of the Personality of Godhead; dayitam--very dear; smareta--one should remember; digdham--smeared; arati--of the enemies; bhata--soldiers; sonita-kardamena--with the bloodstains; malam--the garland; madhuvrata--of bumblebees; varutha--of a swarm; gira--with the sound; upaghustam--surrounded; caityasya--of the living entity; tattvam--principle, truth; amalam--pure; manim--the pearl necklace; asya--of the Lord; kanthe--on the neck.

TRANSLATION

The yogi should meditate upon His club, which is named Kaumodaki and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.

PURPORT

The yogi must contemplate the different parts of the transcendental body of the Lord. Here it is stated that the constitutional position of the living entities should be understood. There are two kinds of living entities mentioned here. One is called the arati. They are averse to understanding the pastimes of the Supreme Personality of Godhead. For them, the Lord appears with His hand clutching the terrible mace, which is always smeared with bloodstains from His killing of demons. Demons are also sons of the Supreme Personality of Godhead. As stated in Bhagavad-gita, all the different species of living entities are sons of the Supreme Personality of Godhead. There are, however, two classes of living entities, who act in two different ways. The Supreme Lord keeps on His neck those living entities who are pure, as one protects the jewels and pearls on the bosom and neck of one's body. Those living entities in pure Krsna consciousness are symbolized by the pearls on His neck. Those who are demons and are inimical towards the pastimes of the Supreme Personality of Godhead are punished by His mace, which is always smeared with the blood of such fallen living entities. The club of the Lord is very dear to Him because He uses this instrument to smash the bodies of the demons and mix their blood. As mud is kneaded with water and earth, so the earthly bodies of the enemies of the Lord, or the atheists, are smashed by the club of the Lord, which becomes muddied with the blood of such demons.

TEXT 29

TEXT

bhrtyanukampita-dhiyeha grhita-murteh
sancintayed bhagavato vadanaravindam
yad visphuran-makara-kundala-valgitena
vidyotitamala-kapolam udara-nasam

SYNONYMS

bhrtya--for the devotees; anukampita-dhiya--out of compassion; iha--in this world; grhita-murteh--who presents different forms; sancintayet--one should meditate on; bhagavatah--of the Personality of Godhead; vadana--

countenance; aravindam--lotuslike; yat--which; visphuran--glittering; makara--alligator-shaped; kundala--of His earrings; valgite--by the oscillation; vidyotita--illuminated; amala--crystal clear; kapalam--His cheeks; udara--prominent; nasam--His nose.

TRANSLATION

The yogi should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.

PURPORT

The Lord descends to the material world out of His deep compassion for His devotees. There are two reasons for the Lord's appearance or incarnation in the material world. Whenever there is a discrepancy in the discharge of religious principles and there is prominence of irreligion, the Lord descends for the protection of the devotees and the destruction of the nondevotees. When He appears, His main purpose is to give solace to His devotees. He does not have to come Himself to destroy the demons, for He has many agents; even the external energy, maya, has sufficient strength to kill them. But when He comes to show compassion to His devotees, He kills the nondevotees as a matter of course.

The Lord appears in the particular form loved by a particular type of devotee. There are millions of forms of the Lord, but they are one Absolute. As stated in the Brahma-samhita, advaitam acyutam anadim ananta-rupam: all the different forms of the Lord are one, but some devotees want to see Him in the form of Radha and Krsna, others prefer Him as Sita and Ramacandra, others would see Him as Laksmi-Narayana, and others want to see Him as four-handed Narayana, Vasudeva. The Lord has innumerable forms, and He appears in a particular form as preferred by a particular type of devotee. A yogi is advised to meditate upon the forms that are approved by devotees. A yogi cannot imagine a form for meditation. Those so-called yogis who manufacture a circle or target are engaged in nonsense. Actually, a yogi must meditate upon the form of the Supreme personality of Godhead that has been experienced by the Lord's pure devotees. Yogi means devotee. Yogis who are not actually pure devotees should follow in the footsteps of devotees. It is especially mentioned here that the yogi should meditate upon the form which is thus approved; he cannot manufacture a form of the Lord.

TEXT 30

TEXT

yac chri-niketam alibhih parisevyamanam
bhutya svaya kutila-kuntala-vrndam-justam
mina-dvayasrayam adhikshipad abja-netram
dhyayen manomayam atandrita ullasad-bhru

SYNONYMS

yat--which face of the Lord; sri-niketam--a lotus; alibhih--by bees; parisevyamanam--surrounded; bhutya--by elegance; svaya--its; kutila--curly; kuntala--of hair; vrnda--by a multitude; justam--adorned; mina--of fish; dvaya--a pair; asrayam--dwelling; adhikshipat--putting to shame;

abja--a lotus; netram--having eyes; dhyayet--one should meditate on; manah-mayam--formed in the mind; atandritah--attentive; ullasat--dancing; bhru--having eyebrows.

TRANSLATION

The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

PURPORT

One important statement here is dhyayen manomayam. Manomayam is not imagination. Impersonalists think that the yogi can imagine any form he likes, but, as stated here, the yogi must meditate upon the form of the Lord which is experienced by devotees. Devotees never imagine a form of the Lord. They are not satisfied by something imaginary. The Lord has different eternal forms; each devotee likes a particular form and thus engages himself in the service of the Lord by worshiping that form. The Lord's form is depicted in different ways according to scriptures. As already discussed, there are eight kinds of representations of the original form of the Lord. These representations can be produced by the use of clay, stone, wood, paint, sand, etc., depending upon the resources of the devotee.

Manomayam is a carving of the form of the Lord within the mind. This is included as one of the eight different carvings of the form of the Lord. It is not imagination. Meditation on the actual form of the Lord may be manifested in different manners, but one should not conclude that one has to imagine a form. There are two comparisons in this verse: first the Lord's face is compared to a lotus, and then His black hair is compared to humming bees swarming around the lotus, and His two eyes are compared to two fish swimming about. A lotus flower on the water is very beautiful when surrounded by humming bees and fish. The Lord's face is self-sufficient and complete. His beauty defies the natural beauty of a lotus.

TEXT 31

TEXT

tasyavalokam adhikam krpayatighora-
tapa-trayopasamanaya nirstam aksnoh
snigdha-smitanugunitam vipula-prasadam
dhyayec ciram vipula-bhavanaya guhayam

SYNONYMS

tasya--of the Personality of Godhead; avalokam--glances; adhikam--frequent; krpaya--with compassion; atighora--most fearful; tapa-traya--threefold agonies; upasamanaya--soothing; nirstam--cast; aksnoh--from His eyes; snigdha--loving; smita--smiles; anugunitam--accompanied by; vipula--abundant; prasadam--full of grace; dhyayet--he should contemplate; ciram--for a long time; vipula--full; bhavanaya--with devotion; guhayam--in the heart.

TRANSLATION

The yogis should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.

PURPORT

As long as one is in conditional life, in the material body, it is natural that he will suffer from anxieties and agonies. One cannot avoid the influence of material energy, even when one is on the transcendental plane. Sometimes disturbances come, but the agonies and anxieties of the devotees are at once mitigated when they think of the Supreme Personality of Godhead in His beautiful form or the smiling face of the Lord. The Lord bestows innumerable favors upon His devotee, and the greatest manifestation of His grace is His smiling face, which is full of compassion for His pure devotees.

TEXT 32

TEXT

hasam harer avanatakhila-loka-tivra-
sokasru-sagara-visosanam atyudaram
sammohanaya racitam nija-mayayasya
bhru-mandalam muni-krte makara-dhvajasya

SYNONYMS

hasam--the smile; hareh--of Lord Sri Hari; avanata--bowed; akhila--all; loka--for persons; tivra-soka--caused by intense grief; asru-sagara--the ocean of tears; visosanam--drying up; ati-udaram--most benevolent; sammohanaya--for charming; racitam--manifested; nija-mayaya--by His internal potency; asya--His; bhru-mandalam--arched eyebrows; muni-krte--for the good of the sages; makara-dhvajasya--of the sex-god.

TRANSLATION

A yogi should similarly meditate on the most benevolent smile of Lord Sri Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogi should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.

PURPORT

The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief. There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up. One need only see the charming smile of the Supreme Lord. In other words, the bereavement of material existence immediately subsides when one sees the charming smile of the Lord.

It is stated in this verse that the charming eyebrows of the Lord are so fascinating that they cause one to forget the charms of sense attraction. The conditioned souls are shackled to material existence because they are captivated by the charms of sense gratification, especially sex life. The sex-god is called Makara-dhvaja. The charming brows of the Supreme Personality of Godhead protect the sages and

devotees from being charmed by material lust and sex attraction. Yamunacarya, a great acarya, said that ever since he had seen the charming pastimes of the Lord, the charms of sex life had become abominable for him, and the mere thought of sex enjoyment would cause him to spit and turn his face. Thus if anyone wants to be aloof from sex attraction, he must see the charming smile and fascinating eyebrows of the Supreme Personality of Godhead.

TEXT 33

TEXT

dhyananam prahasitam bahuladharostha-
bhasarunayita-tanu-dvija-kunda-pankti
dhyayet svadeha-kuhare 'vasitasya visnor
bhaktyardrayarpita-mana na prthag didrkset

SYNONYMS

dhyana-ayanam--easily meditated upon; prahasitam--the laughter; bahula--abundant; adhara-ostha--of His lips; bhasa--by the splendor; arunayita--rendered rosy; tanu--small; dvija--teeth; kunda-pankti--like a row of jasmine buds; dhyayet--he should meditate upon; sva-deha-kuhare--in the core of his heart; avasitasya--who resides; visnoh--of Visnu; bhaktya--with devotion; ardraya--steeped in love; arpita-manah--his mind being fixed; na--not; prthak--anything else; didrkset--he should desire to see.

TRANSLATION

With devotion steeped in love and affection, the yogi should meditate within the core of his heart upon the laughter of Lord Visnu. The laughter of Visnu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogi should no longer desire to see anything else.

PURPORT

It is recommended that the yogi visualize the laughter of the Lord after studying His smile very carefully. These particular descriptions of meditation on the smile, laughter, face, lips and teeth all indicate conclusively that God is not impersonal. It is described herein that one should meditate on the laughter or smiling of Visnu. There is no other activity that can completely cleanse the heart of the devotee. The exceptional beauty of the laughter of Lord Visnu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the yogi is able to place the beautiful face of the Lord in the core of his heart, he will be completely satisfied. In other words, when one is absorbed in seeing the beauty of the Lord within himself, the material attraction can no longer disturb him.

TEXT 34

TEXT

evam harau bhagavati pratilabdha-bhavo
bhaktya dravad-dhrdaya utpulkah pramodat
autkanthya-baspa-kalaya muhur ardyamanas
tac capi citta-badisam sanakair viyunkte

SYNONYMS

evam--thus; harau--towards Lord Hari; bhagavati--the Personality of Godhead; pratilabdha--developed; bhavah--pure love; bhaktya--by devotional service; dravat--melting; hrdayah--his heart; utpulkah--experiencing standing of the hairs of the body; pramodat--from excessive joy; autkanthya--occasioned by intense love; baspa-kalaya--by a stream of tears; muhur--constantly; ardyamanah--being afflicted; tat--that; ca--and; api--even; citta--the mind; badisam--hook; sanakaih--gradually; viyunkte--withdraws.

TRANSLATION

By following this course, the yogi gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.

PURPORT

Here it is clearly mentioned that meditation, which is an action of the mind, is not the perfect stage of samadhi, or absorption. In the beginning the mind is employed in attracting the form of the Supreme Personality of Godhead, but in the higher stages there is no question of using the mind. A devotee becomes accustomed to serving the Supreme Lord by purification of his senses. In other words, the yoga principles of meditation are required as long as one is not situated in pure devotional service. The mind is used to purify the senses, but when the senses are purified by meditation, there is no need to sit in a particular place and try to meditate upon the form of the Lord. One becomes so habituated that he automatically engages in the personal service of the Lord. When the mind forcibly is engaged upon the form of the Lord, this is called nirbija-yoga, or lifeless yoga, for the yogi does not automatically engage in the personal service of the Lord. But when he is constantly thinking of the Lord, that is called sabija-yoga, or living yoga. One has to be promoted to the platform of living yoga.

One should engage in the service of the Lord twenty-four hours a day, as confirmed in the Brahma-samhita. The stage of premanjana-cchurita can be attained by developing complete love. When one's love for the Supreme Personality of Godhead in devotional service is fully developed, one always sees the Lord, even without artificially meditating on His form. His vision is divine because he has no other engagement. At this stage of spiritual realization it is not necessary to engage the mind artificially. Since the meditation recommended in the lower stages is a means to come to the platform of devotional service, those already engaged in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Krsna consciousness.

TEXT

muktasrayam yarhi nirvisayam viraktam
nirvanam rcchati manah sahasa yatharcih
atmanam atra puruso 'vyavadhanam ekam
anviksate pratinivrtta-guna-pravahah

SYNONYMS

mukta-asrayam--situated in liberation; yarhi--at which time;
nirvisayam--detached from sense objects; viraktam--indifferent; nirvanam--
extinction; rcchati--obtains; manah--the mind; sahasa--immediately;
yatha--like; arcih--the flame; atmanam--the mind; atra--at this time;
purusah--a person; avyavadhanam--without separation; ekam--one;
anviksate--experiences; pratinivrtta--freed; guna-pravahah--from the flow
of material qualities.

TRANSLATION

When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

PURPORT

In the material world the activities of the mind are acceptance and rejection. As long as the mind is in material consciousness, it must be forcibly trained to accept meditation on the Supreme Personality of Godhead, but when one is actually elevated to loving the Supreme Lord, the mind is automatically absorbed in thought of the Lord. In such a position a yogi has no other thought than to serve the Lord. This dovetailing of the mind with the desires of the Supreme Personality of Godhead is called nirvana, or making the mind one with the Supreme Lord.

The best example of nirvana is cited in Bhagavad-gita. In the beginning the mind of Arjuna deviated from Krsna's. Krsna wanted Arjuna to fight, but Arjuna did not want to, so there was disagreement. But after hearing Bhagavad-gita from the Supreme Personality of Godhead, Arjuna dovetailed his mind with Krsna's desire. This is called oneness. This oneness, however, did not cause Arjuna and Krsna to lose their individualities. The Mayavadi philosophers cannot understand this. They think that oneness necessitates loss of individuality. Actually, however, we find in Bhagavad-gita that individuality is not lost. When the mind is completely purified in love of Godhead, the mind becomes the mind of the Supreme Personality of Godhead. The mind at that time does not act separately, nor does it act without inspiration to fulfill the desire of the Lord. The individual liberated soul has no other activity. pratinivrtta-guna-pravahah. In the conditioned state the mind is always engaged in activity impelled by the three modes of the material world, but in the transcendental stage, the material modes cannot disturb the mind of the devotee. The devotee has no other concern than to satisfy the desires of the Lord. That is the highest stage of perfection, called nirvana or nirvana-mukti. At this stage the mind becomes completely free from material desire.

Yatharcih. Arcih means "flame." When a lamp is broken or the oil is finished, we see that the flame of the lamp goes out. But according to scientific understanding, the flame is not extinguished; it is conserved.

This is conservation of energy. Similarly, when the mind stops functioning on the material platform, it is conserved in the activities of the Supreme Lord. The Mayavadi philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

TEXT 36

TEXT

so 'py etaya caramaya manaso nivrttya
tasmin mahimny avasitah sukha-duhkha-bahye
hetutvam apy asati kartari dukhayor yat
svatman vidhatta upalabdha-paratma-kasthah

SYNONYMS

sah--the yogi; api--moreover; etaya--by this; caramaya--ultimate; manasah--of the mind; nivrttya--by cessation of material reaction; tasmin--in his; mahimni--ultimate glory; avasitah--situated; sukha-duhkha-bahye--outside of happiness and distress; hetutvam--the cause; api--indeed; asati--a product of ignorance; kartari--in the false ego; dukhayoh--of pleasure and pain; yat--which; sva-atman--to his own self; vidhatte--he attributes; upalabdha--realized; para-atma--of the Personality of Godhead; kasthah--the highest truth.

TRANSLATION

Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

PURPORT

Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of ignorance. By yoga practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. The living entity is meant to render transcendental loving service to the Lord. Forgetfulness of that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, he has attained the perfectional, transcendental stage, which is beyond the perception of material distress and happiness.

As long as one acts on his own account, he is subject to all the material perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress.

When the mind is dovetailed to act according to the desire of the Lord, one has attained the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is

completely extinguished and the desires are dovetailed with those of the Supreme Lord, one has reached the perfectional stage. Upalabdha-paratma-kasthah. Upalabdha means "realization." Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. Nivrttya means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. Anandamayo 'bhyasat: the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word upalabdha, indicating individual realization of transcendental happiness, would not have been used.

TEXT 37

TEXT

deham ca tam na caramah sthitam utthitam va
siddho vipasyati yato 'dhyagamat svarupam
daivad upetam atha daiva-vasad apetam
vaso yatha parikrtam madira-madandhah

SYNONYMS

deham--material body; ca--and; tam--that; na--not; caramah--last; sthitam--sitting; utthitam--rising; va--or; siddhah--the realized soul; vipasyati--can conceive; yatah--because; adhyagamat--he has achieved; sva-rupam--his real identity; daivat--according to destiny; upetam--arrived; atha--moreover; daiva-vasat--according to destiny; apetam--departed; vasah--clothing; yatha--as; parikrtam--put on; madira-madandhah--one who is blinded by intoxication.

TRANSLATION

Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.

PURPORT

This stage of life is explained by Rupa Gosvami in his Bhakti-rasamrta-sindhu. A person whose mind is completely dovetailed with the desire of the Supreme Personality of Godhead, and who engages one hundred percent in the service of the Lord, forgets his material bodily demands.

TEXT 38

TEXT

deho 'pi daiva-vasagah khalu karma yavat
svarambhakam pratisamiksata eva sasuh
tam sa-prapancam adhirudha-samadhi-yogah
svapnam punar na bhajate pratibuddha-vastuh

SYNONYMS

dehah--the body; api--moreover; daiva-vasa-gah--under the control of the Personality of Godhead; khalu--indeed; karma--activities; yavat--as much as; sva-arambhakam--begun by himself; pratisamiksate--continues to function; eva--certainly; sa-asuh--along with the senses; tam--the body; sa-prapancam--with its expansions; adhirudha-samadhi-yogah--being situated in samadhi by yoga practice; svapnam--born in a dream; punah--again; na--not; bhajate--he does accept as his own; pratibuddha--awake; vastuh--to his constitutional position.

TRANSLATION

The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

PURPORT

The following questions may be posed. As long as the liberated soul is in contact with the body, why don't the bodily activities affect him? Doesn't he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities. Even after being switched off, an electric fan moves for some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities. In a dream one may see himself expanded through many bodies, but when awake he can understand that those bodies were all false. Similarly, although a liberated soul has the by-products of the body--children, wife, house, etc.--he does not identify himself with those bodily expansions. He knows that they are all products of the material dream. The gross body is made of the gross elements of matter, and the subtle body is made of mind, intelligence, ego and contaminated consciousness. If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

TEXT 39

TEXT

yatha putrac ca vittac ca
prathan martyah pratiyate
apy atmatvenabhimatad
dehadeh purusas tatha

SYNONYMS

yatha--as; putrat--from a son; ca--and; vittat--from wealth; ca--also; prthak--differently; martyah--a mortal man; pratiyate--is understood; api--even; atmatvena--by nature; abhimatat--for which one has affection; deha-adeh--from his material body, senses and mind; purusah--the liberated soul; tatha--similarly.

TRANSLATION

Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

PURPORT

The status of real knowledge is explained in this verse. There are many children, but we accept some children as our sons and daughters because of our affection for them, although we know very well that these children are different from us. Similarly, because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that it is "my" body. I then extend that possessive concept and say, "It is my hand, my leg," and further, "It is my bank balance, my son, my daughter." But actually I know that the son and the money are separate from me. It is the same with the body; I am separate from my body. It is a question of understanding, and the proper understanding is called pratibuddha. By obtaining knowledge in devotional service, or Krsna consciousness, one can become a liberated soul.

TEXT 40

TEXT

yatholmukad visphulingad
dhumad vapi sva-sambhavat
apy atmatvenabhimatad
yathagnih prthag ulmukat

SYNONYMS

yatha--as; ulmukat--from the flames; visphulingat--from the sparks; dhumat--from the smoke; va--or; api--even; sva-sambhavat--produced from itself; api--although; atmatvena--by nature; abhimatat--intimately connected; yatha--as; agnih--the fire; prthak--different; ulmukat--from the flames.

TRANSLATION

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

PURPORT

Although the blazing firewood, the sparks, the smoke and the flame cannot stay apart because each of them is part and parcel of the fire, still they are different from one another. A less intelligent person

accepts the smoke as fire, although fire and smoke are completely different. The heat and light of the fire are separate, although one cannot differentiate fire from heat and light.

TEXT 41

TEXT

bhutendriyantah-karanat
pradhanaj jiva-samjnitat
atma tatha prthag drasta
bhagavan brahma-samjnitah

SYNONYMS

bhuta--the five elements; indriya--the senses; antah-karanat--from the mind; pradhanat--from the pradhana; jiva-samjnitat--from the jiva soul; atma--the Paramatma; tatha--so; prthak--different; drasta--the seer; bhagavan--the Personality of Godhead; brahma-samjnitah--called Brahman.

TRANSLATION

The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

PURPORT

A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the supreme living entity, the Personality of Godhead, who is the creator of the material elements, is also different from the individual living entity. This philosophy is propounded by Lord Caitanya as acintya-bhedabheda-tattva. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the Bhagavata school, as confirmed here by Kapiladeva.

Living entities are compared to the sparks of a fire. As stated in the previous verse, fire, flame, smoke and firewood are combined together. Here the living entity, the material elements and the Supreme Personality of Godhead are combined together. The exact position of the living entities is just like that of the sparks of a fire; they are part and parcel. The material energy is compared to the smoke. The fire is also part and parcel of the Supreme Lord. In the Visnu purana it is said that whatever we can see or experience, either in the material or spiritual world, is an expansion of the different energies of the Supreme Lord. As fire distributes its light and heat from one place, the Supreme Personality of Godhead distributes His different energies all over His creation.

The four principles of the Vaisnava philosophic doctrine are suddha-advaita (purified oneness), dvaita-advaita (simultaneous oneness and difference), visista-advaita and dvaita. All four principles of Vaisnava

philosophy are based on the thesis of Srimad-Bhagavatam explained in these two verses.

TEXT 42

TEXT

sarva-bhutesu catmanam
sarva-bhutani catmani
iksetananya-bhavana
bhutesv iva tad-atmatam

SYNONYMS

sarva-bhutesu--in all manifestations; ca--and; atmanam--the soul; sarva-bhutani--all manifestations; ca--also; atmani--in the Supreme Spirit; ikseta--he should see; ananya-bhavana--with equal vision; bhutesu--in all manifestations; iva--as; tat-atmatam--the nature of itself.

TRANSLATION

A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

PURPORT

As stated in the Brahma-samhita, not only does the Supreme Soul enter each and every universe, but He enters even the atoms. The Supreme Soul is present everywhere in the dormant stage, and when one can see the presence of the Supreme Soul everywhere, one is liberated from material designations.

The word sarva-bhutesu is to be understood as follows. There are four different divisions of species--living entities which sprout from the earth, living entities born of fermentation or germination, living entities which come from eggs and living entities which come from the embryo. These four divisions of living entities are expanded in 8,400,000 species of life. A person who is freed from material designations can see the same quality of spirit present everywhere or in every manifested living entity. Less intelligent men think that plants and grass grow out of the earth automatically, but one who is actually intelligent and has realized the self can see that this growth is not automatic; the cause is the soul, and the forms come out in material bodies under different conditions. By fermentation in the laboratory many germs are born, but this is due to the presence of the soul. The material scientist thinks that eggs are lifeless, but that is not a fact. From Vedic scripture we can understand that living entities in different forms are generated under different conditions. Birds evolve from eggs, and beasts and human beings are born from the embryo. The perfect vision of the yogi or devotee is that he sees the presence of the living entity everywhere.

TEXT 43

TEXT

sva-yonisu yatha jyotir

ekam nana pratiyate
yoninam guna-vaisamyat
tathatma prakrtau sthitah

SYNONYMS

sva-yonisu--in forms of wood; yatha--as; jyotih--fire; ekam--one; nana--differently; pratiyate--is exhibited; yoninam--of different wombs; guna-vaisamyat--from the different conditions of the modes; tatha--so; atma--the spirit soul; prakrtau--in the material nature; sthitah--situated.

TRANSLATION

As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

PURPORT

It is to be understood that the body is designated. prakrti is an interaction by the three modes of material nature, and according to these modes, someone has a small body, and someone has a very large body. For example, the fire in a big piece of wood appears very big, and in a stick the fire appears small. Actually, the quality of fire is the same everywhere, but the manifestation of material nature is such that according to the fuel, the fire appears bigger and smaller. Similarly, the soul in the universal body, although of the same quality, is different from the soul in the smaller body.

The small particles of soul are just like sparks of the larger soul. The greatest soul is the Supersoul, but the Supersoul is quantitatively different from the small soul. The Supersoul is described in the Vedic literature as the supplier of all necessities of the smaller soul (nityo nityanam). One who understands this distinction between the Supersoul and the individual soul is above lamentation and is in a peaceful position. When the smaller soul thinks himself quantitatively as big as the larger soul, he is under the spell of maya, for that is not his constitutional position. No one can become the greater soul simply by mental speculation.

The smallness or greatness of different souls is described in the Varaha Purana as svamsa-vibhinnamsa. The svamsa soul is the Supreme personality of Godhead, and the vibhinnamsa souls, or small particles, are eternally small particles, as confirmed in Bhagavad-gita (mamaivamso jiva-loke jiva-bhutah sanatanah). The small living entities are eternally part and parcel, and therefore it is not possible for them to be quantitatively as great as the Supersoul.

TEXT 44

TEXT

tasmad imam svam prakrtim
daivim sad-asad-atmikam
durvibhavyam parabhavya
svarupenavatisthate

SYNONYMS

tasmat--thus; imam--this; svam--own; prakrtim--material energy; daivim--divine; sat-asat-atmikam--consisting of cause and effect; durvibhavyam--difficult to understand; parabhavya--after conquering; svarupena--in the self-realized position; avatisthate--he remains.

TRANSLATION

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of maya, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

PURPORT

It is stated in Bhagavad-gita that the spell of maya, which covers the knowledge of the living entity, is insurmountable. However, one who surrenders unto Krsna, the Supreme Personality of Godhead, can conquer this seemingly insurmountable spell of maya. Here also it is stated that the daivi prakrti, or the external energy of the Supreme Lord, is durvibhavya, very difficult to understand and very difficult to conquer. One must, however, conquer this insurmountable spell of maya, and this is possible, by the grace of the Lord, when God reveals Himself to the surrendered soul. It is also stated here, svarupenavatisthate. Svarupa means that one has to know that he is not the Supreme Soul, but rather, part and parcel of the Supreme Soul; that is self-realization. To think falsely that one is the Supreme Soul and that one is all-pervading is not svarupa. This is not realization of his actual position. The real position is that one is part and parcel. It is recommended here that one remain in that position of actual self-realization. In Bhagavad-gita this understanding is defined as Brahman realization.

After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Mayavadi philosophers say that after Brahman realization, all activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how can one deny its activity when free? An example may be cited here. If a man in a diseased condition is very active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity. This is indicated in Bhagavad-gita (18.54): after one realizes oneself to be Brahman, devotional service begins. Mad-bhaktim labhate param: after Brahman realization, one can engage in the devotional service of the Lord. Therefore devotional service of the Lord is activity in Brahman realization.

For those who engage in devotional service there is no spell of ma-ya, and their situation is all-perfect. The duty of the living entity, as a part and parcel of the whole, is to render devotional service to the whole. That is the ultimate perfection of life. Thus end the Bhaktivedanta purports of the Third Canto, Twenty-eighth Chapter, of the Srimad-Bhagavatam, entitled "Lord Kapila's Instructions on the Execution of Devotional Service."

Chapter Twenty-nine

Explanation of Devotional Service by Lord Kapila

TEXTS 1-2

TEXT

devahutir uvaca
laksanam mahad-adinam
prakrteh purusasya ca
svarupam laksyate 'misam
yena tat-paramarthikam

yatha sankhyesu kathitam
yan-mulam tat pracaksate
bhakti-yogasya me margam
bruhi vistarasah prabho

SYNONYMS

devahutih uvaca--Devahuti said; laksanam--symptoms; mahat-adinam--of the mahat-tattva and so on; prakrteh--of material nature; purusasya--of the spirit; ca--and; svarupam--the nature; laksyate--is described; amisam--of those; yena--by which; tat-parama-arthikam--the true nature of them; yatha--as; sankhyesu--in Sankhya philosophy; kathitam--is explained; yat--of which; mulam--ultimate end; tat--that; pracaksate--they call; bhakti-yogasya--of devotional service; me--to me; margam--the path; bruhi--please explain; vistarasah--at length; prabho--my dear Lord Kapila.

TRANSLATION

Devahuti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the Sankhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

PURPORT

In this Twenty-ninth Chapter, the glories of devotional service are elaborately explained, and the influence of time on the conditioned soul is also described. The purpose of elaborately describing the influence of time is to detach the conditioned soul from his material activities, which are considered to be simply a waste of time. In the previous chapter, material nature, the spirit and the Supreme Lord, or Supersoul, are analytically studied, and in this chapter the principles of bhakti-yoga, or devotional service--the execution of activities in the eternal relationship between the living entities and the Personality of Godhead--are explained.

Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered merely mental speculation. But of course bhakti-yoga with no philosophical basis is more or less sentiment. There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life--or, if they do, it will take them many, many years. Vedic literature therefore suggests that there are three elements--namely the Supreme Lord, the living entity and their eternal relationship--and the goal of life is to follow the principles of bhakti,

or devotional service, and ultimately attain to the planet of the Supreme Lord in full devotion and love as an eternal servitor of the Lord.

Sankhya philosophy is the analytical study of all existence. One has to understand everything by examining its nature and characteristics. This is called acquirement of knowledge. But one should not simply acquire knowledge without reaching the goal of life or the basic principle for acquiring knowledge--bhakti-yoga. If we give up bhakti-yoga and simply busy ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in the Bhagavatam that such engagement is something like husking a paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of material nature, the living entity and the Supersoul, one has to understand the basic principle of devotional service to the Lord.

TEXT 3

TEXT

virago yena puruso
bhagavan sarvato bhavet
acaksva jiva-lokasya
vividha mama samsrtih

SYNONYMS

viragah--detached; yena--by which; purusah--a person; bhagavan--my dear Lord; sarvatah--completely; bhavet--may become; acaksva--please describe; jiva-lokasya--for the people in general; vividhah--manifold; mama--for myself; samsrtih--repetition of birth and death.

TRANSLATION

Devahuti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

PURPORT

In this verse the word samsrtih is very important. Sreyah-srti means the prosperous path of advancement towards the Supreme Personality of Godhead, and samsrti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called samsara. Devahuti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-yoga, devotional service.

TEXT 4

TEXT

kalasyesvara-rupasya
paresam ca parasya te
svarupam bata kurvanti
yad-dhetoh kusalam janah

SYNONYMS

kalasya--of time; isvara-rupasya--a representation of the Lord;
paresam--of all others; ca--and; parasya--the chief; te--of You;
svarupam--the nature; bata--oh; kurvanti--perform; yat-dhetoh--by whose
influence; kusalam--pious activities; janah--people in general.

TRANSLATION

Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

PURPORT

However ignorant one may be regarding the path of good fortune and the path down to the darkest region of ignorance, everyone is aware of the influence of eternal time, which devours all the effects of our material activities. The body is born at a certain time, and immediately the influence of time acts upon it. From the date of the birth of the body, the influence of death is also acting; the advancement of age entails the influence of time on the body. If a man is thirty or fifty years old, then the influence of time has already devoured thirty or fifty years of the duration of his life.

Everyone is conscious of the last stage of life, when he will meet the cruel hands of death, but some consider their age and circumstances, concern themselves with the influence of time and thus engage in pious activities so that in the future they will not be put into a low family or an animal species. Generally, people are attached to sense enjoyment and so aspire for life on the heavenly planets. Therefore, they engage themselves in charitable or other pious activities, but actually, as stated in Bhagavad-gita, one cannot get relief from the chain of birth and death even if he goes to the highest planet, Brahmaloaka, because the influence of time is present everywhere within this material world. In the spiritual world, however, the time factor has no influence.

TEXT 5

TEXT

lokasya mithyabhimater acaksusas
ciram prasuptasya tamasy anasraye
srantasya karmasv anuviddhaya dhiya
tvam avirasih kila yoga-bhaskarah

SYNONYMS

lokasya--of the living entities; mithya-abhimater--deluded by false ego; acaksusah--blind; ciram--for a very long time; prasuptasya--

sleeping; tamasi--in darkness; anasraye--without shelter; srantasya--
fatigued; karmasu--to material activities; anuviddhaya--attached; dhiya--
with the intelligence; tvam--You; avirasih--have appeared; kila--indeed;
yoga--of the yoga system; bhaskarah--the sun.

TRANSLATION

My dear Lord, You are just like the sun, for You illuminate the
darkness of the conditional life of the living entities. Because their
eyes of knowledge are not open, they are sleeping eternally in that
darkness without Your shelter, and therefore they are falsely engaged by
the actions and reactions of their material activities, and they appear
to be very fatigued.

PURPORT

It appears that Srimati Devahuti, the glorious mother of Lord
Kapiladeva, is very compassionate for the regrettable condition of people
in general, who, not knowing the goal of life, are sleeping in the
darkness of illusion. It is the general feeling of the Vaisnava, or
devotee of the Lord, that he should awaken them. Similarly, Devahuti is
requesting her glorious son to illuminate the lives of the conditioned
souls so that their most regrettable conditional life may be ended. The
Lord is described herein as yoga-bhaskara, the sun of the system of all
yoga. Devahuti has already requested her glorious son to describe bhakti-
yoga, and the Lord has described bhakti-yoga as the ultimate yoga system.

Bhakti-yoga is the sunlike illumination for delivering the conditioned
souls, whose general condition is described here. They have no eyes to
see their own interests. They do not know that the goal of life is not to
increase the material necessities of existence, because the body will not
exist more than a few years. The living beings are eternal, and they have
their eternal need. If one engages only in caring for the necessities of
the body, not caring for the eternal necessities of life, then he is part
of a civilization whose advancement puts the living entities in the
darkest region of ignorance. Sleeping in that darkest region, one does
not get any refreshment, but, rather, gradually becomes fatigued. He
invents many processes to adjust this fatigued condition, but he fails
and thus remains confused. The only path for mitigating his fatigue in
the struggle for existence is the path of devotional service, or the path
of Krsna consciousness.

TEXT 6

TEXT

maitreya uvaca
iti matur vacah slaksnam
pratinandya maha-munih
ababhase kuru-srestha
pritas tam karunarditah

SYNONYMS

maitreyah uvaca--Maitreya said; iti--thus; matuh--of His mother;
vacah--the words; slaksnam--gentle; pratinandya--welcoming; maha-munih--
the great sage Kapila; ababhase--spoke; kuru-srestha--O best among the
Kurus, Vidura; pritah--pleased; tam--to her; karuna--with compassion;
arditah--moved.

TRANSLATION

Sri Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

PURPORT

Lord Kapila was very satisfied by the request of His glorious mother because she was thinking not only in terms of her personal salvation but in terms of all the fallen conditioned souls. The Lord is always compassionate towards the fallen souls of this material world, and therefore He comes Himself or sends His confidential servants to deliver them. Since He is perpetually compassionate towards them, if some of His devotees also become compassionate towards them, He is very pleased with the devotees. In Bhagavad-gita it is clearly stated that persons who are trying to elevate the condition of the fallen souls by preaching the conclusion of Bhagavad-gita--namely, full surrender unto the Personality of Godhead--are very dear to Him. Thus when the Lord saw that His beloved mother was very compassionate towards the fallen souls, He was pleased, and He also became compassionate towards her.

TEXT 7

TEXT

sri-bhagavan uvaca
bhakti-yogo bahu-vidho
margair bhamini bhavyate
svabhava-guna-margena
pumsam bhavo vibhidhate

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead replied; bhakti-yogah--devotional service; bahu-vidhah--multifarious; margaih--with paths; bhamini--O noble lady; bhavyate--is manifest; svabhava--nature; guna--qualities; margena--in terms of behavior; pumsam--of the executors; bhavah--the appearance; vibhidhate--is divided.

TRANSLATION

Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

PURPORT

Pure devotional service in Krsna consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. But generally people take to devotional service with a purpose. As stated in Bhagavad-gita, people who are not purified take to devotional service with four purposes. A person who is distressed because of material conditions becomes a devotee of the Lord and approaches the Lord for mitigation of his distress. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking

knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. This is very nicely described in Bhagavad-gita (7.16). Actually the path of devotional service is one without a second, but according to the devotees' condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

TEXT 8

TEXT

abhisandhaya yo himsam
dambham matsaryam eva va
samrambhi bhinna-drk bhavam
mayi kuryat sa tamasah

SYNONYMS

abhisandhaya--having in view; yah--he who; himsam--violence; dambham--pride; matsaryam--envy; eva--indeed; va--or; samrambhi--angry; bhinna--separate; drk--whose vision; bhavam--devotional service; mayi--to Me; kuryat--may do; sah--he; tamasah--in the mode of ignorance.

TRANSLATION

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT

It has already been stated in the Srimad-Bhagavatam, First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in Bhagavad-gita that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, tamasah. Srila Visvanatha Cakravarti Thakura advises that a Vaisnava who is not of good character should be avoided. A Vaisnava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaisnava of the first order of good character. One may offer his respects to such

a Vaisnava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaisnava who is in the mode of ignorance.

TEXT 9

TEXT

visayan abhisandhaya
yasa aisvaryam eva va
arcadav arcayed yo mam
prthag-bhavah sa rajasah

SYNONYMS

visayan--sense objects; abhisandhaya--aiming at; yasah--fame; aisvaryam--opulence; eva--indeed; va--or; arca-adau--in worship of the Deity and so on; arcayet--may worship; yah--he who; mam--Me; prthak-bhavah--a separatist; sah--he; rajasah--in the mode of passion.

TRANSLATION

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

PURPORT

The word "separatist" must be understood carefully. The Sanskrit words in this connection are bhinna-drk and prthag-bhavah. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter: the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Mayavadis, however, interpret this word "separatist" in a different way. They say that while worshipping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

TEXT 10

TEXT

karma-nirharam uddisya
parasmin va tad-arpanam
yajed yastavyam iti va
prthag-bhavah sa sattvikah

SYNONYMS

karma--fruitive activities; nirharam--freeing himself from; uddisya--with the purpose of; parasmin--to the Supreme Personality of Godhead; va--or; tat-arpanam--offering the result of activities; yajet--may worship; yastavyam--to be worshiped; iti--thus; va--or; prthag-bhavah--separatist; sah--he; sattvikah--in the mode of goodness.

TRANSLATION

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.

PURPORT

The brahmanas, ksatriyas, vaisyas and sudras, along with the brahmacaris, grhasthas, vanaprasthas and sannyasis, are the members of the eight divisions of varnas and asramas, and they have their respective duties to perform for the satisfaction of the Supreme Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called karmarpanam, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four asramas and the four varnas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rupa Gosvami is free from all material desires. Anyabhilasita-sunyam. There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.

TEXTS 11-12

TEXT

mad-guna-sruti-matrena
mayi sarva-guhasaye

mano-gatir avicchinna
yatha gangambhaso 'mbudhau

laksanam bhakti-yogasya
nirgunasya hy udahrtam
ahaituky avyavahita
ya bhaktih purusottame

SYNONYMS

mat--of Me; guna--qualities; sruti--by hearing; matrena--just; mayi--towards Me; sarva-guha-asaye--residing in everyone's heart; manah-gatih--the heart's course; avicchinna--continuous; yatha--as; ganga--of the Ganges; ambhasah--of the water; ambudhau--towards the ocean; laksanam--the manifestation; bhakti-yogasya--of devotional service; nirgunasya--unadulterated; hi--indeed; udahrtam--exhibited; ahaituki--causeless; avyavahita--not separated; ya--which; bhaktih--devotional service; purusa-uttame--towards the Supreme Personality of Godhead.

TRANSLATION

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

PURPORT

The basic principle of this unadulterated, pure devotional service is love of Godhead. Mad-guna-sruti-matrena means "just after hearing about the transcendental qualities of the Supreme Personality of Godhead." These qualities are called nirguna. The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word avicchinna, "without interruptions," is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word ahaituki means "without reason." A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion. Anyabhilasita-sunyam: he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the purusottama, the Supreme Personality, and not for anyone else. Sometimes pseudodevotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that bhakti, devotional service, is meant only for the Supreme Personality of Godhead, Narayana, Visnu, or Krsna, not for anyone else.

Avyavahita means "without cessation." A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his

life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word avyavahita is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature.

TEXT 13

TEXT

salokya-sarsti-samipya-
sarupyaikatvam apy uta
diyamanam na grhnanti
vina mat-sevanam janah

SYNONYMS

salokya--living on the same planet; sarsti--having the same opulence; samipya--to be a personal associate; sarupya--having the same bodily features; ekatvam--oneness; api--also; uta--even; diyamanam--being offered; na--not; grhnanti--do accept; vina--without; mat--My; sevanam--devotional service; janah--pure devotees.

TRANSLATION

A pure devotee does not accept any kind of liberation--salokya, sarsti, samipya, sarupya or ekatva--even though they are offered by the Supreme Personality of Godhead.

PURPORT

Lord Caitanya teaches us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the Siksastaka, He prays to the Lord: "O Lord, I do not wish to gain from You any wealth, nor do I wish to have a beautiful wife, nor do I wish to have many followers. All I want from You is that in life after life I may remain a pure devotee at Your lotus feet." There is a similarity between the prayers of Lord Caitanya and the statements of Srimad-Bhagavatam. Lord Caitanya prays, "in life after life," indicating that a devotee does not even desire the cessation of birth and death. The yogis and empiric philosophers desire cessation of the process of birth and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire ekatva, oneness with the Supreme Lord, as desired by the impersonalists, the mental speculators and the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes he may accept promotion to the Vaikuntha planets to serve the Lord there, but he will never accept merging into the Brahman effulgence, which he considers worse than hellish. Such ekatva, or merging into the effulgence of the Supreme Lord, is called kaivalya, but the happiness derived from kaivalya is considered by the pure devotee to be hellish. The devotee is so fond of rendering service to the Supreme Lord that the five kinds of liberation are not important to him. If one is engaged in pure

transcendental loving service to the Lord, it is understood that he has already achieved the five kinds of liberation.

When a devotee is promoted to the spiritual world, Vaikuntha, he receives four kinds of facilities. One of these is salokya, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable Vaikuntha planets, and the chief planet is Krsnaloka. Just as within the material universe the chief planet is the sun, in the spiritual world the chief planet is Krsnaloka. From Krsnaloka, the bodily effulgence of Lord Krsna is distributed not only to the spiritual world but to the material world as well; it is covered by matter, however, in the material world. In the spiritual world there are innumerable Vaikuntha planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such Vaikuntha planet to live with the Supreme Personality of Godhead.

In sarsti liberation the opulence of the devotee is equal to the opulence of the Supreme Lord. Samipyā means to be a personal associate of the Supreme Lord. In sarupya liberation the bodily features of the devotee are exactly like those of the Supreme Person but for two or three symptoms found exclusively on the transcendental body of the Lord. Srivatsa, for example, the hair on the chest of the Lord, particularly distinguishes Him from His devotees.

A pure devotee does not accept these five kinds of spiritual existence, even if they are offered, and he certainly does not hanker after material benefits, which are all insignificant in comparison with spiritual benefits. When Prahlada Maharaja was offered some material benefit, he stated: "My Lord, I have seen that my father achieved all kinds of material benefits, and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all his material prosperity." For a devotee there is no question of desiring any material or spiritual prosperity. He simply aspires to serve the Lord. That is his highest happiness.

TEXT 14

TEXT

sa eva bhakti-yogakhyā
atyantika udahrtah
yenativrajya tri-guṇam
mad-bhavayopapadyate

SYNONYMS

sah--this; eva--indeed; bhakti-yoga--devotional service; akhyāh--called; atyantikah--the highest platform; udahrtah--explained; yena--by which; ativrajya--overcoming; tri-guṇam--the three modes of material nature; mat-bhavaya--to My transcendental stage; upapadyate--one attains.

TRANSLATION

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

PURPORT

Sripada Sankaracarya, who is supposed to be the leader of the impersonalist school of philosophers, has admitted in the beginning of

his comments on Bhagavad-gita that Narayana, the Supreme Personality of Godhead, is beyond the material creation; except for Him, everything is within the material creation. It is also confirmed in the Vedic literature that before the creation there was only Narayana; neither Lord Brahma nor Lord Siva existed. Only Narayana, or the Supreme Personality of Godhead, Visnu, or Krsna, is always in the transcendental position, beyond the influence of material creation.

The material qualities of goodness, passion and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called nirguna (free from all tinges of material qualities). Here the same fact is confirmed by Lord Kapila: one who is situated in pure devotional service is transcendently situated, as is the Lord. Just as the Lord is unaffected by the influence of the material modes, so too are His pure devotees. One who is not affected by the three modes of material nature is called a liberated soul, or brahma-bhuta soul. Brahma-bhuta prasannatma is the stage of liberation. Aham brahmasmi: "I am not this body." This is applicable only to the person who constantly engages in the devotional service of Krsna and is thus in the transcendental stage; he is above the influence of the three modes of material nature.

It is the misconception of the impersonalists that one can worship any imaginary form of the Lord, or Brahma, and at the end merge in the Brahman effulgence. Of course, to merge into the bodily effulgence (Brahman) of the Supreme Lord is also liberation, as explained in the previous verse. Ekatva is also liberation, but that sort of liberation is never accepted by any devotee, for qualitative oneness is immediately attained as soon as one is situated in devotional service. For a devotee, that qualitative equality, which is the result of impersonal liberation, is already attained; he does not have to try for it separately. It is clearly stated here that simply by pure devotional service one becomes qualitatively as good as the Lord Himself.

TEXT 15

TEXT

nisevitenanimittena
sva-dharmena mahiyasa
kriya-yogena sastena
nati-himsrena nityasah

SYNONYMS

nisevitena--executed; animittena--without attachment to the result; sva-dharmena--by one's prescribed duties; mahiyasa--glorious; kriya-yogena--by devotional activities; sastena--auspicious; na--without; atihimsrena--excessive violence; nityasah--regularly.

TRANSLATION

A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

PURPORT

One has to execute his prescribed duties according to his social position as a brahmana, ksatriya, vaisya or sudra. The prescribed duties of the four classes of men in human society are also described in

Bhagavad-gita. The activities of brahmanas are to control the senses and to become simple, clean, learned devotees. The ksatriyas have the spirit for ruling, they are not afraid on the battlefield, and they are charitable. The vaisyas, or the mercantile class of men, trade in commodities, protect cows and develop agricultural produce. The sudras, or laborer class, serve the higher classes because they themselves are not very intelligent.

From every position, as confirmed in Bhagavad-gita, sva-karmana tam abhyarcya: one can serve the Supreme Lord by performing one's prescribed duty. It is not that only the brahmanas can serve the Supreme Lord and not the sudras. Anyone can serve the Supreme Lord by performing his prescribed duties under the direction of a spiritual master, or representative of the Supreme Personality of Godhead. No one should think that his prescribed duties are inferior. A brahmana can serve the Lord by using his intelligence, and the ksatriya can serve the Supreme Lord by using his military arts, just as Arjuna served Krsna. Arjuna was a warrior; he had no time to study Vedanta or other highly intellectual books. The damsels in Vrajadhama were girls born of the vaisya class, and they engaged in protecting cows and producing agriculture. Krsna's foster father, Nanda Maharaja, and his associates were all vaisyas. They were not at all educated, but they could serve Krsna by loving Him and by offering everything to Him. Similarly, there are many instances in which candalas, or those lower than sudras, have served Krsna. Also, the sage Vidura was considered a sudra because his mother happened to be sudra. There are no distinctions, for it is declared by the Lord in Bhagavad-gita that anyone engaged specifically in devotional service is elevated to the transcendental position without a doubt. Everyone's prescribed duty is glorious if it is performed in devotional service of the Lord, without desire for profit. Such loving service must be performed without reason, without impediment, and spontaneously. Krsna is lovable, and one has to serve Him in whatever capacity one can. That is pure devotional service.

Another significant phrase in this verse is nati-himsrena ("with minimum violence or sacrifice of life"). Even if a devotee has to commit violence, it should not be done beyond what is necessary. Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence?" The answer is that eating vegetables is violence, and vegetarians are also committing violence against other living entities because vegetables also have life. Nondevotees are killing cows, goats and so many other animals for eating purposes, and a devotee, who is vegetarian, is also killing. But here, significantly, it is stated that every living entity has to live by killing another entity; that is the law of nature. Jivo jivasya jivanam: one living entity is the life for another living entity. But for a human being, that violence should be committed only as much as necessary.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. Yajna-sistasinah santah: one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajna, the Supreme Personality of Godhead. A devotee therefore eats only prasada, or foodstuffs offered to the Supreme Lord, and Krsna says that when a devotee offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Krsna foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing, and although killing is,

of course, violence, he killed the enemy simply on Krsna's order. In the same way, if we commit violence as it is necessary, by the order of the Lord, that is called nati-himsa. We cannot avoid violence, for we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

TEXT 16

TEXT

mad-dhisnya-darsana-sparsa-
puja-stuty-abhivandanaih
bhutesu mad-bhavanaya
sattvenasangamena ca

SYNONYMS

mat--My; dhisnya--statue; darsana--seeing; sparsa--touching; puja--worshiping; stuti--praying to; abhivandanaih--by offering obeisances; bhutesu--in all living entities; mat--of Me; bhavanaya--with thought; sattvena--by the mode of goodness; asangamena--with detachment; ca--and.

TRANSLATION

The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

PURPORT

Temple worship is one of the duties of a devotee. It is especially recommended for neophytes, but those who are advanced should not refrain from temple worship. There is a distinction in the manner a neophyte and an advanced devotee appreciate the Lord's presence in the temple. A neophyte considers the arca-vigraha (the statue of the Lord) to be different from the original Personality of Godhead; he considers it a representation of the Supreme Lord in the form of a Deity. But an advanced devotee accepts the Deity in the temple as the Supreme Personality of Godhead. He does not see any difference between the original form of the Lord and the statue, or arca form of the Lord, in the temple. This is the vision of a devotee whose devotional service is in the highest stage of bhava, or love of Godhead, whereas a neophyte's worship in the temple is a matter of routine duty.

Temple Deity worship is one of the functions of a devotee. He goes regularly to see the Deity nicely decorated, and with veneration and respect he touches the lotus feet of the Lord and presents offerings of worship, such as fruits, flowers and prayers. At the same time, to advance in devotional service, a devotee should see other living entities as spiritual sparks, parts and parcels of the Supreme Lord. A devotee is to offer respect to every entity that has a relationship with the Lord. Because every living entity originally has a relationship with the Lord as part and parcel, a devotee should try to see all living entities on the same equal level of spiritual existence. As stated in Bhagavad-gita, a pandita, one who is learned, sees equally a very learned brahmana, a sudra, a hog, a dog and a cow. He does not see the body, which is only an outward dress. He does not see the dress of a brahmana, or that of a cow

or of a hog. He sees the spiritual spark, part and parcel of the Supreme Lord. If a devotee does not see every living entity as part and parcel of the Supreme Lord, he is considered prakṛta-bhakta, a materialistic devotee. He is not completely situated on the spiritual platform; rather, he is in the lowest stage of devotion. He does, however, show all respect to the Deity.

Although a devotee sees all living entities on the level of spiritual existence, he is not interested in associating with everyone. Simply because a tiger is part and parcel of the Supreme Lord does not mean that we embrace him because of his spiritual relationship with the Supreme Lord. We must associate only with persons who have developed Kṛṣṇa consciousness.

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viṣvanātha Cakravartī Thākura that even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods.

The exact meaning of the word *sattvena* is given by Sṛīdhara Svāmī as being synonymous with *dhairya*, or patience. One must perform devotional service with great patience. One should not give up the execution of devotional service because one or two attempts have not been successful. One must continue. Śrī Rūpa Gosvāmī also confirms that one should be very enthusiastic and execute devotional service with patience and confidence. Patience is necessary for developing the confidence that "Kṛṣṇa will certainly accept me because I am engaging in devotional service." One has only to execute service according to the rules and regulations to insure success.

TEXT 17

TEXT

mahatam bahu-manena
dinanam anukampaya
maitrya caivatma-tulyesu
yamena niyamena ca

SYNONYMS

mahatam--to the great souls; bahu-manena--with great respect; dinanam--to the poor; anukampaya--with compassion; maitrya--with friendship; ca--also; eva--certainly; atma-tulyesu--to persons who are equals; yamena--with control of the senses; niyamena--with regulation; ca--and.

TRANSLATION

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

PURPORT

In Bhagavad-gita, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the acarya. Acaryopasanam: one should worship an acarya, a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Krsna. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great-grand spiritual master and so on, who form the disciplic succession of acaryas.

It is recommended herewith that all the acaryas be given the highest respect. It is stated, gurusu nara-matih. Gurusu means "unto the acaryas," and nara-matih means "thinking like a common man." To think of the Vaisnavas, the devotees, as belonging to a particular caste or community, to think of the acaryas as ordinary men or to think of the Deity in the temple as being made of stone, wood or metal, is condemned. Niyamena: one should offer the greatest respect to the acaryas according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Krsna consciousness. A man may be very rich materially, but if he is not Krsna conscious, he is considered poor. On the other hand, many acaryas, such as Rupa Gosvami and Sanatana Gosvami, used to live beneath trees every night. Superficially it appeared that they were poverty-stricken, but from their writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Krsna consciousness. That is one of the duties of a devotee. He should also make friendship with persons who are on an equal level with himself or who have the same understanding that he does. For a devotee, there is no point in making friendships with ordinary persons; he should make friendship with other devotees so that by discussing among themselves, they may elevate one another on the path of spiritual understanding. This is called ista-gosthi.

In Bhagavad-gita there is reference to bodhayantah parasparam, "discussing among themselves." Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Krsna or Lord Caitanya amongst themselves. There are innumerable books, such as the puranas, Mahabharata, Bhagavatam, Bhagavad-gita and Upanisads, which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jati, "of the same caste." The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaisnava, or a devotee of Krsna, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.

TEXT 18

TEXT

adhyatmikanusravanan
nama-sankirtanac ca me
arjavenarya-sangena
nirahankriyaya tatha

SYNONYMS

adhyatmika--spiritual matters; anusravanat--from hearing; nama-sankirtanat--from chanting the holy name; ca--and; me--My; arjavena--with straightforward behavior; arya-sangena--with association of saintly persons; nirahankriyaya--without false ego; tatha--thus.

TRANSLATION

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

PURPORT

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

There are eighteen qualifications mentioned in Bhagavad-gita, among which is simplicity. One should be without pride; one should not demand unnecessary respect from others, and one should be nonviolent. Amanitvam adambhitvam ahimsa. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in Bhagavad-gita as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the acarya and should be assimilated.

It is especially mentioned here, nama-sankirtanac ca: one should chant the holy names of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement. Another word used here is arjavena, meaning "without diplomacy." A devotee should not make plans out of self-interest. Of course, preachers sometimes have to make some plan to execute the mission of the Lord under proper guidance, but regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life. Another word is arya. Aryans are persons who are advancing in knowledge of Krsna consciousness as well as in material prosperity. The difference between the Aryan and non-Aryan, the sura and asura, is in their standards of spiritual advancement. Association with persons who are not spiritually advanced is forbidden. Lord Caitanya advised, asat-sanga-tyaga: one should avoid persons who are attached to the temporary. Asat is one who is too materially attached, who is not a devotee of the Lord and who is too attached to women or enjoyable material things. Such a person, according to Vaisnava philosophy, is a persona non grata.

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he

will always remain meek and humble, as Kaviraja Gosvami and all the other Vaisnavas have taught us by personal example. Caitanya Mahaprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life.

TEXT 19

TEXT

mad-dharmano gunair etaih
parisamsuddha asayah
purusasyanjasabhyeti
sruta-matra-gunam hi mam

SYNONYMS

mat-dharmanah--of My devotee; gunaih--with the attributes; etaih--these; parisamsuddhah--completely purified; asayah--consciousness; purusasya--of a person; anjasa--instantly; abhyeti--approaches; sruta--by hearing; matra--simply; gunam--quality; hi--certainly; mam--Me.

TRANSLATION

When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

PURPORT

In the beginning of this instruction, the Lord explained to His mother that mad-guna-sruti-matrena, simply by hearing of the name, quality, form, etc., of the Supreme Personality of Godhead, one is immediately attracted. A person becomes fully qualified with all transcendental qualities by following the rules and regulations, as recommended in different scriptures. We have developed certain unnecessary qualities by material association, and by following the above process we become free from that contamination. To develop transcendental qualities, as explained in the previous verse, one must become free from these contaminated qualities.

TEXT 20

TEXT

yatha vata-ratho ghranam
avrunkte gandha asayat
evam yoga-ratam ceta
atmanam avikari yat

SYNONYMS

yatha--as; vata--of air; rathah--the chariot; ghranam--sense of smell; avrnkte--catches; gandhah--aroma; asayat--from the source; evam--similarly; yoga-ratam--engaged in devotional service; cetah--consciousness; atmanam--the Supreme Soul; avikari--unchanging; yat--which.

TRANSLATION

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Krsna consciousness, can catch the Supreme Soul, who is equally present everywhere.

PURPORT

As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramatma feature, is present everywhere, even in the heart of every living being. It is stated in Bhagavad-gita that the Supreme Personality of Godhead is ksetra jna, present within this body, but He is also simultaneously present in every other body. Since the individual soul is present only in a particular body, he is altered when another individual soul does not cooperate with him. The Supersoul, however, is equally present everywhere. Individual souls may disagree, but the Supersoul, being equally present in every body, is called unchanging, or avikari. The individual soul, when fully saturated with Krsna consciousness, can understand the presence of the Supersoul. It is confirmed in Bhagavad-gita that (bhaktya mam abhijanati) a person saturated with devotional service in full Krsna consciousness can understand the Supreme Personality of Godhead, either as Supersoul or as the Supreme Person.

TEXT 21

TEXT

aham sarvesu bhutesu
bhutatmavasthitah sada
tam avajnaya mam martyah
kurute 'rca-vidambanam

SYNONYMS

aham--I; sarvesu--in all; bhutesu--living entities; bhuta-atma--the Supersoul in all beings; avasthitah--situated; sada--always; tam--that Supersoul; avajnaya--disregarding; mam--Me; martyah--a mortal man; kurute--performs; arca--of worship of the Deity; vidambanam--imitation.

TRANSLATION

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

PURPORT

In purified consciousness, or Krsna consciousness, one sees the presence of Krsna everywhere. If, therefore, one only engages in Deity worship in the temple and does not consider other living entities, then he is in the lowest grade of devotional service. One who worships the Deity in the temple and does not show respect to others is a devotee on the material platform, in the lowest stage of devotional service. A

devotee should try to understand everything in relationship with Krsna and try to serve everything in that spirit. To serve everything means to engage everything in the service of Krsna. If a person is innocent and does not know his relationship with Krsna, an advanced devotee should try to engage him in the service of Krsna. One who is advanced in Krsna consciousness can engage not only the living being but everything in the service of Krsna.

TEXT 22

TEXT

yo mam sarvesu bhutesu
santam atmanam isvaram
hitvarcam bhajate maudhyad
bhasmany eva juhوتي sah

SYNONYMS

yah--one who; mam--Me; sarvesu--in all; bhutesu--living entities; santam--being present; atmanam--the Paramatma; isvaram--the Supreme Lord; hitva--disregarding; arcam--the Deity; bhajate--worships; maudhyat--because of ignorance; bhasmani--into ashes; eva--only; juhوتي--offers oblations; sah--he.

TRANSLATION

One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramatma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

PURPORT

It is stated clearly herein that the Supreme Personality of Godhead, in His plenary expansion of Supersoul, is present in all living entities. The living entities have 8,400,000 different kinds of bodies, and the Supreme Personality of Godhead is living in every body both as the individual soul and as the Supersoul. Since the individual soul is part and parcel of the Supreme Lord, in that sense the Lord is living in every body, and, as Supersoul, the Lord is also present as a witness. In both cases the presence of God in every living entity is essential. Therefore persons who profess to belong to some religious sect but who do not feel the presence of the Supreme Personality of Godhead in every living entity, and everywhere else, are in the mode of ignorance.

If, without this preliminary knowledge of the Lord's omnipresence, one simply attaches himself to the rituals in a temple, church or mosque, it is as if he were offering butter into ashes rather than into the fire. One offers sacrifices by pouring clarified butter into a fire and chanting Vedic mantras, but even if there are Vedic mantras and all conditions are favorable, if the clarified butter is poured on ashes, then such a sacrifice will be useless. In other words, a devotee should not ignore any living entity. The devotee must know that in every living entity, however insignificant he may be, even in an ant, God is present, and therefore every living entity should be kindly treated and should not be subjected to any violence. In modern civilized society, slaughterhouses are regularly maintained and supported by a certain type of religious principle. But without knowledge of the presence of God in

every living entity, any so-called advancement of human civilization, either spiritual or material, is to be understood as being in the mode of ignorance.

TEXT 23

TEXT

dvisatah para-kaye mam
manino bhinna-darsinah
bhutesu baddha-vairasya
na manah santim rcchati

SYNONYMS

dvisatah--of one who is envious; para-kaye--towards the body of another; mam--unto Me; maninah--offering respect; bhinna-darsinah--of a separatist; bhutesu--towards living entities; baddha-vairasya--of one who is inimical; na--not; manah--the mind; santim--peace; rcchati--attains.

TRANSLATION

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

PURPORT

In this verse, two phrases, bhutesu baddha-vairasya ("inimical towards others") and dvisatah para-kaye ("envious of another's body"), are significant. One who is envious of or inimical towards others never experiences any happiness. A devotee's vision, therefore, must be perfect. He should ignore bodily distinctions and should see only the presence of the part and parcel of the Supreme Lord, and the Lord Himself in His plenary expansion as Supersoul. That is the vision of a pure devotee. The bodily expression of a particular type of living entity is always ignored by the devotee.

It is expressed herein that the Lord is always eager to deliver the conditioned souls, who have been engaged within material bodies. Devotees are expected to carry the message or desire of the Lord to such conditioned souls and enlighten them with Krsna consciousness. Thus they may be elevated to transcendental, spiritual life, and the mission of their lives will be successful. Of course this is not possible for living entities who are lower than human beings, but in human society it is feasible that all living entities can be enlightened with Krsna consciousness. Even living entities who are lower than human can be raised to Krsna consciousness by other methods. For example, Sivananda Sena, a great devotee of Lord Caitanya, delivered a dog by feeding him prasada. Distribution of prasada, or remnants of foodstuffs offered to the Lord, even to the ignorant masses of people and to animals, gives such living entities the chance for elevation to Krsna consciousness. Factually it happened that the same dog, when met by Lord Caitanya at Puri, was liberated from the material condition.

It is especially mentioned here that a devotee must be free from all violence (jivahimsa). Lord Caitanya has recommended that a devotee not commit violence to any living entity. Sometimes the question is raised that since vegetables also have life and devotees take vegetable foodstuffs, isn't that violence? Firstly, however, taking some leaves,

twigs or fruit from a tree or plant does not kill the plant. Besides that, jivahimsa means that since every living entity has to pass through a particular type of body according to his past karma, although every living entity is eternal, he should not be disturbed in his gradual evolution. A devotee has to execute the principles of devotional service exactly as they are, and he must know that however insignificant a living entity may be, the Lord is present within him. A devotee must realize this universal presence of the Lord.

TEXT 24

TEXT

aham uccavacair dravyaih
kriyayotpannayanaghe
naiva tusye 'rcito 'rcayam
bhuta-gramavamaninah

SYNONYMS

aham--I; ucca-avacaih--with various; dravyaih--paraphernalia; kriyaya--by religious rituals; utpannaya--accomplished; anaghe--O sinless mother; na--not; eva--certainly; tusye--am pleased; arcitah--worshiped; arcayam--in the Deity form; bhuta-grama--to other living entities; avamaninah--with those who are disrespectful.

TRANSLATION

My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

PURPORT

There are sixty-four different prescriptions for worship of the Deity in the temple. There are many items offered to the Deity, some valuable and some less valuable. It is prescribed in Bhagavad-gita: "If a devotee offers Me a small flower, a leaf, some water or a little fruit, I will accept it." The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

This gratitude and love for God is exhibited by a pure devotee, who knows that the Lord lives in every living entity. As such, temple worship necessarily includes distribution of prasada. It is not that one should create a temple in his private apartment or private room, offer something to the Lord, and then eat. Of course, that is better than simply cooking foodstuffs and eating without understanding one's relationship with the Supreme Lord; people who act in this manner are just like animals. But the devotee who wants to elevate himself to the higher level of understanding must know that the Lord is present in every living entity, and, as stated in the previous verse, one should be compassionate to other living entities. A devotee should worship the Supreme Lord, be friendly to persons who are on the same level and be compassionate to the

ignorant. One should exhibit his compassion for ignorant living entities by distributing prasada. Distribution of prasada to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead.

Real love and devotion is accepted by the Lord. Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real sense of the Lord's presence everywhere, then we are lacking in devotional service; in such a state of ignorance, we cannot offer anything acceptable to the Lord.

TEXT 25

TEXT

arcadav arcayet tavad
isvaram mam sva-karma-krt
yavan na veda sva-hrdi
sarva-bhutesv avasthitam

SYNONYMS

arca-adau--beginning with worship of the Deity; arcayet--one should worship; tavat--so long; isvaram--the Supreme Personality of Godhead; mam--Me; sva--his own; karma--prescribed duties; krt--performing; yavat--as long as; na--not; veda--he realizes; sva-hrdi--in his own heart; sarva-bhutesu--in all living entities; avasthitam--situated.

TRANSLATION

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.

PURPORT

Worship of the Deity of the Supreme Personality of Godhead is prescribed herewith even for persons who are simply discharging their prescribed duties. There are prescribed duties for the different social classes of men--the brahmanas, the vaisyas, the ksatriyas and the sudras--and for the different asramas--brahmacarya, grhastha, vanaprastha and sannyasa. One should worship the Deity of the Lord until one appreciates the presence of the Lord in every living entity. In other words, one should not be satisfied simply by discharging his duties properly; he must realize his relationship and the relationship of all other living entities with the Supreme Personality of Godhead. If he does not understand this, then even though he discharges his prescribed duties properly, it is to be understood that he is simply laboring without profit.

The word sva-karma-krt in this verse is very significant. Sva-karma-krt is one who engages in discharging his prescribed duties. It is not that one who has become a devotee of the Lord or who engages in devotional service should give up his prescribed duties. No one should be lazy under the plea of devotional service. One has to execute devotional service according to his prescribed duties. Sva-karma-krt means that one should discharge the duties prescribed for him without neglect.

TEXT 26

TEXT

atmanas ca parasyapi
yah karoty antarodaram
tasya bhinna-drso mrtyur
vidadhe bhayam ulbanam

SYNONYMS

atmanah--of himself; ca--and; parasya--of another; api--also; yah--one who; karoti--discriminates; antara--between; udaram--the body; tasya--of him; bhinna-drso--having a differential outlook; mrtyuh--as death; vidadhe--I cause; bhayam--fear; ulbanam--great.

TRANSLATION

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

PURPORT

There are bodily differentiations among all varieties of living entities, but a devotee should not distinguish between one living entity and another on such a basis; a devotee's outlook should be that both the soul and Supersoul are equally present in all varieties of living entities.

TEXT 27

TEXT

atha mam sarva-bhutesu
bhutatmanam krtalayam
arhayed dana-manabhyam
maitryabhinnena caksusa

SYNONYMS

atha--therefore; mam--Me; sarva-bhutesu--in all creatures; bhuta-atmanam--the Self in all beings; krtalayam--abiding; arhayed--one should propitiate; dana-manabhyam--through charity and respect; maitrya--through friendship; abhinnena--equal; caksusa--by viewing.

TRANSLATION

Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

PURPORT

It should not be misunderstood that because the Supersoul is dwelling within the heart of a living entity, the individual soul has become equal to Him. The equality of the Supersoul and the individual soul is misconceived by the impersonalist. Here it is distinctly mentioned that

the individual soul should be recognized in relationship with the Supreme Personality of Godhead. The method of worshipping the individual soul is described here as either giving charitable gifts or behaving in a friendly manner, free from any separatist outlook. The impersonalist sometimes accepts a poor individual soul as being daridra-narayana, meaning that Narayana, the Supreme Personality of Godhead, has become poor. This is a contradiction. The Supreme Personality of Godhead is full in all opulences. He can agree to live with a poor soul or even with an animal, but this does not make Him poor.

There are two Sanskrit words used here, mana and dana. Mana indicates a superior, and dana indicates one who gives charitable gifts or is compassionate towards an inferior. We cannot treat the Supreme Personality of Godhead as an inferior who is dependent on our charitable gifts. When we give charity, it is to a person who is inferior in his material or economic condition. Charity is not given to a rich man. Similarly, it is explicitly stated here that mana, respect, is offered to a superior, and charity is offered to an inferior. The living entities, according to different results of fruitive activities, may become rich or poor, but the Supreme Personality of Godhead is unchangeable; He is always full in six opulences. Treating a living entity equally does not mean treating him as one would treat the Supreme Personality of Godhead. Compassion and friendliness do not necessitate falsely elevating someone to the exalted position of the Supreme Personality of Godhead. We should not, at the same time, misunderstand that the Supersoul situated in the heart of an animal like a hog and the Supersoul situated in the heart of a learned brahmana are different. The Supersoul in all living entities is the same Supreme Personality of Godhead. By His omnipotency, He can live anywhere, and He can create His Vaikuntha situation everywhere. That is His inconceivable potency. Therefore, when Narayana is living in the heart of a hog, He does not become a hog-Narayana. He is always Narayana and is unaffected by the body of the hog.

TEXT 28

TEXT

jivah srestha hy ajivanam
tatah prana-bhrtah subhe
tatah sa-cittah pravaras
tatas cendriya-vrttayah

SYNONYMS

jivah--living entities; sresthah--better; hi--indeed; ajivanam--than inanimate objects; tatah--than them; prana-bhrtah--entities with life symptoms; subhe--O blessed mother; tatah--than them; sa-cittah--entities with developed consciousness; pravarah--better; tatah--than them; ca--and; indriya-vrttayah--those with sense perception.

TRANSLATION

Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.

PURPORT

In the previous verse it was explained that living entities should be honored by charitable gifts and friendly behavior, and in this verse and in the following verses, the description of different grades of living entities is given so that one can know when to behave friendly and when to give charity. For example, a tiger is a living entity, part and parcel of the Supreme Personality of Godhead, and the Supreme Lord is living in the heart of the tiger as Supersoul. But does this mean that we have to treat the tiger in a friendly manner? Certainly not. We have to treat him differently, giving him charity in the form of prasada. The many saintly persons in the jungles do not treat the tigers in a friendly way, but they supply prasada foodstuffs to them. The tigers come, take the food and go away, just as a dog does. According to the Vedic system, a dog is not allowed to enter the house. Because of their uncleanliness, cats and dogs are not allowed within the apartment of a gentleman, but are so trained that they stand outside. The compassionate householder will supply prasada to the dogs and cats, who eat outside and then go away. We must treat the lower living entities compassionately, but this does not mean that we have to treat them in the same way we treat other human beings. The feeling of equality must be there, but the treatment should be discriminating. Just how discrimination should be maintained is given in the following six verses concerning the different grades of living conditions.

The first division is made between dead, stonelike matter and the living organism. A living organism is sometimes manifested even in stone. Experience shows that some hills and mountains grow. This is due to the presence of the soul within that stone. Above that, the next manifestation of the living condition is development of consciousness, and the next manifestation is the development of sense perception. In the Moksa-dharma section of the Mahabharata it is stated that trees have developed sense perception; they can see and smell. We know by experience that trees can see. Sometimes in its growth a large tree changes its course of development to avoid some hindrances. This means that a tree can see, and according to Mahabharata, a tree can also smell. This indicates the development of sense perception.

TEXT 29

TEXT

tatrapī sparsa-vedibhyah
 pravara rasa-vedinah
 tebhyo gandha-vidah sresthas
 tatah sabda-vido varah

SYNONYMS

tatra--among them; api--moreover; sparsa-vedibhyah--than those perceiving touch; pravarah--better; rasa-vedinah--those perceiving taste; tebhyah--than them; gandha-vidah--those perceiving smell; sresthah--better; tatah--than them; sabda-vidah--those perceiving sound; varah--better.

TRANSLATION

Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have

developed the sense of smell, and better still are those who have developed the sense of hearing.

PURPORT

Although Westerners accept that Darwin first expounded the doctrine of evolution, the science of anthropology is not new. The development of the evolutionary process was known long before from the Bhagavatam, which was written five thousand years ago. There are records of the statements of Kapila Muni, who was present almost in the beginning of the creation. This knowledge has existed since the Vedic time, and all these sequences are disclosed in Vedic literature; the theory of gradual evolution or anthropology is not new to the Vedas.

It is said here that amongst the trees there are also evolutionary processes; the different kinds of trees have touch perception. It is said that better than the trees are the fish because fish have developed the sense of taste. Better than the fish are the bees, who have developed the sense of smell, and better than them are the serpents because serpents have developed the sense of hearing. In the darkness of night a snake can find its eatables simply by hearing the frog's very pleasant cry. The snake can understand, "There is the frog," and he captures the frog simply because of its sound vibration. This example is sometimes given for persons who vibrate sounds simply for death. One may have a very nice tongue that can vibrate sound like the frogs, but that kind of vibration is simply calling death. The best use of the tongue and of sound vibration is to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. That will protect one from the hands of cruel death.

TEXT 30

TEXT

rupa-bheda-vidas tatra
tatas cobhayato-datah
tesam bahu-padah sresthas
catus-padas tato dvi-pat

SYNONYMS

rupa-bheda--distinctions of form; vidah--those who perceive; tatra--than them; tatah--than them; ca--and; ubhayatah--in both jaws; datah--those with teeth; tesam--of them; bahu-padah--those who have many legs; sresthah--better; catuh-padah--four-legged; tatah--than them; dvi-pat--two-legged.

TRANSLATION

Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

PURPORT

It is said that certain birds, such as crows, can distinguish one form from another. Living entities that have many legs, like the wasp, are

better than plants and grasses, which have no legs. Four-legged animals are better than many-legged living entities, and better than the animals is the human being, who has only two legs.

TEXT 31

TEXT

tato varnas ca catvaras
tesam brahmana uttamah
brahmanesv api veda-jno
hy artha-jno 'bhyadhikas tatah

SYNONYMS

tatah--among them; varnah--classes; ca--and; catvarah--four; tesam--of them; brahmanah--a brahmana; uttamah--best; brahmanesu--among the brahmanas; api--moreover; veda--the Vedas; jnah--one who knows; hi--certainly; artha--the purpose; jnah--one who knows; abhyadhikah--better; tatah--than him.

TRANSLATION

Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brahmanas, are best. Among the brahmanas, one who has studied the Vedas is the best, and among the brahmanas who have studied the Vedas, one who knows the actual purport of Veda is the best.

PURPORT

The system of four classifications in human society according to quality and work is very scientific. This system of brahmanas, ksatriyas, vaisyas and sudras has now become vitiated as the present caste system in India, but it appears that this system has been current a very long time, since it is mentioned in Srimad-Bhagavatam and Bhagavad-gita. Unless there is such a division of the social orders in human society, including the intelligent class, the martial class, the mercantile class and the laborer class, there is always confusion as to who is to work for what purpose. A person trained to the stage of understanding the Absolute Truth is a brahmana, and when such a brahmana is veda jna, he understands the purpose of Veda. The purpose of Veda is to understand the Absolute. One who understands the Absolute Truth in three phases, namely Brahman, Paramatma and Bhagavan, and who understands the term Bhagavan to mean the Supreme Personality of Godhead, is considered to be the best of the brahmanas, or a Vaisnava.

TEXT 32

TEXT

artha-jnat samsaya-cchetta
tatah sreyaṅ sva-karma-kṛt
mukta-saṅgas tato bhuyaṅ
adogdha dharmam atmanah

SYNONYMS

artha-jnat--than one who knows the purpose of the Vedas; samsaya--doubts; chetta--one who cuts off; tatah--than him; sreya--better; sva-karma--his prescribed duties; krt--one who executes; mukta-sangah--liberated from material association; tatah--than him; bhuya--better; adogdha--not executing; dharmam--devotional service; atmanah--for himself.

TRANSLATION

Better than the brahmana who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.

PURPORT

Artha jna brahmana refers to one who has made a thorough analytical study of the Absolute Truth and who knows that the Absolute Truth is realized in three different phases, namely Brahman, Paramatma and Bhagavan. If someone not only has this knowledge but is able to clear all doubts if questioned about the Absolute Truth, he is considered better. Further, there may be a learned brahmana-Vaisnava who can explain clearly and eradicate all doubts, but if he does not follow the Vaisnava principles, then he is not situated on a higher level. One must be able to clear all doubts and simultaneously be situated in the brahminical characteristics. Such a person, who knows the purpose of the Vedic injunctions, who can employ the principles laid down in the Vedic literatures and who teaches his disciples in that way, is called an acarya. The position of an acarya is that he executes devotional service with no desire for elevation to a higher position of life.

The highest perfectional brahmana is the Vaisnava. A Vaisnava who knows the science of the Absolute Truth but is not able to preach such knowledge to others is described as being in the lower stage, one who not only understands the principles of the science of God but can also preach is in the second stage, and one who not only can preach but who also sees everything in the Absolute Truth and the Absolute Truth in everything is in the highest class of Vaisnavas. It is mentioned here that a Vaisnava is already a brahmana; in fact, the highest stage of brahminical perfection is reached when one becomes a Vaisnava.

TEXT 33

TEXT

tasman mayy arpitasesa-
kriyarthatma nirantaraha
mayy arpitatmanah pumsa
mayi sannyasta-karmanah
na pasyami param bhutam
akartuh sama-darsanat

SYNONYMS

tasmat--than him; mayi--unto Me; arpita--offered; asesa--all; kriya--actions; artha--wealth; atma--life, soul; nirantaraha--without cessation; mayi--unto Me; arpita--offered; atmanah--whose mind; pumsah--than a person; mayi--unto Me; sannyasta--dedicated; karmanah--whose activities;

na--not; pasyami--I see; param--greater; bhutam--living entity; akartuh--without proprietorship; sama--same; darsanat--whose vision.

TRANSLATION

Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life--everything--unto Me without cessation.

PURPORT

In this verse the word sama-darsanat means that he no longer has any separate interest; the devotee's interest and the Supreme Personality of Godhead's interest are one. For example, Lord Caitanya, in the role of a devotee, also preached the same philosophy. He preached that Krsna is the worshipful Lord, the Supreme Personality of Godhead, and that the interest of His pure devotees is the same as His own.

Sometimes Mayavadi philosophers, due to a poor fund of knowledge, define the word sama-darsanat to mean that a devotee should see himself as one with the Supreme Personality of Godhead. This is foolishness. When one thinks himself one with the Supreme Personality of Godhead, there is no question of serving Him. When there is service, there must be a master. Three things must be present for there to be service: the master, the servant and the service. Here it is clearly stated that he who has dedicated his life, all his activities, his mind and his soul--everything--for the satisfaction of the Supreme Lord, is considered to be the greatest person.

The word akartuh means "without any sense of proprietorship." Everyone wants to act as the proprietor of his actions so that he can enjoy the result. A devotee, however, has no such desire; he acts because the Personality of Godhead wants him to act in a particular way. He has no personal motive. When Lord Caitanya preached Krsna consciousness, it was not with the purpose that people would call Him Krsna, the Supreme Personality of Godhead; rather, He preached that Krsna is the Supreme Personality of Godhead and should be worshiped as such. A devotee who is a most confidential servant of the Lord never does anything for his personal account, but does everything for the satisfaction of the Supreme Lord. It is clearly stated, therefore, mayi sannyasta-karmanah: the devotee works, but he works for the Supreme. It is also stated, mayy arpitatmanah: "He gives his mind unto Me." These are the qualifications of a devotee, who, according to this verse, is accepted as the highest of all human beings.

TEXT 34

TEXT

manasaitani bhutani
pranamed bahu-manayan
isvaro jiva-kalaya
pravisto bhagavan iti

SYNONYMS

manasa--with the mind; etani--to these; bhutani--living entities; pranamet--he offers respects; bahu-manayan--showing regard; isvarah--the controller; jiva--of the living entities; kalaya--by His expansion as the

Supersoul; pravistah--has entered; bhagavan--the Supreme Personality of Godhead; iti--thus.

TRANSLATION

Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.

PURPORT

A perfect devotee, as described above, does not make the mistake of thinking that because the Supreme Personality of Godhead as Paramatma has entered into the body of every living entity, every living entity has become the Supreme Personality of Godhead. This is foolishness. Suppose a person enters into a room; that does not mean that the room has become that person. Similarly, that the Supreme Lord has entered into each of the 8,400,000 particular types of material bodies does not mean that each of these bodies has become the Supreme Lord. Because the Supreme Lord is present, however, a pure devotee accepts each body as the temple of the Lord, and since the devotee offers respect to such temples in full knowledge, he gives respect to every living entity in relationship with the Lord. Mayavadi philosophers wrongly think that because the Supreme Person has entered the body of a poor man, the Supreme Lord has become daridra-narayana, or poor Narayana. These are all blasphemous statements of atheists and nondevotees.

TEXT 35

TEXT

bhakti-yogas ca yogas ca
maya manavy udiritah
yayor ekatarenaiva
purusah purusam vrajet

SYNONYMS

bhakti-yogah--devotional service; ca--and; yogah--mystic yoga; ca--also; maya--by Me; manavi--O daughter of Manu; udiritah--described; yayoh--of which two; ekatarena--by either one; eva--alone; purusah--a person; purusam--the Supreme Person; vrajet--can achieve.

TRANSLATION

My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.

PURPORT

Herein the Supreme Personality of Godhead Kapiladeva perfectly explains that the mystic yoga system, consisting of eight different kinds of yoga activities, has to be performed with the aim of coming to the perfectional stage of bhakti-yoga. It is not acceptable for one to be satisfied simply by practicing the sitting postures and thinking himself complete. By meditation one must attain the stage of devotional service.

As previously described, a yogi is advised to meditate on the form of Lord Visnu from point to point, from the ankles to the legs to the knees to the thighs to the chest to the neck, and in this way gradually up to the face and then to the ornaments. There is no question of impersonal meditation.

When, by meditation on the Supreme Personality of Godhead in all detail, one comes to the point of love of God, that is the point of bhakti-yoga, and at that point he must actually render service to the Lord out of transcendental love. Anyone who practices yoga and comes to the point of devotional service can attain the Supreme Personality of Godhead in His transcendental abode. Here it is clearly stated, purusah purusam vrajet: the purusa, the living entity, goes to the Supreme Person. The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as purusa. The quality of purusa exists both in the Supreme Godhead and in the living entity. purusa means "enjoyer," and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like bhakti-yoga. purusah purusam vrajet: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, his desire is called maya, and it puts him in the material atmosphere. A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of acintya-bhedabheda, simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with the Lord by practicing bhakti-yoga.

It is said herein that one can approach the Supreme Personality of Godhead by either the yoga process or the bhakti-yoga process. This indicates that factually there is no difference between yoga and bhakti-yoga because the target of both is Visnu. In the modern age, however, a yoga process has been manufactured which aims at something void and impersonal. Actually, yoga means meditation on the form of Lord Visnu. If the yoga practice is actually performed according to the standard direction, there is no difference between yoga and bhakti-yoga.

TEXT 36

TEXT

etad bhagavato rupam
brahmanah paramatmanah
param pradhanam purusam
daivam karma-vicestitam

SYNONYMS

etat--this; bhagavatah--of the Supreme Personality of Godhead; rupam--form; brahmanah--of Brahman; parama-atmanah--of Paramatma; param--transcendental; pradhanam--chief; purusam--personality; daivam--spiritual; karma-vicestitam--whose activities.

TRANSLATION

This purusa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramatma. He is the transcendental chief personality, and His activities are all spiritual.

PURPORT

In order to distinguish the personality whom the individual soul must approach, it is described herein that this purusa, the Supreme Personality of Godhead, is the chief amongst all living entities and is the ultimate form of the impersonal Brahman effulgence and Paramatma manifestation. Since He is the origin of the Brahman effulgence and Paramatma manifestation, He is described herewith as the chief personality. It is confirmed in the Katha Upanisad, nityo nityanam: there are many eternal living entities, but He is the chief maintainer. This is confirmed in Bhagavad-gita also, where Lord Krsna says, aham sarvasya prabhavah: "I am the origin of everything, including the Brahman effulgence and Paramatma manifestation." His activities are transcendental, as confirmed in Bhagavad-gita. Janma karma ca me divyam: the activities and the appearance and disappearance of the Supreme Personality of Godhead are transcendental; they are not to be considered material. Anyone who knows this fact--that the appearance, disappearance and activities of the Lord are beyond material activities or material conception--is liberated. Yo vetti tattvatah. tyaktva deham punar janma: such a person, after quitting his body, does not come back again to this material world, but goes to the Supreme Person. It is confirmed here, purusah purusam vrajet: the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

TEXT 37

TEXT

rupa-bhedaspadam divyam
kala ity abhidhiyate
bhutanam mahad-adinam
yato bhinna-drsam bhayam

SYNONYMS

rupa-bheda--of the transformation of forms; aspadam--the cause; divyam--divine; kalah--time; iti--thus; abhidhiyate--is known; bhutanam--of living entities; mahat-adinam--beginning with Lord Brahma; yatah--because of which; bhinna-drsam--with separate vision; bhayam--fear.

TRANSLATION

The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

PURPORT

Everyone is afraid of the activities of time, but a devotee who knows that the time factor is another representation or manifestation of the Supreme Personality of Godhead has nothing to fear from the influence of time. The phrase rupa-bhedaspadam is very significant. By the influence of time, so many forms are changing. For example, when a child is born his form is small, but in the course of time that form changes into a larger form, the body of a boy, and then the body of a young man. Similarly, everything is changed and transformed by the time factor, or by the indirect control of the Supreme Personality of Godhead. Usually, we do not see any difference between the body of a child and the body of a boy or young man because we know that these changes are due to the action of the time factor. There is cause for fear for a person who does not know how time acts.

TEXT 38

TEXT

yo 'ntah pravisya bhutani
bhutair atty akhilarayah
sa visnv-akhyo 'dhiyajno 'sau
kalah kalayatam prabhuh

SYNONYMS

yah--He who; antah--within; pravisya--entering; bhutani--living entities; bhutaih--by living entities; atti--annihilates; akhila--of everyone; asrayah--the support; sah--He; visnu--Visnu; akhyah--named; adhiyajnah--the enjoyer of all sacrifices; asau--that; kalah--time factor; kalayatam--of all masters; prabhuh--the master.

TRANSLATION

Lord Visnu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.

PURPORT

Lord Visnu, the Supreme Personality of Godhead, is clearly described in this passage. He is the supreme enjoyer, and all others are working as His servants. As stated in the Caitanya caritamrta (Adi 5.14), ekale isvara krsna: the only Supreme Lord is Visnu. Ara saba bhrtya: all others are His servants. Lord Brahma, Lord Siva and other demigods are all servants. The same Visnu enters everyone's heart as Paramatma, and He causes the annihilation of every being through another being.

TEXT 39

TEXT

na casya kascid dayito
na dvesyo na ca bandhavah
avisaty apramatto 'sau
pramattam janam anta-krt

SYNONYMS

na--not; ca--and; asya--of the Supreme Personality of Godhead; kascit--anyone; dayitah--dear; na--not; dvesyah--enemy; na--not; ca--and; bandhavah--friend; avisati--approaches; apramattah--attentive; asau--He; pramattam--inattentive; janam--persons; anta-krt--the destroyer.

TRANSLATION

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

PURPORT

Forgetfulness of one's relationship with Lord Visnu, the Supreme Personality of Godhead, is the cause of one's repeated birth and death. A living entity is as eternal as the Supreme Lord, but due to his forgetfulness he is put into this material nature and transmigrates from one body to another, and when the body is destroyed, he thinks that he is also destroyed. Actually, this forgetfulness of his relationship with Lord Visnu is the cause of his destruction. Anyone who revives his consciousness of the original relationship receives inspiration from the Lord. This does not mean that the Lord is someone's enemy and someone else's friend. He helps everyone; one who is not bewildered by the influence of material energy is saved, and one who is bewildered is destroyed. It is said, therefore, harim vina na srtim taranti: no one can be saved from the repetition of birth and death without the help of the Supreme Lord. It is therefore the duty of all living entities to take shelter of the lotus feet of Visnu and thus save themselves from the cycle of birth and death.

TEXT 40

TEXT

yad-bhayad vati vato 'yam
suryas tapati yad-bhayat
yad-bhayad varsate devo
bha-gano bhati yad-bhayat

SYNONYMS

yat--of whom (the Supreme Personality of Godhead); bhayat--out of fear; vati--blows; vatah--the wind; ayam--this; suryah--sun; tapati--shines; yat--of whom; bhayat--out of fear; yat--of whom; bhayat--out of fear; varsate--sends rains; devah--the god of rain; bha-ganah--the host of heavenly bodies; bhati--shine; yat--of whom; bhayat--out of fear.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

PURPORT

The Lord states in Bhagavad-gita, mayadhyaksena prakrtih suyate: "Nature is working under My direction." The foolish person thinks that nature is working automatically, but such an atheistic theory is not supported in the Vedic literature. Nature is working under the superintendence of the Supreme Personality of Godhead. That is confirmed in Bhagavad-gita, and we also find here that the sun shines under the direction of the Lord, and the cloud pours forth showers of rain under the direction of the Lord. All natural phenomena are under superintendence of the Supreme Personality of Godhead, Visnu.

TEXT 41

TEXT

yad vanaspatayo bhita
latah causadhibhih saha
sve sve kale 'bhigrhnanti
puspani ca phalani ca

SYNONYMS

yat--because of whom; vanah-patayah--the trees; bhita--fearful; latah--creepers; ca--and; osadhibhih--herbs; saha--with; sve sve kale--each in its own season; bhigrhnanti--bear; puspani--flowers; ca--and; phalani--fruits; ca--also.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

PURPORT

As the sun rises and sets and the seasonal changes ensue at their appointed times by the superintendence of the Supreme Personality of Godhead, so the seasonal plants, flowers, herbs and trees all grow under the direction of the Supreme Lord. It is not that plants grow automatically, without any cause, as the atheistic philosophers say. Rather, they grow in pursuance of the supreme order of the Supreme Personality of Godhead. It is confirmed in the Vedic literature that the Lord's diverse energies are working so nicely that it appears that everything is being done automatically.

TEXT 42

TEXT

sravanti sarito bhita
notsarpaty udadhir yatah
agnir indhe sa-giribhir

bhur na majjati yad-bhayat

SYNONYMS

sravanti--flow; saritah--rivers; bhita--fearful; na--not; utsarpati--overflows; uda-dhih--the ocean; yatah--because of whom; agnih--fire; indhe--burns; sa-giribhih--with its mountains; bhuh--the earth; na--not; majjati--sinks; yat--of whom; bhayat--out of fear.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

PURPORT

We can understand from the Vedic literature that this universe is half filled with water, on which Garbhodakasayi Visnu is lying. From His abdomen a lotus flower has grown, and within the stem of that lotus flower all the different planets exist. The material scientist explains that all these different planets are floating because of the law of gravity or some other law; but the actual lawmaker is the Supreme Personality of Godhead. When we speak of law, we must understand that there must be a lawmaker. The material scientists can discover laws of nature, but they are unable to recognize the lawmaker. From Srimad-Bhagavatam and Bhagavad-gita we can know who the lawmaker is: the lawmaker is the Supreme Personality of Godhead.

It is said here that the planets do not sink. Since they are floating under the order or energy of the Supreme Godhead, they do not fall down into the water which covers half the universe. All the planets are heavy, with their various mountains, seas, oceans, cities, palaces and buildings, and yet they are floating. It is understood from this passage that all the other planets that are floating in the air have oceans and mountains similar to those on this planet.

TEXT 43

TEXT

nabho dadati svasatam
padam yan-niyamad adah
lokam sva-deham tanute
mahan saptabhir avrtam

SYNONYMS

nabhah--the sky; dadati--gives; svasatam--to the living entities; padam--abode; yat--of whom (the Supreme Personality of Godhead); niyamat--under the control; adah--that; lokam--the universe; sva-deham--own body; tanute--expands; mahan--the mahat-tattva; saptabhih--with the seven (layers); avrtam--covered.

TRANSLATION

Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold

innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

PURPORT

It is understood from this verse that all the planets in outer space are floating, and they all hold living entities. The word svasatam means "those who breathe," or the living entities. In order to accommodate them, there are innumerable planets. Every planet is a residence for innumerable living entities, and the necessary space is provided in the sky by the supreme order of the Lord. It is also stated here that the total universal body is increasing. It is covered by seven layers, and as there are five elements within the universe, so the total elements, in layers, cover the outside of the universal body. The first layer is of earth, and it is ten times greater in size than the space within the universe; the second layer is water, and that is ten times greater than the earthly layer; the third covering is fire, which is ten times greater than the water covering. In this way each layer is ten times greater than the previous one.

TEXT 44

TEXT

gunabhimano devah
sargadiv asya yad-bhayat
vartante 'nuyugam yesam
vasa etac caracaram

SYNONYMS

guna--the modes of material nature; abhimaninah--in charge of; devah--the demigods; sarga-adisu--in the matter of creation and so on; asya--of this world; yat-bhayat--out of fear of whom; vartante--carry out functions; anuyugam--according to the yugas; yesam--of whom; vase--under the control; etac--this; cara-acaram--everything animate and inanimate.

TRANSLATION

Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

PURPORT

The three modes of material nature, namely goodness, passion and ignorance, are under the control of three deities--Brahma, Visnu and Lord Siva. Lord Visnu is in charge of the mode of goodness, Lord Brahma is in charge of the mode of passion, and Lord Siva is in charge of the mode of ignorance. Similarly, there are many other demigods in charge of the air department, the water department, the cloud department, etc. Just as the government has many different departments, so, within this material world, the government of the Supreme Lord has many departments, and all these departments function in proper order out of fear of the Supreme Personality of Godhead. Demigods are undoubtedly controlling all matter, animate and inanimate, within the universe, but above them the supreme controller is the Personality of Godhead. Therefore in the Brahma-samhita

it is said, isvarah paramah krsnah. Undoubtedly there are many controllers in the departmental management of this universe, but the supreme controller is Krsna.

There are two kinds of dissolutions. One kind of dissolution takes place when Brahma goes to sleep during his night, and the final dissolution takes place when Brahma dies. As long as Brahma does not die, creation, maintenance and destruction are actuated by different demigods under the superintendence of the Supreme Lord.

TEXT 45

TEXT

so 'nanto 'nta-karah kalo
'nadir adi-krd avyayah
janam janena janayan
marayan mrtyunantakam

SYNONYMS

sah--that; anantah--endless; anta-karah--destroyer; kalah--time; anadih--without beginning; adi-krt--the creator; avyayah--not liable to change; janam--persons; janena--by persons; janayan--creating; marayan--destroying; mrtyuna--by death; antakam--the lord of death.

TRANSLATION

The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamaraja.

PURPORT

By the influence of eternal time, which is a representative of the Supreme Personality of Godhead, the father begets a son, and the father dies by the influence of cruel death. But by time's influence, even the lord of cruel death is killed. In other words, all the demigods within the material world are temporary, like ourselves. Our lives last for one hundred years at the most, and similarly, although their lives may last for millions and billions of years, the demigods are not eternal. No one can live within this material world eternally. The phenomenal world is created, maintained and destroyed by the finger signal of the Supreme Personality of Godhead. Therefore a devotee does not desire anything in this material world. A devotee desires only to serve the Supreme Personality of Godhead. This servitude exists eternally; the Lord exists eternally, His servitor exists eternally, and the service exists eternally.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-ninth Chapter, of the Srimad-Bhagavatam, entitled "Explanation of Devotional Service by Lord Kapila."

Chapter Thirty

Description by Lord Kapila of Adverse Fruitive Activities

TEXT 1

TEXT

kapila uvaca
tasyaitasya jano nunam
nayam vedoru-vikramam
kalyamano 'pi balino
vayor iva ghanavalih

SYNONYMS

kapilah uvaca--Lord Kapila said; tasya etasya--of this very time factor; janah--person; nunam--certainly; na--not; ayam--this; veda--knows; uru-vikramam--the great strength; kalyamanah--being carried off; api--although; balinah--powerful; vayoh--of the wind; iva--like; ghana--of clouds; avalih--a mass.

TRANSLATION

The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

PURPORT

The great politician-pandita named Canakya said that even one moment of time cannot be returned even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Either materially or spiritually, one should be very alert in utilizing the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Krsna consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Krsna consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

TEXT 2

TEXT

yam yam artham upadatte
dukhena sukha-hetave
tam tam dhunoti bhagavan
puman chocati yat-krte

SYNONYMS

yam yam--whatever; artham--object; upadatte--one acquires; dukhena--with difficulty; sukha-hetave--for happiness; tam tam--that; dhunoti--destroys; bhagavan--the Supreme Personality of Godhead; puman--the person; socati--laments; yat-krte--for which reason.

TRANSLATION

Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

PURPORT

The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still the foolish materialists cannot understand that they are simply wasting time in producing material necessities, which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.

TEXT 3

TEXT

yad adhruvasya dehasya
sanubandhasya durmatih
dhruvani manyate mohad
grha-ksetra-vasuni ca

SYNONYMS

yat--because; adhruvasya--temporary; dehasya--of the body; sanubandhasya--with that which is related; durmatih--a misguided person; dhruvani--permanent; manyate--thinks; mohat--because of ignorance; grha--home; ksetra--land; vasuni--wealth; ca--and.

TRANSLATION

The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

PURPORT

The materialist thinks that persons engaged in Krsna consciousness are crazy fellows wasting time by chanting Hare Krsna, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of maya. This is clearly mentioned here. Mohad grha-ksetra-vasuni: out of illusion only does the materialist accept his home, his land and his money as permanent. Out of this illusion, the family life, national life and economic development, which are very important factors in modern civilization, have grown. A Krsna

conscious person knows that this economic development of human society is but temporary illusion.

In another part of Srimad-Bhagavatam, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Krsna consciousness, he can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Krsna. When all economic development and material advancement are utilized to advance the cause of Krsna consciousness, a new phase of progressive life arises.

TEXT 4

TEXT

jantur vai bhava etasmin
yam yam yonim anuvrajat
tasyam tasyam sa labhate
nirvrtim na virajyate

SYNONYMS

jantuh--the living entity; vai--certainly; bhava--in worldly existence; etasmin--this; yam yam--whatever; yonim--species; anuvrajat--he may obtain; tasyam tasyam--in that; sah--he; labhate--achieves; nirvrtim--satisfaction; na--not; virajyate--is averse.

TRANSLATION

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

PURPORT

The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower-grade man, but the lower-grade man is satisfied in that position because of the spell of maya, the external energy. Maya has two phases of activities. One is called praksep atmika, and the other is called avaranatmika. Avaranatmika means "covering," and praksep atmika means "pulling down." In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of maya. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether he is happy or distressed. This is called avaranatmika. Even a hog, who lives by eating stool, finds himself happy, although a person in a higher mode of life sees that the hog is eating stool. How abominable that life is!

TEXT 5

TEXT

naraka-stho 'pi deham vai
na pumams tyaktum icchati

narakyam nirvrtau satyam
deva-maya-vimohitah

SYNONYMS

naraka--in hell; sthah--situated; api--even; deham--body; vai--indeed; na--not; puman--person; tyaktum--to leave; icchati--wishes; narakyam--hellish; nirvrtau--enjoyment; satyam--when existing; deva-maya--by the illusory energy of Visnu; vimohitah--deluded.

TRANSLATION

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

PURPORT

It is said that once Indra, the King of heaven, was cursed by his spiritual master, Brhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahma wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is the spell of maya. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog's life. By the influence of maya the conditioned soul becomes so affectionate towards his particular type of body that if he is offered, "Give up this body, and immediately you will have a king's body," he will not agree. This attachment strongly affects all conditioned living entities. Lord Krsna is personally canvassing, "Give up everything in this material world. Come to Me, and I shall give you all protection," but we are not agreeable. We think, "We are quite all right. Why should we surrender unto Krsna and go back to His kingdom?" This is called illusion, or maya. Everyone is satisfied with his standard of living, however abominable it may be.

TEXT 6

TEXT

atma-jaya-sutagara-
pasu-dravina-bandhusu
nirudha-mula-hridaya
atmanam bahu manyate

SYNONYMS

atma--body; jaya--wife; suta--children; agara--home; pasu--animals; dravina--wealth; bandhusu--in friends; nirudha-mula--deep-rooted; hridayah--his heart; atmanam--himself; bahu--highly; manyate--he thinks.

TRANSLATION

Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

PURPORT

This so-called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual. Such a person is always sure to glide down again to material life. In the association of so-called society, friendship and love, the conditioned soul appears completely satisfied.

TEXT 7

TEXT

sandahyamana-sarvanga
esam udvahanadhina
karoty aviratam mudho
duritani durasayah

SYNONYMS

sandahyamana--burning; sarva--all; angah--his limbs; esam--these family members; udvahana--for maintaining; adhina--with anxiety; karoti--he performs; aviratam--always; mudhah--the fool; duritani--sinful activities; durasayah--evil-minded.

TRANSLATION

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

PURPORT

It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of maya's family. The family we maintain is created by maya; it is the perverted reflection of the family in Krsnaloka. In Krsnaloka there are also family, friends, society, father and mother; everything is there, but they are eternal. Here, as we change bodies, our family relationships also change. Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats, or sometimes a family of dogs. Family, society and friendship are flickering, and so they are called asat. It is said that as long as we are attached to this asat, temporary, nonexisting society and family, we are always full of anxieties. The materialists do not know that the family, society and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Krsna.

TEXT 8

TEXT

aksiptatmendriyah strinam
asatinam ca mayaya
raho racitayalapaih
sisunam kala-bhasinam

SYNONYMS

aksipta--charmed; atma--heart; indriyah--his senses; strinam--of women; asatinam--false; ca--and; mayaya--by maya; rahah--in a solitary place; racitaya--displayed; alapaih--by the talking; sisunam--of the children; kala-bhasinam--with sweet words.

TRANSLATION

He gives heart and senses to a woman, who falsely charms him with maya. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

PURPORT

Family life within the kingdom of illusory energy, maya, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.

In this verse the words strinam asatinam indicate that womanly love is just to agitate the mind of man. Actually, in the material world there is no love. Both the woman and the man are interested in their sense gratification. For sense gratification a woman creates an illusory love, and the man becomes enchanted by such false love and forgets his real duty. When there are children as the result of such a combination, the next attraction is to the sweet words of the children. The love of the woman at home and the talk of the children make one a secure prisoner, and thus he cannot leave his home. Such a person is termed, in Vedic language, a grhamedhi, which means "one whose center of attraction is home." Grhastha refers to one who lives with family, wife and children, but whose real purpose of living is to develop Krsna consciousness. One is therefore advised to become a grhastha and not a grhamedhi. The grhastha's concern is to get out of the family life created by illusion and enter into real family life with Krsna, whereas the grhamedhi's business is to repeatedly chain himself to so-called family life, in one life after another, and perpetually remain in the darkness of maya.

TEXT 9

TEXT

grhesu kuta-dharmesu
duhkha-tantresv atandritah
kurvan duhkha-pratikaram
sukhavan manyate grhi

SYNONYMS

grhesu--in family life; kuta-dharmesu--involving the practice of falsehood; duhkha-tantresu--spreading miseries; atandritah--attentive;

kurvan--doing; dukkha-pratikaram--counteraction of miseries; sukha-vat--
as happiness; manyate--thinks; grhi--the householder.

TRANSLATION

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

PURPORT

In Bhagavad-gita the Personality of Godhead Himself certifies the material world as an impermanent place that is full of miseries. There is no question of happiness in this material world, either individually or in terms of family, society or country. If something is going on in the name of happiness, that is also illusion. Here in this material world, happiness means successful counteraction to the effects of distress. The material world is so made that unless one becomes a clever diplomat, his life will be a failure. Not to speak of human society, even the society of lower animals, the birds and bees, cleverly manages its bodily demands of eating, sleeping and mating. Human society competes nationally or individually, and in the attempt to be successful the entire human society becomes full of diplomacy. We should always remember that in spite of all diplomacy and all intelligence in the struggle for our existence, everything will end in a second by the supreme will. Therefore, all our attempts to become happy in this material world are simply a delusion offered by maya.

TEXT 10

TEXT

arthair apaditair gurvya
himsayetas-tatas ca tan
pusnati yesam posena
sesa-bhug yaty adhah svayam

SYNONYMS

arthaih--by wealth; apaditaih--secured; gurvya--great; himsaya--by violence; itah-tatah--here and there; ca--and; tan--them (family members); pusnati--he maintains; yesam--of whom; posena--because of the maintenance; sesa--remnants; bhuk--eating; yati--he goes; adhah--downwards; svayam--himself.

TRANSLATION

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

PURPORT

There is a Bengali proverb, "The person for whom I have stolen accuses me of being a thief." The family members, for whom an attached person

acts in so many criminal ways, are never satisfied. In illusion an attached person serves such family members, and by serving them he is destined to enter into a hellish condition of life. For example, a thief steals something to maintain his family, and he is caught and imprisoned. This is the sum and substance of material existence and attachment to material society, friendship and love. Although an attached family man is always engaged in getting money by hook or by crook for the maintenance of his family, he cannot enjoy more than what he could consume even without such criminal activities. A man who eats eight ounces of foodstuffs may have to maintain a big family and earn money by any means to support that family, but he himself is not offered more than what he can eat, and sometimes he eats the remnants that are left after his family members are fed. Even by earning money by unfair means, he cannot enjoy life for himself. That is called the covering illusion of maya.

The process of illusory service to society, country and community is exactly the same everywhere; the same principle is applicable even to big national leaders. A national leader who is very great in serving his country is sometimes killed by his countrymen because of irregular service. In other words, one cannot satisfy his dependents by this illusory service, although one cannot get out of the service because servant is his constitutional position. A living entity is constitutionally part and parcel of the Supreme Being, but he forgets that he has to render service to the Supreme Being and diverts his attention to serving others; this is called maya. By serving others he falsely thinks that he is master. The head of a family thinks of himself as the master of the family, or the leader of a nation thinks of himself as the master of the nation, whereas actually he is serving, and by serving maya he is gradually going to hell. Therefore, a sane man should come to the point of Krsna consciousness and engage in the service of the Supreme Lord, applying his whole life, all of his wealth, his entire intelligence and his full power of speaking.

TEXT 11

TEXT

vartayam lupyamanayam
arabdhayam punah punah
lobhabhibhuto nihsattvah
pararthe kurute sprham

SYNONYMS

vartayam--when his occupation; lupyamanayam--is hampered; arabdhayam--undertaken; punah punah--again and again; lobha--by greed; abhibhutah--overwhelmed; nihsattvah--ruined; para-arthe--for the wealth of others; kurute sprham--he longs.

TRANSLATION

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

TEXT 12

TEXT

kutumba-bharanakalpo
manda-bhagyo vrthodyamah
sriya vihinah krpano
dhyayan chvasiti mudha-dhih

SYNONYMS

kutumba--his family; bharana--in maintaining; akalpah--unable; manda-bhagyah--the unfortunate man; vrtha--in vain; udyamah--whose effort; sriya--beauty, wealth; vihinah--bereft of; krpanah--wretched; dhyayan--grieving; svasiti--he sighs; mudha--bewildered; dhih--his intelligence.

TRANSLATION

Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

TEXT 13

TEXT

evam sva-bharanakalpam
tat-kalatradayas tatha
nadriyante yatha purvam
kinasa iva go-jaram

SYNONYMS

evam--thus; sva-bharana--to maintain them; akalpam--unable; tat--his; kalatra--wife; adayah--and so on; tatha--so; na--not; adriyante--do respect; yatha--as; purvam--before; kinasah--farmers; iva--like; go-jaram--an old ox.

TRANSLATION

Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

PURPORT

Not only in the present age but from time immemorial, no one has liked an old man who is unable to earn in the family. Even in the modern age, in some communities or states, the old men are given poison so that they will die as soon as possible. In some cannibalistic communities, the old grandfather is sportingly killed, and a feast is held in which his body is eaten. The example is given that a farmer does not like an old bull who has ceased to work. Similarly, when an attached person in family life becomes old and is unable to earn, he is no longer liked by his wife, sons, daughters and other kinsmen, and he is consequently neglected, what to speak of not being given respect. It is judicious, therefore, to give up family attachment before one attains old age and take shelter of the Supreme Personality of Godhead. One should employ himself in the Lord's service so that the Supreme Lord can take charge of him, and he will not be neglected by his so-called kinsmen.

TEXT 14

TEXT

tatrapy ajata-nirvedo
bhriyamanah svayam bhrtaih
jarayopatta-vairupyo
maranabhimukho grhe

SYNONYMS

tatra--there; api--although; ajata--not arisen; nirvedah--aversion;
bhriyamanah--being maintained; svayam--by himself; bhrtaih--by those who
were maintained; jaraya--by old age; upatta--obtained; vairupyah--
deformation; marana--death; abhimukhah--approaching; grhe--at home.

TRANSLATION

The foolish family man does not become averse to family life although
he is maintained by those whom he once maintained. Deformed by the
influence of old age, he prepares himself to meet ultimate death.

PURPORT

Family attraction is so strong that even if one is neglected by family
members in his old age, he cannot give up family affection, and he
remains at home just like a dog. In the Vedic way of life one has to give
up family life when he is strong enough. It is advised that before
getting too weak and being baffled in material activities, and before
becoming diseased, one should give up family life and engage oneself
completely in the service of the Lord for the remaining days of his life.
It is enjoined, therefore, in the Vedic scriptures, that as soon as one
passes fifty years of age, he must give up family life and live alone in
the forest. After preparing himself fully, he should become a sannyasi to
distribute the knowledge of spiritual life to each and every home.

TEXT 15

TEXT

aste 'vamatyopanyastam
grha-pala ivaharan
amayavy apradiptagnir
alpaharo 'lpa-cestitah

SYNONYMS

aste--he remains; avamatya--negligently; upanyastam--what is placed;
grha-palah--a dog; iva--like; aharan--eating; amayavi--diseased;
apradipta-agnih--having dyspepsia; alpa--little; aharah--eating; alpa--
little; cestitah--his activity.

TRANSLATION

Thus he remains at home just like a pet dog and eats whatever is so
negligently given to him. Afflicted with many illnesses, such as
dyspepsia and loss of appetite, he eats only very small morsels of food,
and he becomes an invalid, who cannot work any more.

PURPORT

Before meeting death one is sure to become a diseased invalid, and when he is neglected by his family members, his life becomes less than a dog's because he is put into so many miserable conditions. Vedic literatures enjoin, therefore, that before the arrival of such miserable conditions, one should leave home and die without the knowledge of his family members. If a man leaves home and dies without his family's knowing, that is considered to be a glorious death. But an attached family man wants his family members to carry him in a great procession even after his death, and although he will not be able to see how the procession goes, he still desires that his body be taken gorgeously in procession. Thus he is happy without even knowing where he has to go when he leaves his body for the next life.

TEXT 16

TEXT

vayunotkramatottarah
kapha-samruddha-nadikah
kasa-svasa-krtayasah
kanthe ghura-ghurayate

SYNONYMS

vayuna--by air; utkramata--bulging out; uttarah--his eyes; kapha--with mucus; samruddha--congested; nadikah--his windpipe; kasa--coughing; svasa--breathing; krta--done; ayasah--difficulty; kanthe--in the throat; ghura-ghurayate--he produces a sound like ghura-ghura.

TRANSLATION

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

TEXT 17

TEXT

sayanah parisocadbhih
parivitah sva-bandhubhih
vacyamano 'pi na brute
kala-pasa-vasam gatah

SYNONYMS

sayanah--lying down; parisocadbhih--lamenting; parivitah--surrounded; sva-bandhubhih--by his relatives and friends; vacyamanah--being urged to speak; api--although; na--not; brute--he speaks; kala--of time; pasa--the noose; vasam--under the control of; gatah--gone.

TRANSLATION

In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to

speaking with them, he no longer can because he is under the control of time.

PURPORT

For formality's sake, when a man is lying on his deathbed, his relatives come to him, and sometimes they cry very loudly, addressing the dying man: "Oh, my father!" "Oh, my friend!" or "Oh, my husband!" In that pitiable condition the dying man wants to speak with them and instruct them of his desires, but because he is fully under the control of the time factor, death, he cannot express himself, and that causes him inconceivable pain. He is already in a painful condition because of disease, and his glands and throat are choked up with mucus. He is already in a very difficult position, and when he is addressed by his relatives in that way, his grief increases.

TEXT 18

TEXT

evam kutumba-bharane
vyaprtatmajitendriyah
mriyate rudatam svanam
uru-vedanayasta-dhih

SYNONYMS

evam--thus; kutumba-bharane--in maintaining a family; vyaprtat--engrossed; atma--his mind; ajita--uncontrolled; indriyah--his senses; mriyate--he dies; rudatam--while crying; svanam--his relatives; uru--great; vedanaya--with pain; asta--bereft of; dhih--consciousness.

TRANSLATION

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

PURPORT

In Bhagavad-gita it is said that at the time of death one will be absorbed in the thoughts which he cultivated during his lifetime. A person who had no other idea than to properly maintain his family members must have family affairs in his last thoughts. That is the natural sequence for a common man. The common man does not know the destiny of his life; he is simply busy in his flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling the senses and improving his spiritual consciousness. Sometimes a dying man entrusts the family affairs to either his son or some relative, saying, "I am going. Please look after the family." He does not know where he is going, but even at the time of death he is anxious about how his family will be maintained. Sometimes it is seen that a dying man requests the physician to increase his life at least for a few years so that the family maintenance plan which he has begun can be completed. These are the material diseases of the conditioned soul. He completely forgets his real engagement--to become Krsna conscious--and is

always serious about planning to maintain his family, although he changes families one after another.

TEXT 19

TEXT

yama-dutau tada praptau
bhimau sarabhaseksanau
sa drstva trasta-hridayah
sakrn-mutram vimuncati

SYNONYMS

yama-dutau--two messengers of Yamaraja; tada--at that time; praptau--arrived; bhimau--terrible; sa-rabhasa--full of wrath; iksanau--their eyes; sah--he; drstva--seeing; trasta--frightened; hridayah--his heart; sakrt--stool; mutram--urine; vimuncati--he passes.

TRANSLATION

At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

PURPORT

There are two kinds of transmigration of a living entity after passing away from the present body. One kind of transmigration is to go to the controller of sinful activities, who is known as Yamaraja, and the other is to go to the higher planets, up to Vaikuntha. Here Lord Kapila describes how persons engaged in activities of sense gratification to maintain a family are treated by the messengers of Yamaraja, called Yamadutas. At the time of death the Yamadutas become the custodians of those persons who have strongly gratified their senses. They take charge of the dying man and take him to the planet where Yamaraja resides. The conditions there are described in the following verses.

TEXT 20

TEXT

yatana-deha avrtya
pasair baddhva gale balat
nayato dirgham adhvanam
dandyam raja-bhata yatha

SYNONYMS

yatana--for punishment; dehe--his body; avrtya--covering; pasaih--with ropes; baddhva--binding; gale--by the neck; balat--by force; nayatah--they lead; dirgham--long; adhvanam--distance; dandyam--a criminal; raja-bhatah--the king's soldiers; yatha--as.

TRANSLATION

As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly

arrested by the Yamadutas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

PURPORT

Every living entity is covered by a subtle and gross body. The subtle body is the covering of mind, ego, intelligence and consciousness. It is said in the scriptures that the constables of Yamaraja cover the subtle body of the culprit and take him to the abode of Yamaraja to be punished in a way that he is able to tolerate. He does not die from this punishment because if he died, then who would suffer the punishment? It is not the business of the constables of Yamaraja to put one to death. In fact, it is not possible to kill a living entity because factually he is eternal; he simply has to suffer the consequences of his activities of sense gratification.

The process of punishment is explained in the Caitanya-caritamṛta. Formerly the king's men would take a criminal in a boat in the middle of the river. They would dunk him by grasping a bunch of his hair and thrusting him completely underwater, and when he was almost suffocated, the king's constables would take him out of the water and allow him to breathe for some time, and then they would again dunk him in the water to suffocate. This sort of punishment is inflicted upon the forgotten soul by Yamaraja, as will be described in the following verses.

TEXT 21

TEXT

tayor nirbhinna-hrdayas
tarjanair jata-vepathuh
pathi svabhir bhaksyamana
arto 'gham svam anusmaran

SYNONYMS

tayoh--of the Yamadutas; nirbhinna--broken; hrdayah--his heart; tarjanaih--by the threatening; jata--arisen; vepathuh--trembling; pathi--on the road; svabhir--by dogs; bhaksyamanah--being bitten; artah--distressed; agham--sins; svam--his; anusmaran--remembering.

TRANSLATION

While carried by the constables of Yamaraja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

PURPORT

It appears from this verse that while passing from this planet to the planet of Yamaraja, the culprit arrested by Yamaraja's constables meets many dogs, which bark and bite just to remind him of his criminal activities of sense gratification. It is said in Bhagavad-gita that one becomes almost blind and is bereft of all sense when he is infuriated by the desire for sense gratification. He forgets everything. Kamais tais tair hrta jnanah. One is bereft of all intelligence when he is too attracted by sense gratification, and he forgets that he has to suffer the consequences also. Here the chance for recounting his activities of

sense gratification is given by the dogs engaged by Yamaraja. While we live in the gross body, such activities of sense gratification are encouraged even by modern government regulations. In every state all over the world, such activities are encouraged by the government in the form of birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortions. This is going on as a result of sense gratification. Actually sex life is meant for begetting a good child, but because people have no control over the senses and there is no institution to train them to control the senses, the poor fellows fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these pages of Srimad-Bhagavatam.

TEXT 22

TEXT

ksut-trt-parito 'rka-davanalanilaih
santapyamanah pathi tapta-valuke
krcchrena prsthe kasaya ca taditas
calaty asakto 'pi nirasramodake

SYNONYMS

ksut-trt--by hunger and thirst; paritah--afflicted; arka--sun; dava-anala--forest fires; anilaih--by winds; santapyamanah--being scorched; pathi--on a road; tapta-valuke--of hot sand; krcchrena--painfully; prsthe--on the back; kasaya--with a whip; ca--and; taditah--beaten; calati--he moves; asaktah--unable; api--although; nirasrama-udake--without shelter or water.

TRANSLATION

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

TEXT 23

TEXT

tatra tatra patan chranto
murcchitah punar utthitah
patha papiyasa nitas
tarasa yama-sadanam

SYNONYMS

tatra tatra--here and there; patan--falling; srantah--fatigued; murcchitah--unconscious; punah--again; utthitah--risen; patha--by the road; papiyasa--very inauspicious; nitah--brought; tarasa--quickly; yama-sadanam--to the presence of Yamaraja.

TRANSLATION

While passing on that road to the abode of Yamaraja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamaraja.

TEXT 24

TEXT

yojananam sahasrani
navatim nava cadhvanah
tribhir muhurtair dvabhyam va
nitah prapnoti yatanah

SYNONYMS

yojananam--of yojanas; sahasrani--thousands; navatim--ninety; nava--nine; ca--and; adhvanah--from a distance; tribhiih--three; muhurtaih--within moments; dvabhyam--two; va--or; nitah--brought; prapnoti--he receives; yatanah--punishments.

TRANSLATION

Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

PURPORT

One yojana is calculated to be eight miles, and he has to pass along a road which is therefore as much as 792,000 miles. Such a long distance is passed over within a few moments only. The subtle body is covered by the constables so that the living entity can pass such a long distance quickly and at the same time tolerate the suffering. This covering, although material, is of such fine elements that material scientists cannot discover what the coverings are made of. To pass 792,000 miles within a few moments seems wonderful to the modern space travelers. They have so far traveled at a speed of 18,000 miles per hour, but here we see that a criminal passes 792,000 miles within a few seconds only, although the process is not spiritual but material.

TEXT 25

TEXT

adipanam sva-gatranam
vestayitvolmukadibhih
atma-mamsadanam kvapi
sva-krttam parato 'pi va

SYNONYMS

adipanam--setting on fire; sva-gatranam--of his own limbs; vestayitva--having been surrounded; ulmuka-adibhih--by pieces of burning wood and so on; atma-mamsa--of his own flesh; adanam--eating; kva api--sometimes; sva-krttam--done by himself; paratah--by others; api--else; va--or.

TRANSLATION

He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

PURPORT

From this verse through the next three verses the description of punishment will be narrated. The first description is that the criminal has to eat his own flesh, burning with fire, or allow others like himself who are present there to eat. In the last great war, people in concentration camps sometimes ate their own stool, so there is no wonder that in the Yamasadana, the abode of Yamaraja, one who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXT 26

TEXT

jivatas cantrabhyuddharah
sva-grdhrair yama-sadane
sarpa-vrscika-damsadyair
dasadbhis catma-vaisasam

SYNONYMS

jivatah--alive; ca--and; antra--of his entrails; abhyuddharah--pulling out; sva-grdhraih--by dogs and vultures; yama-sadane--in the abode of Yamaraja; sarpa--by serpents; vrscika--scorpions; damsa--gnats; adyaih--and so on; dasadbhih--biting; ca--and; atma-vaisasam--torment of himself.

TRANSLATION

His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

TEXT 27

TEXT

krntanam cavayavaso
gajadibhyo bhidapanam
patanam giri-srngebhyo
rodhanam cambu-gartayoh

SYNONYMS

krntanam--cutting off; ca--and; avayavasah--limb by limb; gaja-adibhyah--by elephants and so on; bhidapanam--tearing; patanam--hurling down; giri--of hills; srngebhyah--from the tops; rodhanam--enclosing; ca--and; ambu-gartayoh--in water or in a cave.

TRANSLATION

Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

TEXT 28

TEXT

yas tamisrandha-tamisra
rauravadyas ca yatanah
bhunkte naro va nari va
mithah sangena nirmintah

SYNONYMS

yah--which; tamisra--the name of a hell; andha-tamisrah--the name of a hell; raurava--the name of a hell; adyah--and so on; ca--and; yatanah--punishments; bhunkte--undergoes; narah--man; va--or; nari--woman; va--or; mithah--mutual; sangena--by association; nirmintah--caused.

TRANSLATION

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tamisra, Andha-tamisra and Raurava.

PURPORT

Materialistic life is based on sex life. The existence of all the materialistic people, who are undergoing severe tribulation in the struggle for existence, is based on sex. Therefore, in the Vedic civilization sex life is allowed only in a restricted way; it is for the married couple and only for begetting children. But when sex life is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world also they are punished by virulent diseases like syphilis and gonorrhoea, and in the next life, as we see in this passage of Srimad-Bhagavatam, they are put into different kinds of hellish conditions to suffer. In Bhagavad-gita, First Chapter, illicit sex life is also very much condemned, and it is said that one who produces children by illicit sex life is sent to hell. It is confirmed here in the Bhagavatam that such offenders are put into hellish conditions of life in Tamisra, Andha-tamisra and Raurava.

TEXT 29

TEXT

atraiva narakah svarga
iti matah pracaksate
ya yatana vai narakyas
ta ihapy upalaksitah

SYNONYMS

atra--in this world; eva--even; narakah--hell; svargah--heaven; iti--thus; matah--O mother; pracaksate--they say; yah--which; yatanah--punishments; vai--certainly; narakyah--hellish; tah--they; iha--here; api--also; upalaksitah--visible.

TRANSLATION

Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

PURPORT

Sometimes unbelievers do not accept these statements of scripture regarding hell. They disregard such authorized descriptions. Lord Kapila therefore confirms them by saying that these hellish conditions are also visible on this planet. It is not that they are only on the planet where Yamaraja lives. On the planet of Yamaraja, the sinful man is given the chance to practice living in the hellish conditions which he will have to endure in the next life, and then he is given a chance to take birth on another planet to continue his hellish life. For example, if a man is to be punished to remain in hell and eat stool and urine, then first of all he practices such habits on the planet of Yamaraja, and then he is given a particular type of body, that of a hog, so that he can eat stool and think that he is enjoying life. It is stated previously that in any hellish condition, the conditioned soul thinks he is happy. Otherwise, it would not be possible for him to suffer hellish life.

TEXT 30

TEXT

evam kutumbam bibhrana
udaram bhara eva va
visrjyehobhayam pretya
bhunkte tat-phalam idrsam

SYNONYMS

evam--in this way; kutumbam--family; bibhranah--he who maintained; udaram--stomach; bharah--he who maintained; eva--only; va--or; visrjya--after giving up; iha--here; ubhayam--both of them; pretya--after death; bhunkte--he undergoes; tat--of that; phalam--result; idrsam--such.

TRANSLATION

After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

PURPORT

The mistake of modern civilization is that man does not believe in the next life. But whether he believes or not, the next life is there, and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritative scriptures like the Vedas and puranas. Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness, if one is not responsible for his activities, then he is sure to get a hellish life, as described herein.

TEXT 31

TEXT

ekah prapadyate dhvantam
hitvedam sva-kalevaram
kusaletara-patheyo
bhuta-drohena yad bhrtam

SYNONYMS

ekah--alone; prapadyate--he enters; dhvantam--darkness; hitva--after quitting; idam--this; sva--his; kalevaram--body; kusala-itara--sin; patheyah--his passage money; bhuta--to other living entities; drohena--by injury; yat--which body; bhrtam--was maintained.

TRANSLATION

He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

PURPORT

When a man earns money by unfair means and maintains his family and himself with that money, the money is enjoyed by many members of the family, but he alone goes to hell. A person who enjoys life by earning money or by envying another's life, and who enjoys with family and friends, will have to enjoy alone the resultant sinful reactions accrued from such violent and illicit life. For example, if a man secures some money by killing someone and with that money maintains his family, those who enjoy the black money earned by him are also partially responsible and are also sent to hell, but he who is the leader is especially punished. The result of material enjoyment is that one takes with him the sinful reaction only, and not the money. The money he earned is left in this world, and he takes only the reaction.

In this world also, if a person acquires some money by murdering someone, the family is not hanged, although its members are sinfully contaminated. But the man who commits the murder and maintains his family is himself hanged as a murderer. The direct offender is more responsible for sinful activities than the indirect enjoyer. The great learned scholar Canakya Pandita says, therefore, that whatever one has in his possession had better be spent for the cause of sat, or the Supreme Personality of Godhead, because one cannot take his possessions with him. They remain here, and they will be lost. Either we leave the money or the money leaves us, but we will be separated. The best use of money as long as it is within our possession is to spend it to acquire Krsna consciousness.

TEXT 32

TEXT

daivenasaditam tasya
samalam niraye puman
bhunkte kutumba-posasya
hrta-vitta ivaturah

SYNONYMS

daivena--by the arrangement of the Supreme Personality of Godhead; asaditam--obtained; tasya--his; samalam--sinful reaction; niraye--in a hellish condition; puman--the man; bhunkte--undergoes; kutumba-posasya--of maintaining a family; hrta-vittah--one whose wealth is lost; iva--like; aturah--suffering.

TRANSLATION

Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

PURPORT

The example set herein is that the sinful person suffers just like a man who has lost his wealth. The human form of body is achieved by the conditioned soul after many, many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaining his so-called family and therefore performs foolish and unauthorized action, he is compared to a man who has lost his wealth and who, upon losing it, laments. When wealth is lost, there is no use lamenting, but as long as there is wealth, one has to utilize it properly and thereby gain eternal profit. It may be argued that when a man leaves his money earned by sinful activities, he also leaves his sinful activities here with his money. But it is especially mentioned herein that by superior arrangement (daivenasaditam), although the man leaves behind him his sinfully earned money, he carries the effect of it. When a man steals some money, if he is caught and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

TEXT 33

TEXT

kevalena hy adharmena
kutumba-bharanotsukah
yati jivo 'ndha-tamisram
caramam tamasah padam

SYNONYMS

kevalena--simply; hi--certainly; adharmena--by irreligious activities; kutumba--family; bharana--to maintain; utsukah--eager; yati--goes; jivah--a person; andha-tamisram--to Andha-tamisra; caramam--ultimate; tamasah--of darkness; padam--region.

TRANSLATION

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tamisra.

PURPORT

Three words in this verse are very significant. Kevalena means "only by black methods," adharmena means "unrighteous" or "irreligious," and kutumba-bharana means "family maintenance." Maintaining one's family is certainly the duty of a householder, but one should be eager to earn his livelihood by the prescribed method, as stated in the scriptures. In Bhagavad-gita it is described that the Lord has divided the social system into four classifications of castes, or varnas, according to quality and work. Apart from Bhagavad-gita, in every society a man is known according to his quality and work. For example, when a man is constructing wooden furniture, he is called a carpenter, and a man who works with an anvil and iron is called a blacksmith. Similarly, a man who is engaged in the medical or engineering fields has a particular duty and designation. All these human activities have been divided by the Supreme Lord into four varnas, namely brahmana, ksatriya, vaisya and sudra. In Bhagavad-gita and in other Vedic literatures, the specific duties of the brahmana, ksatriya, vaisya and sudra are mentioned.

One should work honestly according to his qualification. He should not earn his livelihood unfairly, by means for which he is not qualified. If a brahmana who works as a priest so that he may enlighten his followers with the spiritual way of life is not qualified as a priest, then he is cheating the public. One should not earn by such unfair means. The same is applicable to a ksatriya or to a vaisya. It is especially mentioned that the means of livelihood of those who are trying to advance in Krsna consciousness must be very fair and uncomplicated. Here it is mentioned that he who earns his livelihood by unfair means (kevalena) is sent to the darkest hellish region. Otherwise, if one maintains his family by prescribed methods and honest means, there is no objection to one's being a family man.

TEXT 34

TEXT

adhastan nara-lokasya
yavatir yatanadayah
kramasah samanukramya
punar atravrajec chucih

SYNONYMS

adhastat--from below; nara-lokasya--human birth; yavatih--as many; yatana--punishments; adayah--and so on; kramasah--in a regular order; samanukramya--having gone through; punah--again; atra--here, on this earth; avrajec--he may return; sucih--pure.

TRANSLATION

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

PURPORT

Just as a prisoner, who has undergone troublesome prison life, is set free again, the person who has always engaged in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of lower animals like cats, dogs

and hogs, by the gradual process of evolution he again comes back as a human being. In Bhagavad-gita it is stated that even though a person engaged in the practice of the yoga system may not finish perfectly and may fall down for some reason or other, his next life as a human being is guaranteed. It is stated that such a person, who has fallen from the path of yoga practice, is given a chance in his next life to take birth in a very rich family or in a very pious family. It is interpreted that "rich family" refers to a big mercantile family because generally people who engage in trades and mercantile business are very rich. One who engaged in the process of self-realization, or connecting with the Supreme Absolute Truth, but fell short is allowed to take birth in such a rich family, or he is allowed to take birth in the family of pious brahmanas; either way, he is guaranteed to appear in human society in his next life. It can be concluded that if someone is not willing to enter into hellish life, as in Tamisra or Andha-tamisra, then he must take to the process of Krsna consciousness, which is the first-class yoga system, because even if one is unable to attain complete Krsna consciousness in this life, he is guaranteed at least to take his next birth in a human family. He cannot be sent into a hellish condition. Krsna consciousness is the purest life, and it protects all human beings from gliding down to hell to take birth in a family of dogs or hogs. Thus end the Bhaktivedanta purports of the Third Canto, Thirtieth Chapter, of the Srimad-Bhagavatam, entitled "Description by Lord Kapila of Adverse Fruitive Activities."

Chapter Thirty-one

Lord Kapila's Instructions on the Movements of the Living Entities

TEXT 1

TEXT

sri-bhagavan uvaca
karmana daiva-netrena
jantur dehopapattaye
striyah pravista udaram
pumso retah-kanasrayah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; karmana--by the result of work; daiva-netrena--under the supervision of the Lord; jantuh--the living entity; deha--a body; upapattaye--for obtaining; striyah--of a woman; pravistah--enters; udaram--the womb; pumsah--of a man; retah--of semen; kana--a particle; asrayah--dwelling in.

TRANSLATION

The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

PURPORT

As stated in the last chapter, after suffering different kinds of hellish conditions, a man comes again to the human form of body. The same topic is continued in this chapter. In order to give a particular type of human form to a person who has already suffered hellish life, the soul is

transferred to the semen of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semen of the father into the mother's womb in order to produce a particular type of body. This process is applicable to all embodied living entities, but it is especially mentioned for the man who was transferred to the Andha-tamisra hell. After suffering there, when he who has had many types of hellish bodies, like those of dogs and hogs, is to come again to the human form, he is given the chance to take his birth in the same type of body from which he degraded himself to hell.

Everything is done by the supervision of the Supreme personality of Godhead. Material nature supplies the body, but it does so under the direction of the Supersoul. It is said in Bhagavad-gita that a living entity is wandering in this material world on a chariot made by material nature. The Supreme Lord, as Supersoul, is always present with the individual soul. He directs material nature to supply a particular type of body to the individual soul according to the result of his work, and the material nature supplies it. Here one word, *retah-kanasrayah*, is very significant because it indicates that it is not the semen of the man that creates life within the womb of a woman; rather, the living entity, the soul, takes shelter in a particle of semen and is then pushed into the womb of a woman. Then the body develops. There is no possibility of creating a living entity without the presence of the soul simply by sexual intercourse. The materialistic theory that there is no soul and that a child is born simply by material combination of the sperm and ovum is not very feasible. It is unacceptable.

TEXT 2

TEXT

kalalam tv eka-ratrena
panca-ratrena budbudam
dasahena tu karkandhuh
pesy andam va tatah param

SYNONYMS

kalalam--mixing of the sperm and ovum; tu--then; eka-ratrena--on the first night; panca-ratrena--by the fifth night; budbudam--a bubble; dasahena--in ten days; tu--then; karkandhuh--like a plum; pesi--a lump of flesh; andam--an egg; va--or; tatah--thence; param--afterwards.

TRANSLATION

On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

PURPORT

The body of the soul develops in four different ways according to its different sources. One kind of body, that of the trees and plants, sprouts from the earth; the second kind of body grows from perspiration, as with flies, germs and bugs; the third kind of body develops from eggs; and the fourth develops from an embryo. This verse indicates that after emulsification of the ovum and sperm, the body gradually develops either into a lump of flesh or into an egg, as the case may be. In the case of

birds it develops into an egg, and in the case of animals and human beings it develops into a lump of flesh.

TEXT 3

TEXT

masena tu siro dvabhyam
bahv-anghry-ady-anga-vigrahah
nakha-lomasthi-carmani
linga-cchidrodbhavas tribhiih

SYNONYMS

masena--within a month; tu--then; sirah--a head; dvabhyam--in two months; bahu--arms; anghri--feet; adi--and so on; anga--limbs; vigrahah--form; nakha--nails; loma--body hair; asthi--bones; carmani--and skin; linga--organ of generation; chidra--apertures; udbhavah--appearance; tribhiih--within three months.

TRANSLATION

In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

TEXT 4

TEXT

caturbhir dhatavah sapta
pancabhiih ksut-trd-udbhavah
sadbhir jarayuna vitah
kuksau bhramyati daksine

SYNONYMS

caturbhiih--within four months; dhatavah--ingredients; sapta--seven; pancabhiih--within five months; ksut-trt--of hunger and thirst; udbhavah--appearance; sadbhiih--within six months; jarayuna--by the amnion; vitah--enclosed; kuksau--in the abdomen; bhramyati--moves; daksine--on the right side.

TRANSLATION

Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

PURPORT

When the body of the child is completely formed at the end of six months, the child, if he is male, begins to move on the right side, and if female, she tries to move on the left side.

TEXT 5

TEXT

matur jagdhanna-panadyair
edhad-dhatur asammate
sete vin-mutrayor garte
sa jantur jantu-sambhave

SYNONYMS

matuh--of the mother; jagdha--taken; anna-pana--by the food and drink; adyaih--and so on; edhat--increasing; dhatur--the ingredients of his body; asammate--abominable; sete--remains; vit-mutrayoh--of stools and urine; garte--in a hollow; sah--that; jantuh--fetus; jantu--of worms; sambhave--the breeding place.

TRANSLATION

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

PURPORT

In the Markandeya purana it is said that in the intestine of the mother the umbilical cord, which is known as apyayani, joins the mother to the abdomen of the child, and through this passage the child within the womb accepts the mother's assimilated foodstuff. In this way the child is fed by the mother's intestine within the womb and grows from day to day. The statement of the Markandeya purana about the child's situation within the womb is exactly corroborated by modern medical science, and thus the authority of the puranas cannot be disproved, as is sometimes attempted by the Mayavadi philosophers.

Since the child depends completely on the assimilated foodstuff of the mother, during pregnancy there are restrictions on the food taken by the mother. Too much salt, chili, onion and similar food is forbidden for the pregnant mother because the child's body is too delicate and new for him to tolerate such pungent food. Restrictions and precautions to be taken by the pregnant mother, as enunciated in the smrti scriptures of Vedic literature, are very useful. We can understand from the Vedic literature how much care is taken to beget a nice child in society. The garbhadhana ceremony before sexual intercourse was compulsory for persons in the higher grades of society, and it is very scientific. Other processes recommended in the Vedic literature during pregnancy are also very important. To take care of the child is the primary duty of the parents because if such care is taken, society will be filled with good population to maintain the peace and prosperity of the society, country and human race.

TEXT 6

TEXT

krmibhih ksata-sarvangah
saukumaryat pratiksanam
murccham apnoty uru-klesas

tatratyaih ksudhitair muhuh

SYNONYMS

krmibhih--by worms; ksata--bitten; sarva-angah--all over the body; saukumaryat--because of tenderness; prati-ksanam--moment after moment; murccham--unconsciousness; apnoti--he obtains; uru-klesah--whose suffering is great; tatratyaih--being there (in the abdomen); ksudhitaih--hungry; muhuh--again and again.

TRANSLATION

Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

PURPORT

The miserable condition of material existence is not only felt when we come out of the womb of the mother, but is also present within the womb. Miserable life begins from the moment the living entity begins to contact his material body. Unfortunately, we forget this experience and do not take the miseries of birth very seriously. In Bhagavad-gita, therefore, it is specifically mentioned that one should be very alert to understand the specific difficulties of birth and death. Just as during the formation of this body we have to pass through so many difficulties within the womb of the mother, at the time of death there are also many difficulties. As described in the previous chapter, one has to transmigrate from one body to another, and the transmigration into the bodies of dogs and hogs is especially miserable. But despite such miserable conditions, due to the spell of maya we forget everything and become enamored by the present so-called happiness, which is described as actually no more than a counteraction to distress.

TEXT 7

TEXT

katu-tiksnosna-lavana-
ruksamladibhir ulbanaih
matr-bhuktair upasprstah
sarvangotthita-vedanah

SYNONYMS

katu--bitter; tiksna--pungent; usna--hot; lavana--salty; ruksa--dry; amla--sour; adibhih--and so on; ulbanaih--excessive; matr-bhuktaih--by foods eaten by the mother; upasprstah--affected; sarva-anga--all over the body; utthita--arisen; vedanah--pain.

TRANSLATION

Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

PURPORT

All descriptions of the child's bodily situation in the womb of the mother are beyond our conception. It is very difficult to remain in such a position, but still the child has to remain. Because his consciousness is not very developed, the child can tolerate it, otherwise he would die. That is the benediction of maya, who endows the suffering body with the qualifications for tolerating such terrible tortures.

TEXT 8

TEXT

ulbena samvrtas tasminn
antrais ca bahir avrtah
aste krtva sirah kuksau
bhugna-prstha-sirodharah

SYNONYMS

ulbena--by the amnion; samvrtah--enclosed; tasmin--in that place; antraih--by the intestines; ca--and; bahih--outside; avrtah--covered; aste--he lies; krtva--having put; sirah--the head; kuksau--towards the belly; bhugna--bent; prstha--back; sirah-dharah--neck.

TRANSLATION

Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

PURPORT

If a grown man were put into such a condition as the child within the abdomen, completely entangled in all respects, it would be impossible for him to live even for a few seconds. Unfortunately, we forget all these sufferings and try to be happy in this life, not caring for the liberation of the soul from the entanglement of birth and death. It is an unfortunate civilization in which these matters are not plainly discussed to make people understand the precarious condition of material existence.

TEXT 9

TEXT

akalpah svanga-cestayam
sakunta iva panjare
tatra labdha-smrtir daivat
karma janma-satodbhavam
smaran dirgham anucchvasam
sarma kim nama vindate

SYNONYMS

akalpah--unable; sva-anga--his limbs; cestayam--to move; sakuntah--a bird; iva--like; panjare--in a cage; tatra--there; labdha-smrtih--having gained his memory; daivat--by fortune; karma--activities; janma-sata-udbhavam--occurring during the last hundred births; smaran--remembering;

dirgham--for a long time; anucchvasam--sighing; sarma--peace of mind;
kim--what; nama--then; vindate--can he achieve.

TRANSLATION

The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

PURPORT

After birth the child may forget about the difficulties of his past lives, but when we are grown-up we can at least understand the grievous tortures undergone at birth and death by reading the authorized scriptures like Srimad-Bhagavatam. If we do not believe in the scriptures, that is a different question, but if we have faith in the authority of such descriptions, then we must prepare for our freedom in the next life; that is possible in this human form of life. One who does not take heed of these indications of suffering in human existence is said to be undoubtedly committing suicide. It is said that this human form of life is the only means for crossing over the nescience of maya, or material existence. We have a very efficient boat in this human form of body, and there is a very expert captain, the spiritual master; the scriptural injunctions are like favorable winds. If we do not cross over the ocean of the nescience of material existence in spite of all these facilities, then certainly we are all intentionally committing suicide.

TEXT 10

TEXT

arabhya saptaman masal
labdha-bodho 'pi vepitah
naikatraste suti-vatair
vistha-bhur iva sodarah

SYNONYMS

arabhya--beginning; saptamat masat--from the seventh month; labdha-bodhah--endowed with consciousness; api--although; vepitah--tossed; na--not; ekatra--in one place; aste--he remains; suti-vataih--by the winds for childbirth; vistha-bhuh--the worm; iva--like; sa-udarah--born of the same womb.

TRANSLATION

Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

PURPORT

At the end of the seventh month the child is moved by the bodily air and does not remain in the same place, for the entire uterine system becomes slackened before delivery. The worms have been described here as sodara. Sodara means "born of the same mother." Since the child is born

from the womb of the mother and the worms are also born of fermentation within the womb of the same mother, under the circumstances the child and the worms are actually brothers. We are very anxious to establish universal brotherhood among human beings, but we should take into consideration that even the worms are our brothers, what to speak of other living entities. Therefore, we should be concerned about all living entities.

TEXT 11

TEXT

nathamana rsir bhitah
sapta-vadhrih krtanjali
stuvita tam viklavaya
vaca yenodare 'rpitah

SYNONYMS

nathamana--appealing; rsih--the living entity; bhitah--frightened; sapta-vadhrih--bound by the seven layers; krtanjali--with folded hands; stuvita--prays; tam--to the Lord; viklavaya--faltering; vaca--with words; yena--by whom; udare--in the womb; arpitah--he was placed.

TRANSLATION

The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

PURPORT

It is said that when a woman is having labor pains she promises that she will never again become pregnant and suffer from such a severely painful condition. Similarly, when one is undergoing some surgical operation he promises that he will never again act in such a way as to become diseased and have to undergo medical surgery, or when one falls into danger, he promises that he will never again make the same mistake. Similarly, the living entity, when put into a hellish condition of life, prays to the Lord that he will never again commit sinful activities and have to be put into the womb for repeated birth and death. In the hellish condition within the womb the living entity is very much afraid of being born again, but when he is out of the womb, when he is in full life and good health, he forgets everything and commits again and again the same sins for which he was put into that horrible condition of existence.

TEXT 12

TEXT

jantur uvaca
tasyopasannam avitum jagad icchayatta-
nana-tanor bhuvic calac-caranaravindam
so 'ham vrajami saranam hy akuto-bhayam me
yenedrsi gatih adarsy asato'nurupa

SYNONYMS

jantuh uvaca--the human soul says; tasya--of the Supreme Personality of Godhead; upasannam--having approached for protection; avitum--to protect; jagat--the universe; icchaya--by His own will; atta-nana-tanoh--who accepts various forms; bhuvih--on the earth; calat--walking; carana-aravindam--the lotus feet; sah aham--I myself; vrajami--go; saranam--unto the shelter; hi--indeed; akutah-bhayam--giving relief from all fear; me--for me; yena--by whom; idrsi--such; gatih--condition of life; adarsi--was considered; asatah--impious; anurupa--befitting.

TRANSLATION

The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

PURPORT

The word calac-caranaravindam refers to the Supreme Personality of Godhead, who actually walks or travels upon the surface of the world. For example, Lord Ramacandra actually walked on the surface of the world, and Lord Krsna also walked just like an ordinary man. The prayer is therefore offered to the Supreme Personality of Godhead, who descends to the surface of this earth, or any part of this universe, for the protection of the pious and the destruction of the impious. It is confirmed in Bhagavad-gita that when there is an increase of irreligion and discrepancies arise in the real religious activities, the Supreme Lord comes to protect the pious and kill the impious. This verse indicates Lord Krsna.

Another significant point in this verse is that the Lord comes, icchaya, by His own will. As Krsna confirms in Bhagavad-gita, sambhavamy atma-mayaya: "I appear at My will, by My internal potential power." He is not forced to come by the laws of material nature. It is stated here, icchaya: He does not assume any form, as the impersonalists think, because He comes at His own will, and the form in which He descends is His eternal form. As the Supreme Lord puts the living entity into the condition of horrible existence, He can also deliver him, and therefore one should seek shelter at the lotus feet of Krsna. Krsna demands, "Give up everything and surrender unto Me." And it is also said in Bhagavad-gita that anyone who approaches Him does not come back again to accept a form in material existence, but goes back to Godhead, back home, never to return.

TEXT 13

TEXT

yas tv atra baddha iva karmabhir avrtatma
bhutendriyasayamayim avalambya mayam
aste visuddham avikaram akhanda-bodham
atapyamana-hrdaye 'vasitam namami

SYNONYMS

yah--who; tu--also; atra--here; baddhah--bound; iva--as if; karmabhih--by activities; avrta--covered; atma--the pure soul; bhuta--the gross elements; indriya--the senses; asaya--the mind; mayim--consisting of;

avalambya--having fallen; mayam--into maya; aste--remains; visuddham--completely pure; avikaram--without change; akhanda-bodham--possessed of unlimited knowledge; atapyamana--repentant; hrdaye--in the heart; avasitam--residing; namami--I offer my respectful obeisances.

TRANSLATION

I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of maya. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

PURPORT

As stated in the previous verse, the jiva soul says, "I take shelter of the Supreme Lord." Therefore, constitutionally, the jiva soul is the subordinate servitor of the Supreme Soul, the Personality of Godhead. Both the Supreme Soul and the jiva soul are sitting in the same body, as confirmed in the Upanisads. They are sitting as friends, but one is suffering, and the other is aloof from suffering.

In this verse it is said, visuddham avikaram akhanda-bodham: the Supersoul is always sitting apart from all contamination. The living entity is contaminated and suffering because he has a material body, but that does not mean that because the Lord is also with him, He also has a material body. He is avikaram, changeless. He is always the same Supreme, but unfortunately the Mayavadi philosophers, because of their impure hearts, cannot understand that the Supreme Soul, the Supersoul, is different from the individual soul. It is said here, atapyamana-hrdaye 'vasitam: He is in the heart of every living entity, but He can be realized only by a soul who is repentant. The individual soul becomes repentant that he forgot his constitutional position, wanted to become one with the Supreme Soul and tried his best to lord it over material nature. He has been baffled, and therefore he is repentant. At that time, Supersoul, or the relationship between the Supersoul and the individual soul, is realized. As it is confirmed in Bhagavad-gita, after many, many births the knowledge comes to the conditioned soul that Vasudeva is great, He is master, and He is Lord. The individual soul is the servant, and therefore he surrenders unto Him. At that time he becomes a mahatma, a great soul. Therefore, a fortunate living being who comes to this understanding, even within the womb of his mother, has his liberation assured.

TEXT 14

TEXT

yah panca-bhuta-racite rahitah sarire
cchanno 'yathendriya-gunartha-cid-atmako 'ham
tenavikuntha-mahimanam rsim tam enam
vande param prakrti-purusayoh pumamsam

SYNONYMS

yah--who; panca-bhuta--five gross elements; racite--made of; rahitah--separated; sarire--in the material body; channah--covered; ayatha--unfitly; indriya--senses; guna--qualities; artha--objects of senses; cit-ego; atmakah--consisting of; aham--I; tena--by a material body;

avikuntha-mahimanam--whose glories are unobscured; rsim--all-knowing;
tam--that; enam--unto Him; vande--I offer obeisances; param--
transcendental; prakrti--to material nature; purusayoh--to the living
entities; pumamsam--unto the Supreme Personality of Godhead.

TRANSLATION

I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

PURPORT

The difference between the living entity and the Supreme Personality of Godhead is that the living entity is prone to be subjected to material nature, whereas the Supreme Godhead is always transcendental to material nature as well as to the living entities. When the living entity is put into material nature, then his senses and qualities are polluted, or designated. There is no possibility for the Supreme Lord to become embodied by material qualities or material senses, for He is above the influence of material nature and cannot possibly be put in the darkness of ignorance like the living entities. Because of His full knowledge, He is never subjected to the influence of material nature. Material nature is always under His control, and it is therefore not possible that material nature can control the Supreme Personality of Godhead.

Since the identity of the living entity is very minute, he is prone to be subjected to material nature, but when he is freed from this material body, which is false, he attains the same, spiritual nature as the Supreme Lord. At that time there is no qualitative difference between him and the Supreme Lord, but because he is not so quantitatively powerful as to never be put under the influence of material nature, he is quantitatively different from the Lord.

The entire process of devotional service is to purify oneself of this contamination of material nature and put oneself on the spiritual platform, where he is qualitatively one with the Supreme personality of Godhead. In the Vedas it is said that the living entity is always free. Asango hy ayam purusah. The living entity is liberated. His material contamination is temporary, and his actual position is that he is liberated. This liberation is achieved by Krsna consciousness, which begins from the point of surrender. Therefore it is said here, "I offer my respectful obeisances unto the Supreme Person."

TEXT 15

TEXT

yan-mayayoru-guna-karma-nibandhane 'smin
samsarike pathi carams tad-abhisramena
nasta-smrtih punar ayam pravrnita lokam
yuktya kaya mahad-anugraham antarena

SYNONYMS

yat--of the Lord; mayaya--by the maya; uru-guna--arising from the great modes; karma--activities; nibandhane--with bonds; asmin--this; samsarika--of repeated birth and death; pathi--on the path; caran--wandering; tat--of him; abhisramena--with great pains; nasta--lost; smrtih--memory; punah--again; ayam--this living entity; pravrnita--may realize; lokam--his true nature; yuktya kaya--by what means; mahat-anugraham--the mercy of the Lord; antarena--without.

TRANSLATION

The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?

PURPORT

The Mayavadi philosophers say that simply by cultivation of knowledge by mental speculation, one can be liberated from the condition of material bondage. But here it is said one is liberated not by knowledge but by the mercy of the Supreme Lord. The knowledge the conditioned soul gains by mental speculation, however powerful it may be, is always too imperfect to approach the Absolute Truth. It is said that without the mercy of the Supreme Personality of Godhead one cannot understand Him or His actual form, quality and name. Those who are not in devotional service go on speculating for many, many thousands of years, but they are still unable to understand the nature of the Absolute Truth.

One can be liberated in the knowledge of the Absolute Truth simply by the mercy of the Supreme Personality of Godhead. It is clearly said herein that our memory is lost because we are now covered by His material energy. Arguments may be put forward as to why we have been put under the influence of this material energy by the supreme will of the Lord. This is explained in Bhagavad-gita, where the Lord says, "I am sitting in everyone's heart, and due to Me one is forgetful or one is alive in knowledge." The forgetfulness of the conditioned soul is also due to the direction of the Supreme Lord. A living entity misuses his little independence when he wants to lord it over material nature. This misuse of independence, which is called maya, is always available, otherwise there would be no independence. Independence implies that one can use it properly or improperly. It is not static; it is dynamic. Therefore, misuse of independence is the cause of being influenced by maya.

Maya is so strong that the Lord says that it is very difficult to surmount her influence. But one can do so very easily "if he surrenders unto Me." Mam eva ye prapadyante: anyone who surrenders unto Him can overcome the influence of the stringent laws of material nature. It is clearly said here that a living entity is put under the influence of maya by His will, and if anyone wants to get out of this entanglement, this can be made possible simply by His mercy.

The activities of the conditioned souls under the influence of material nature are explained here. Every conditioned soul is engaged in different types of work under the influence of material nature. We can see in the material world that the conditioned soul acts so powerfully that he is playing wonderfully in creating the so-called advancements of material civilization for sense gratification. But actually his position is to know that he is an eternal servant of the Supreme Lord. When he is actually in perfect knowledge, he knows that the Lord is the supreme

worshipful object and that the living entity is His eternal servant. Without this knowledge, he engages in material activities; that is called ignorance.

TEXT 16

TEXT

jnanam yad etad adadhat katamah sa devas
traï-kalikam sthira-caresv anuvartitamsah
tam jiva-karma-padavim anuvartamanas
tapa-trayopasamanaya vayam bhajema

SYNONYMS

jnanam--knowledge; yat--which; etad--this; adadhat--gave; katamah--who other than; sah--that; devah--the Personality of Godhead; traï-kalikam--of the three phases of time; sthira-caresu--in the inanimate and animate objects; anuvartita--dwelling; amsah--His partial representation; tam--unto Him; jiva--of the jiva souls; karma-padavim--the path of fruitive activities; anuvartamanah--who are pursuing; tapa-traya--from the threefold miseries; upasamanaya--for getting free; vayam--we; bhajema--must surrender.

TRANSLATION

No one other than the Supreme Personality of Godhead, as the localized Paramatma, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time--past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

PURPORT

When a conditioned soul is seriously anxious to get out of the influence of the material clutches, the Supreme Personality of Godhead, who is situated within him as Paramatma, gives him this knowledge: "Surrender unto Me." As the Lord says in Bhagavad-gita, "Give up all other engagements. Just surrender unto Me." It is to be accepted that the source of knowledge is the Supreme Person. This is also confirmed in Bhagavad-gita. Mattah smrtir jnanam apohanam ca. The Lord says, "Through Me one gets real knowledge and memory, and one also forgets through Me." To one who wants to be materially satisfied or who wants to lord it over material nature, the Lord gives the opportunity to forget His service and engage in the so-called happiness of material activities. Similarly, when one is frustrated in lording it over material nature and is very serious about getting out of this material entanglement, the Lord, from within, gives him the knowledge that he has to surrender unto Him; then there is liberation.

This knowledge cannot be imparted by anyone other than the Supreme Lord or His representative. In the Caitanya-caritamrta Lord Caitanya instructs Rupa Gosvami that the living entities wander in life after life, undergoing the miserable conditions of material existence. But when one is very anxious to get free from the material entanglement, he gets enlightenment through a spiritual master and Krsna. This means that Krsna as the Supersoul is seated within the heart of the living entity, and

when the living entity is serious, the Lord directs him to take shelter of His representative, a bona fide spiritual master. Directed from within and guided externally by the spiritual master, one attains the path of Krsna consciousness, which is the way out of the material clutches.

Therefore there is no possibility of one's being situated in his own position unless he is blessed by the Supreme Personality of Godhead. Unless he is enlightened with the supreme knowledge, one has to undergo the severe penalties of the hard struggle for existence in the material nature. The spiritual master is therefore the mercy manifestation of the Supreme Person. The conditioned soul has to take direct instruction from the spiritual master, and thus he gradually becomes enlightened to the path of Krsna consciousness. The seed of Krsna consciousness is sown within the heart of the conditioned soul, and when one hears instruction from the spiritual master, the seed fructifies, and one's life is blessed.

TEXT 17

TEXT

dehy anya-deha-vivare jatharagninasrg-
vin-mutra-kupa-patito bhrsa-tapta-dehah
icchann ito vivasitum ganayan sva-masan
nirvasyate krpana-dhir bhagavan kada nu

SYNONYMS

dehi--the embodied soul; anya-deha--of another body; vivare--in the abdomen; jathara--of the stomach; agnina--by the fire; asrk--of blood; vit--stool; mutra--and urine; kupa--in a pool; patitah--fallen; bhrsa--strongly; tapta--scorched; dehah--his body; icchan--desiring; itah--from that place; vivasitum--to get out; ganayan--counting; svamasan--his months; nirvasyate--will be released; krpana-dhih--person of miserly intelligence; bhagavan--O Lord; kada--when; nu--indeed.

TRANSLATION

Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"

PURPORT

The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating is the heat of gastric fire, and on the other side are urine, stool, blood and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes, for the purpose of sense gratification, he tries to kill the child by methods of contraception or abortion. Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word krpana-dhih is significant in this verse. Dhi means "intelligence," and krpana means "miserly." Conditional life is for

persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually utilize his human intelligence to get out of the clutches of maya, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is udara, "very magnanimous." A brahmana is called udara because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Krsna consciousness for the benefit of the public, and therefore he is magnanimous.

TEXT 18

TEXT

yenedrsim gatim asau dasa-masya isa
sangrahitah puru-dayena bhavadsena
svenaiva tusyatu krtena sa dina-nathah
ko nama tat-prati vinanjalin asya kuryat

SYNONYMS

yena--by whom (the Lord); idrsim--such; gatim--a condition; asau--that person (myself); dasa-masyah--ten months old; isa--O Lord; sangrahitah--was made to accept; puru-dayena--very merciful; bhavadsena--incomparable; svena--own; eva--alone; tusyatu--may He be pleased; krtena--with His act; sah--that; dina-nathah--refuge of the fallen souls; kah--who; nama--indeed; tat--that mercy; prati--in return; vina--except with; anjalim--folded hands; asya--of the Lord; kuryat--can repay.

TRANSLATION

My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

PURPORT

As stated in Bhagavad-gita, intelligence and forgetfulness are both supplied by the Supersoul sitting with the individual soul within the body. When He sees that a conditioned soul is very serious about getting out of the clutches of the material influence, the Supreme Lord gives intelligence internally as Supersoul and externally as the spiritual master, or, as an incarnation of the Personality of Godhead Himself, He helps by speaking instructions such as Bhagavad-gita. The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands. This prayer of the child in the womb may be questioned by some atheistic people. How can a child pray in such a nice way in the womb of his mother? Everything is possible by the grace of the Lord. The child is put into such a precarious condition externally, but internally he is the same, and the

Lord is there. By the transcendental energy of the Lord, everything is possible.

TEXT 19

TEXT

pasyaty ayam dhisanya nanu sapta-vadhrih
sarirake dama-sariry aparah sva-dehe
yat-srstayasam tam aham purusam puranam
pasye bahir hrdis ca caityam iva pratitam

SYNONYMS

pasyati--sees; ayam--this living entity; dhisanya--with intelligence; nanu--only; sapta-vadhrih--bound by the seven layers of material coverings; sarirake--agreeable and disagreeable sense perceptions; dama-sariri--having a body for self-control; aparah--another; sva-dehe--in his body; yat--by the Supreme Lord; srstaya--endowed; asam--was; tam--Him; aham--I; purusam--person; puranam--oldest; pasye--see; bahih--outside; hrdis--in the heart; ca--and; caityam--the source of the ego; iva--indeed; pratitam--recognized.

TRANSLATION

The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

PURPORT

The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower--the bud stage, the blooming stage and the full species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death. The fortunate child in the womb of his mother realizes his superior position and is thereby distinguished from other bodies. Animals in bodies lower than that of the human being are conscious only as far as their bodily distress and happiness are concerned; they cannot think of more than their bodily necessities of life--eating, sleeping, mating and defending. But in the human form of life, by the grace of God, the consciousness is so developed that a man can evaluate his exceptional position and thus realize the self and the Supreme Lord.

The word dama-sariri means that we have a body in which we can control the senses and the mind. The complication of materialistic life is due to an uncontrolled mind and uncontrolled senses. One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and one should properly utilize it. The distinction between an animal and a man is that the animal cannot control himself and has no sense of decency, whereas the human being has the sense of decency and can control himself. If this controlling power is not exhibited by the

human being, then he is no better than an animal. By controlling the senses, or by the process of yoga regulation, one can understand the position of his self, the Supersoul, the world and their interrelation; everything is possible by controlling the senses. Otherwise, we are no better than animals.

Real self-realization by means of controlling the senses is explained herein. One should try to see the Supreme Personality of Godhead and one's own self also. To think oneself the same as the Supreme is not self-realization. Here it is clearly explained that the Supreme Lord is anadi, or purana, and He has no other cause. The living entity is born of the Supreme Godhead as part and parcel. It is confirmed in the Brahma-samhita, anadir adir govindah: Govinda, the Supreme person, has no cause. He is unborn. But the living entity is born of Him. As confirmed in Bhagavad-gita, mamaivamsah: both the living entity and the Supreme Lord are unborn, but it has to be understood that the supreme cause of the part and parcel is the Supreme Personality of Godhead. Brahma-samhita therefore says that everything has come from the Supreme Personality of Godhead (sarva-karana-karanam). The Vedanta-sutra confirms this also. Janmady asya yatah: the Absolute Truth is the original source of everyone's birth. Krsna also says in Bhagavad-gita, aham sarvasya prabhavah: "I am the source of birth of everything, including Brahma and Lord Siva and the living entities." This is self-realization. One should know that he is under the control of the Supreme Lord and not think that he is fully independent. Otherwise, why should he be put into conditional life?

TEXT 20

TEXT

so 'ham vasann api vibho bahu-duhkha-vasam
garbhan na nirjigamise bahir andha-kupe
yatropayatam upasarpati deva-maya
mithya matir yad-anu samsrti-cakram etat

SYNONYMS

sah aham--I myself; vasan--living; api--although; vibho--O Lord; bahu-duhkha--with many miseries; vasam--in a condition; garbhat--from the abdomen; na--not; nirjigamise--I wish to depart; bahih--outside; andha-kupe--in the blind well; yatra--where; upayatam--one who goes there; upasarpati--she captures; deva-maya--the external energy of the Lord; mithya--false; matih--identification; yat--which maya; anu--according to; samsrti--of continual birth and death; cakram--cycle; etat--this.

TRANSLATION

Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-maya, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

PURPORT

As long as the child is within the womb of his mother, he is in a very precarious and horrible condition of life, but the benefit is that he revives pure consciousness of his relationship with the Supreme Lord and

prays for deliverance. But once he is outside the abdomen, when a child is born, maya, or the illusory energy, is so strong that he is immediately overpowered into considering his body to be his self. Maya means "illusion," or that which is actually not. In the material world, everyone is identifying with his body. This false egoistic consciousness of "I am this body" at once develops after the child comes out of the womb. The mother and other relatives are awaiting the child, and as soon as he is born, the mother feeds him, and everyone takes care of him. The living entity soon forgets his position and becomes entangled in bodily relationships. The entire material existence is entanglement in this bodily conception of life. Real knowledge means to develop the consciousness of "I am not this body. I am spirit soul, an eternal part and parcel of the Supreme Lord." Real knowledge entails renunciation, or nonacceptance of this body as the self.

By the influence of maya, the external energy, one forgets everything just after birth. Therefore the child is praying that he prefers to remain within the womb rather than come out. It is said that Sukadeva Gosvami, on this consideration, remained for sixteen years within the womb of his mother; he did not want to be entangled in false bodily identification. After cultivating such knowledge within the womb of his mother, he came out at the end of sixteen years and immediately left home so that he might not be captured by the influence of maya. The influence of maya is also explained in Bhagavad-gita as insurmountable. But insurmountable maya can be overcome simply by Krsna consciousness. That is also confirmed in Bhagavad-gita (7.14): mam eva ye prapadyante mayam etam taranti te. Whoever surrenders unto the lotus feet of Krsna can get out of this false conception of life. By the influence of maya only, one forgets his eternal relationship with Krsna and identifies himself with his body and the by-products of the body--namely wife, children, society, friendship and love. Thus he becomes a victim of the influence of maya, and his materialistic life of continued birth and death becomes still more stringent.

TEXT 21

TEXT

tasmad aham vigata-viklava uddharisya
 atmanam asu tamasah suhrdatmanaiva
 bhuyo yatha vyasanam etad aneka-randhram
 ma me bhavisyad upasadita-visnu-padah

SYNONYMS

tasmat--therefore; aham--I; vigata--ceased; viklavah--agitation; uddharisye--shall deliver; atmanam--myself; asu--quickly; tamasah--from the darkness; suhrda atmana--with friendly intelligence; eva--indeed; bhuyah--again; yatha--so that; vyasanam--plight; etat--this; aneka-randhram--entering many wombs; ma--not; me--my; bhavisyat--may occur; upasadita--placed (in my mind); visnu-padah--the lotus feet of Lord Visnu.

TRANSLATION

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Visnu in my mind,

I shall be saved from entering into the wombs of many mothers for repeated birth and death.

PURPORT

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father, they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Krsna consciousness. Here it is stated, upasadita-visnu-padah. This means realization of Krsna consciousness. One who is intelligent, by the grace of the Lord, and develops Krsna consciousness, is successful in his life because simply by keeping himself in Krsna consciousness, he will be saved from the repetition of birth and death.

The child prays that it is better to remain within the womb of darkness and be constantly absorbed in Krsna consciousness than to get out and again fall a victim to the illusory energy. The illusory energy acts within the abdomen as well as outside the abdomen, but the trick is that one should remain Krsna conscious, and then the effect of such a horrible condition cannot act unfavorably upon him. In Bhagavad-gita it is said that one's intelligence is his friend, and the same intelligence can also be his enemy. Here also the same idea is repeated: suhrdatmanaiva, friendly intelligence. Absorption of intelligence in the personal service of Krsna and full consciousness of Krsna always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Krsna consciousness by constantly chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, the cycle of birth and death can be stopped for good.

It may be questioned herein how the child can be fully Krsna conscious within the womb of the mother without any paraphernalia with which to execute Krsna consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Visnu. The child wants to remain within the abdomen of its mother and at the same time wants to become free from the clutches of maya. One does not need any material arrangement to cultivate Krsna consciousness. One can cultivate Krsna consciousness anywhere and everywhere, provided he can always think of Krsna. The maha-mantra, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Krsna consciousness cannot be checked in any circumstance. The conclusion of the child's prayer is: "Let me remain in this condition; although it is very miserable, it is better not to fall a victim to maya again by going outside."

TEXT 22

TEXT

kapila uvaca
evam krta-matir garbhe
dasa-masyah stuvann rsih
sadyah ksipaty avacinam

prasutyai suti-marutah

SYNONYMS

kapilah uvaca--Lord Kapila said; evam--thus; krta-matih--desiring; garbhe--in the womb; dasa-masyah--ten-month-old; stuvan--extolling; rsih--the living entity; sadyah--at that very time; ksipati--propels; avacinam--turned downward; prasutyai--for birth; suti-marutah--the wind for childbirth.

TRANSLATION

Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

TEXT 23

TEXT

tenavasrstah sahasa
krtvavak sira aturah
viniskramati krcchrena
nirucchvaso hata-smrtih

SYNONYMS

tena--by that wind; avasrstah--pushed downward; sahasa--suddenly; krtva--turned; avak--downward; sirah--his head; aturah--suffering; viniskramati--he comes out; krcchrena--with great trouble; nirucchvasah--breathless; hata--deprived of; smrtih--memory.

TRANSLATION

Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

PURPORT

The word krcchrena means "with great difficulty." When the child comes out of the abdomen through the narrow passage, due to pressure there the breathing system completely stops, and due to agony the child loses his memory. Sometimes the trouble is so severe that the child comes out dead or almost dead. One can imagine what the pangs of birth are like. The child remains for ten months in that horrible condition within the abdomen, and at the end of ten months he is forcibly pushed out. In Bhagavad-gita the Lord points out that a person who is serious about advancement in spiritual consciousness should always consider the four pangs of birth, death, disease and old age. The materialist advances in many ways, but he is unable to stop these four principles of suffering inherent in material existence.

TEXT 24

TEXT

patito bhuvy asrn-misrah
vistha-bhur iva cestate
roruyati gate jnane
viparitam gatim gatah

SYNONYMS

patitah--fallen; bhuvi--on the earth; asrk--with blood; misrah--
smeared; vistha-bhuh--a worm; iva--like; cestate--he moves his limbs;
roruyati--cries loudly; gate--being lost; jnane--his wisdom; viparitam--
the opposite; gatim--state; gatah--gone to.

TRANSLATION

The child thus falls on the ground, smeared with stool and blood, and
plays just like a worm germinated from the stool. He loses his superior
knowledge and cries under the spell of maya.

TEXT 25

TEXT

para-cchandam na vidusa
pusyamano janena sah
anabhipretam apannah
pratyakhyatum anisvarah

SYNONYMS

para-chandam--the desire of another; na--not; vidusa--understanding;
pusyamanah--being maintained; janena--by persons; sah--he; anabhipretam--
into undesirable circumstances; apannah--fallen; pratyakhyatum--to
refuse; anisvarah--unable.

TRANSLATION

After coming out of the abdomen, the child is given to the care of
persons who are unable to understand what he wants, and thus he is nursed
by such persons. Unable to refuse whatever is given to him, he falls into
undesirable circumstances.

PURPORT

Within the abdomen of the mother, the nourishment of the child was
being carried on by nature's own arrangement. The atmosphere within the
abdomen was not at all pleasing, but as far as the child's feeding was
concerned, it was being properly done by the laws of nature. But upon
coming out of the abdomen the child falls into a different atmosphere. He
wants to eat one thing, but something else is given to him because no one
knows his actual demand, and he cannot refuse the undesirables given to
him. Sometimes the child cries for the mother's breast, but because the
nurse thinks that it is due to pain within his stomach that he is crying,
she supplies him some bitter medicine. The child does not want it, but he
cannot refuse it. He is put in very awkward circumstances, and the
suffering continues.

TEXT 26

TEXT

sayito 'suci-paryanke
jantuh svedaja-dusite
nesah kanduyane 'nganam
asanotthana-cestane

SYNONYMS

sayitah--laid down; asuci-paryanke--on a foul bed; jantuh--the child; sveda-ja--with creatures born from sweat; dusite--infested; na isah--incapable of; kanduyane--scratching; anganam--his limbs; asana--sitting; utthana--standing; cestane--or moving.

TRANSLATION

Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

PURPORT

It should be noted that the child is born crying and suffering. After birth the same suffering continues, and he cries. Because he is disturbed by the germs in his foul bed, which is contaminated by his urine and stool, the poor child continues to cry. He is unable to take any remedial measure for his relief.

TEXT 27

TEXT

tudanty ama-tvacam damsa
masaka matkunadayah
rudantam vigata-jnanam
krmayah krmikam yatha

SYNONYMS

tudanti--they bite; ama-tvacam--the baby, whose skin is soft; damsah--gnats; masakah--mosquitoes; matkuna--bugs; adayah--and other creatures; rudantam--crying; vigata--deprived of; jnanam--wisdom; krmayah--worms; krmikam--a worm; yatha--just as.

TRANSLATION

In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

PURPORT

The word vigata jnanam means that the spiritual knowledge which the child developed in the abdomen is already lost to the spell of maya. Owing to various kinds of disturbances and to being out of the abdomen, the child cannot remember what he was thinking of for his salvation. It is assumed that even if a person acquires some spiritually uplifting knowledge, circumstantially he is prone to forget it. Not only children

but also elderly persons should be very careful to protect their sense of Krsna consciousness and avoid unfavorable circumstances so that they may not forget their prime duty.

TEXT 28

TEXT

ity evam saisavam bhuktva
dukkham paugandam eva ca
alabdhabhipsito 'jnanad
iddha-manyuh sucarpitah

SYNONYMS

iti evam--in this way; saisavam--childhood; bhuktva--having undergone; dukkham--distress; paugandam--boyhood; eva--even; ca--and; alabdha--not achieved; abhipsitah--he whose desires; ajnanat--due to ignorance; iddha--kindled; manyuh--his anger; suca--by sorrow; arpitah--overcome.

TRANSLATION

In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

PURPORT

From birth to the end of five years of age is called childhood. After five years up to the end of the fifteenth year is called pauganda. At sixteen years of age, youth begins. The distresses of childhood are already explained, but when the child attains boyhood he is enrolled in a school which he does not like. He wants to play, but he is forced to go to school and study and take responsibility for passing examinations. Another kind of distress is that he wants to get some things with which to play, but circumstances may be such that he is not able to attain them, and he thus becomes aggrieved and feels pain. In one word, he is unhappy, even in his boyhood, just as he was unhappy in his childhood, what to speak of youth. Boys are apt to create so many artificial demands for playing, and when they do not attain satisfaction they become furious with anger, and the result is suffering.

TEXT 29

TEXT

saha dehena manena
vardhamanena manyuna
karoti vigraham kami
kamisv antaya catmanah

SYNONYMS

saha--with; dehena--the body; manena--with false prestige; vardhamanena--increasing; manyuna--on account of anger; karoti--he creates; vigraham--enmity; kami--the lusty person; kamisu--towards other lusty people; antaya--for destruction; ca--and; atmanah--of his soul.

TRANSLATION

With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

PURPORT

In Bhagavad-gita, Third Chapter, verse 36, Arjuna inquired from Krsna about the cause of a living being's lust. It is said that a living entity is eternal and, as such, qualitatively one with the Supreme Lord. Then what is the reason he falls prey to the material and commits so many sinful activities by the influence of the material energy? In reply to this question, Lord Krsna said that it is lust which causes a living entity to glide down from his exalted position to the abominable condition of material existence. This lust circumstantially changes into anger. Both lust and anger stand on the platform of the mode of passion. Lust is actually the product of the mode of passion, and in the absence of satisfaction of lust, the same desire transforms into anger on the platform of ignorance. When ignorance covers the soul, it is the source of his degradation to the most abominable condition of hellish life.

To raise oneself from hellish life to the highest position of spiritual understanding is to transform this lust into love of Krsna. Sri Narottama dasa Thakura, a great acarya of the Vaisnava sampradaya, said, kama krsna-karmarpane: due to our lust, we want many things for our sense gratification, but the same lust can be transformed in a purified way so that we want everything for the satisfaction of the Supreme Personality of Godhead. Anger also can be utilized towards a person who is atheistic or who is envious of the Personality of Godhead. As we have fallen into this material existence because of our lust and anger, the same two qualities can be utilized for the purpose of advancing in Krsna consciousness, and one can elevate himself again to his former pure, spiritual position. Srila Rupa Gosvami has therefore recommended that because in material existence we have so many objects of sense gratification, which we need for the maintenance of the body, we should use all of them without attachment, for the purpose of satisfying the senses of Krsna; that is actual renunciation.

TEXT 30

TEXT

bhutaih pancabhir arabdhe
dehe dehy abudho 'sakrt
aham mamety asat-grahah
karoti kumatir matim

SYNONYMS

bhutaih--by material elements; pancabhih--five; arabdhe--made; dehe--in the body; dehi--the living entity; abudhah--ignorant; asakrt--constantly; aham--I; mama--mine; iti--thus; asat--nonpermanent things; grahah--accepting; karoti--he does; ku-matih--being foolish; matim--thought.

TRANSLATION

By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

PURPORT

The expansion of ignorance is explained in this verse. The first ignorance is to identify one's material body, which is made of five elements, as the self, and the second is to accept something as one's own due to a bodily connection. In this way, ignorance expands. The living entity is eternal, but because of his accepting nonpermanent things, misidentifying his interest, he is put into ignorance, and therefore he suffers material pangs.

TEXT 31

TEXT

tad-artham kurute karma
yad-baddho yati samsrtim
yo 'nuyati dadat klesam
avidya-karma-bandhanah

SYNONYMS

tad-artham--for the sake of the body; kurute--he performs; karma--actions; yat-baddhah--bound by which; yati--he goes; samsrtim--to repeated birth and death; yah--which body; anuyati--follows; dadat--giving; klesam--misery; avidya--by ignorance; karma--by fruitive activities; bandhanah--the cause of bondage.

TRANSLATION

For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.

PURPORT

In Bhagavad-gita it is said that one has to work to satisfy Yajna, or Visnu, for any work done without the purpose of satisfying the Supreme Personality of Godhead is a cause of bondage. In the conditioned state a living entity, accepting his body as himself, forgets his eternal relationship with the Supreme personality of Godhead and acts on the interest of his body. He takes the body as himself, his bodily expansions as his kinsmen, and the land from which his body is born as worshipable. In this way he performs all sorts of misconceived activities, which lead to his perpetual bondage in repetition of birth and death in various species.

In modern civilization, the so-called social, national and government leaders mislead people more and more, under the bodily conception of life, with the result that all the leaders, with their followers, are gliding down to hellish conditions birth after birth. An example is given in Srimad-Bhagavatam. Andha yathandhair upaniyamanah: when a blind man leads several other blind men, the result is that all of them fall down in a ditch. This is actually happening. There are many leaders to lead

the ignorant public, but because every one of them is bewildered by the bodily conception of life, there is no peace and prosperity in human society. So-called yogis who perform various bodily feats are also in the same category as such ignorant people because the hatha-yoga system is especially recommended for persons who are grossly implicated in the bodily conception. The conclusion is that as long as one is fixed in the bodily conception, he has to suffer birth and death.

TEXT 32

TEXT

yady asadbhii pathi punah
sisnodara-krtodyamaih
asthito ramate jantus
tamo visati purvavat

SYNONYMS

yadi--if; asadbhii--with the unrighteous; pathi--on the path; punah--again; sisna--for the genitals; udara--for the stomach; krta--done; udyamaih--whose endeavors; asthitah--associating; ramate--enjoys; jantuh--the living entity; tamah--darkness; visati--enters; purva-vat--as before.

TRANSLATION

If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

PURPORT

It has been explained that the conditioned soul is put into the Andha-tamisra and Tamisra hellish conditions, and after suffering there he gets a hellish body like the dog's or hog's. After several such births, he again comes into the form of a human being. How the human being is born is also described by Kapiladeva. The human being develops in the mother's abdomen and suffers there and comes out again. After all these sufferings, if he gets another chance in a human body and wastes his valuable time in the association of persons who are concerned with sexual life and palatable dishes, then naturally he again glides down to the same Andha-tamisra and Tamisra hells.

Generally, people are concerned with the satisfaction of the tongue and the satisfaction of the genitals. That is material life. Material life means eat, drink, be merry and enjoy, with no concern for understanding one's spiritual identity and the process of spiritual advancement. Since materialistic people are concerned with the tongue, belly and genitals, if anyone wants to advance in spiritual life he must be very careful about associating with such people. To associate with such materialistic men is to commit purposeful suicide in the human form of life. It is said, therefore, that an intelligent man should give up such undesirable association and should always mix with saintly persons. When he is in association with saintly persons, all his doubts about the spiritual expansion of life are eradicated, and he makes tangible progress on the path of spiritual understanding. It is also sometimes found that people are very much addicted to a particular type of

religious faith. Hindus, Muslims and Christians are faithful in their particular type of religion, and they go to the church, temple or mosque, but unfortunately they cannot give up the association of persons who are too much addicted to sex life and satisfaction of the palate. Here it is clearly said that one may officially be a very religious man, but if he associates with such persons, then he is sure to slide down to the darkest region of hell.

TEXT 33

TEXT

satyam saucam daya maunam
buddhih srir hrir yasah ksama
samo damo bhagas ceti
yat-sangad yati sanksayam

SYNONYMS

satyam--truthfulness; saucam--cleanliness; daya--mercy; maunam--gravity; buddhih--intelligence; srih--prosperity; hrih--shyness; yasah--fame; ksama--forgiveness; samah--control of the mind; damah--control of the senses; bhagah--fortune; ca--and; iti--thus; yat-sangat--from association with whom; yati sanksayam--are destroyed.

TRANSLATION

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

PURPORT

Those who are too addicted to sex life cannot understand the purpose of the Absolute Truth, nor can they be clean in their habits, not to mention showing mercy to others. They cannot remain grave, and they have no interest in the ultimate goal of life. The ultimate goal of life is Krsna, or Visnu, but those who are addicted to sex life cannot understand that their ultimate interest is Krsna consciousness. Such people have no sense of decency, and even in public streets or public parks they embrace each other just like cats and dogs and pass it off in the name of love-making. Such unfortunate creatures can never become materially prosperous. Behavior like that of cats and dogs keeps them in the position of cats and dogs. They cannot improve any material condition, not to speak of becoming famous. Such foolish persons may even make a show of so-called yoga, but they are unable to control the senses and mind, which is the real purpose of yoga practice. Such people can have no opulence in their lives. In a word, they are very unfortunate.

TEXT 34

TEXT

tesv asantesu mudhesu
khanditatmasv asadhusu
sangam na kuryac chocyesu
yosit-krida-mrgesu ca

SYNONYMS

tesu--with those; asantesu--coarse; mudhesu--fools; khandita-atmasu--bereft of self-realization; asadhusu--wicked; sangam--association; na--not; kuryat--one should make; socyesu--pitiable; yosit--of women; krida-mrgesu--dancing dogs; ca--and.

TRANSLATION

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

PURPORT

The restriction of association with such foolish persons is especially meant for those who are in the line of advancement in Krsna consciousness. Advancement in Krsna consciousness involves developing the qualities of truthfulness, cleanliness, mercy, gravity, intelligence in spiritual knowledge, simplicity, material opulence, fame, forgiveness, and control of the mind and the senses. All these qualities are to be manifested with the progress of Krsna consciousness, but if one associates with a sudra, a foolish person who is like a dancing dog in the hands of a woman, then he cannot make any progress. Lord Caitanya has advised that any person who is engaged in Krsna consciousness and who desires to pass beyond material nescience must not associate himself with women or with persons interested in material enjoyment. For a person seeking advancement in Krsna consciousness, such association is more dangerous than suicide.

TEXT 35

TEXT

na tathasya bhaven moho
bandhas canya-prasangatah
yosit-sangad yatha pumso
yatha tat-sangi-sangatah

SYNONYMS

na--not; tatha--in that manner; asya--of this man; bhavet--may arise; mohah--infatuation; bandhah--bondage; ca--and; anya-prasangatah--from attachment to any other object; yosit-sangat--from attachment to women; yatha--as; pumsah--of a man; yatha--as; tat-sangi--of men who are fond of women; sangatah--from the fellowship.

TRANSLATION

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

PURPORT

Attachment to women is so contaminating that one becomes attached to the condition of material life not only by the association of women but by the contaminated association of persons who are too attached to them.

There are many reasons for our conditional life in the material world, but the topmost of all such causes is the association of women, as will be confirmed in the following stanzas.

In Kali-yuga, association with women is very strong. In every step of life, there is association with women. If a person goes to purchase something, the advertisements are full of pictures of women. The physiological attraction for women is very great, and therefore people are very slack in spiritual understanding. The Vedic civilization, being based on spiritual understanding, arranges association with women very cautiously. Out of the four social divisions, the members of the first order (namely brahmacarya), the third order (vanaprastha) and the fourth order (sannyasa) are strictly prohibited from female association. Only in one order, the householder, is there license to mix with women under restricted conditions. In other words, attraction for woman's association is the cause of the material conditional life, and anyone interested in being freed from this conditional life must detach himself from the association of women.

TEXT 36

TEXT

prajapatih svam duhitaram
drstva tad-rupa-dharsitah
rohid-bhutam so 'nvadhavad
rksa-rupi hata-trapah

SYNONYMS

praja-patih--Lord Brahma; svam--his own; duhitaram--daughter; drstva--having seen; tat-rupa--by her charms; dharsitah--bewildered; rohit-bhutam--to her in the form of a deer; sah--he; anvadhavat--ran; rksa-rupi--in the form of a stag; hata--bereft of; trapah--shame.

TRANSLATION

At the sight of his own daughter, Brahma was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.

PURPORT

Lord Brahma's being captivated by the charms of his daughter and Lord Siva's being captivated by the Mohini form of the Lord are specific instances which instruct us that even great demigods like Brahma and Lord Siva, what to speak of the ordinary conditioned soul, are captivated by the beauty of woman. Therefore, everyone is advised that one should not freely mix even with one's daughter or with one's mother or with one's sister, because the senses are so strong that when one becomes infatuated, the senses do not consider the relationship of daughter, mother or sister. It is best, therefore, to practice controlling the senses by performing bhakti-yoga, engaging in the service of Madana-mohana. Lord Krsna's name is Madana-mohana, for He can subdue the god Cupid, or lust. Only by engaging in the service of Madana-mohana can one curb the dictates of Madana, Cupid. Otherwise, attempts to control the senses will fail.

TEXT 37

TEXT

tat-srsta-srsta-srstesu
ko nv akhandita-dhah puman
rsim narayanam rte
yosin-mayyeha mayaya

SYNONYMS

tat--by Brahma; srsta-srsta-srstesu--amongst all living entities begotten; kah--who; nu--indeed; akhandita--not distracted; dhah--his intelligence; puman--male; rsim--the sage; narayanam--Narayana; rte--except; yosit-mayya--in the form of a woman; iha--here; mayaya--by maya.

TRANSLATION

Amongst all kinds of living entities begotten by Brahma, namely men, demigods and animals, none but the sage Narayana is immune to the attraction of maya in the form of woman.

PURPORT

The first living creature is Brahma himself, and from him were created sages like Marici, who in their turn created Kasyapa Muni and others, and Kasyapa Muni and the Manus created different demigods and human beings, etc. But there is none among them who is not attracted by the spell of maya in the form of woman. Throughout the entire material world, beginning from Brahma down to the small, insignificant creatures like the ant, everyone is attracted by sex life. That is the basic principle of this material world. Lord Brahma's being attracted by his daughter is the vivid example that no one is exempt from sexual attraction to woman. Woman, therefore, is the wonderful creation of maya to keep the conditioned soul in shackles.

TEXT 38

TEXT

balam me pasya mayayah
stri-mayya jayino disam
ya karoti padakrantan
bhruvi-jrmbhena kevalam

SYNONYMS

balam--the strength; me--My; pasya--behold; mayayah--of maya; stri-mayyah--in the shape of a woman; jayinah--conquerors; disam--of all directions; ya--who; karoti--makes; pada-akrantan--following at her heels; bhruvi--of her eyebrows; jrmbhena--by the movement; kevalam--merely.

TRANSLATION

Just try to understand the mighty strength of My maya in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

PURPORT

There are many instances in the history of the world of a great conqueror's being captivated by the charms of a Cleopatra. One has to study the captivating potency of woman, and man's attraction for that potency. From what source was this generated? According to Vedanta-sutra, we can understand that everything is generated from the Supreme Personality of Godhead. It is enunciated there, janmady asya yatah. This means that the Supreme Personality of Godhead, or the Supreme Person, Brahman, the Absolute Truth, is the source from whom everything emanates. The captivating power of woman, and man's susceptibility to such attraction, must also exist in the Supreme Personality of Godhead in the spiritual world and must be represented in the transcendental pastimes of the Lord.

The Lord is the Supreme Person, the supreme male. As a common male wants to be attracted by a female, that propensity similarly exists in the Supreme Personality of Godhead. He also wants to be attracted by the beautiful features of a woman. Now the question is, if He wants to be captivated by such womanly attraction, would He be attracted by any material woman? It is not possible. Even persons who are in this material existence can give up womanly attraction if they are attracted by the Supreme Brahman. Such was the case with Haridasa Thakura. A beautiful prostitute tried to attract him in the dead of night, but since he was situated in devotional service, in transcendental love of Godhead, Haridasa Thakura was not captivated. Rather, he turned the prostitute into a great devotee by his transcendental association. This material attraction, therefore, certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Radharani. It is explained by the Gosvamis that Radharani is the manifestation of the pleasure potency of the Supreme Personality of Godhead. When the Supreme Lord wants to derive transcendental pleasure, He has to create a woman from His internal potency. Thus the tendency to be attracted by womanly beauty is natural because it exists in the spiritual world. In the material world it is reflected pervertedly, and therefore there are so many inebrieties.

Instead of being attracted by material beauty, if one is accustomed to be attracted by the beauty of Radharani and Krsna, then the statement of Bhagavad-gita, param drstva nivartate, holds true. When one is attracted by the transcendental beauty of Radha and Krsna, he is no longer attracted by material feminine beauty. That is the special significance of Radha-Krsna worship. That is testified to by Yamunacarya. He says, "Since I have become attracted by the beauty of Radha and Krsna, when there is attraction for a woman or a memory of sex life with a woman, I at once spit on it, and my face turns in disgust." When we are attracted by Madana-mohana and the beauty of Krsna and His consorts, then the shackles of conditioned life, namely the beauty of a material woman, cannot attract us.

TEXT 39

TEXT

sangam na kuryat pramadasu jatu
yogasya param param aruruksuh
mat-sevaya pratilabdhatma-labho
vadanti ya niraya-dvaram asya

SYNONYMS

sangam--association; na--not; kuryat--one should make; pramadasu--with women; jatu--ever; yogasya--of yoga; param--culmination; param--topmost; aruruksuh--one who aspires to reach; mat-sevaya--by rendering service unto Me; pratilabdha--obtained; atma-labhah--self-realization; vadanti--they say; yah--which women; niraya--to hell; dvaram--the gateway; asya--of the advancing devotee.

TRANSLATION

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

PURPORT

The culmination of yoga is full Krsna consciousness. This is affirmed in Bhagavad-gita: a person who is always thinking of Krsna in devotion is the topmost of all yogis. And in the Second Chapter of the First Canto of Srimad-Bhagavatam, it is also stated that when one becomes freed from material contamination by rendering devotional service unto the Supreme Personality of Godhead, he can at that time understand the science of God.

Here the word pratilabdhatma-labhah occurs. Atma means "self," and labha means "gain." Generally, conditioned souls have lost their atma, or self, but those who are transcendentalists have realized the self. It is directed that such a self-realized soul who aspires to the topmost platform of yogic perfection should not associate with young women. In the modern age, however, there are so many rascals who recommend that while one has genitals he should enjoy women as much as he likes, and at the same time he can become a yogi. In no standard yoga system is the association of women accepted. It is clearly stated here that the association of women is the gateway to hellish life. The association of woman is very much restricted in the Vedic civilization. Out of the four social divisions, the brahmacari, vanaprastha and the sannyasi--three orders--are strictly prohibited from the association of women; only the grhasthas, or householders, are given license to have an intimate relationship with a woman, and that relationship is also restricted for begetting nice children. If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.

TEXT 40

TEXT

yopayati sanair maya
yosid deva-vinirmita
tam iksetatmano mrtyum
trnaih kupam ivavrtam

SYNONYMS

ya--she who; upayati--approaches; sanaih--slowly; maya--representation of maya; yosit--woman; deva--by the Lord; vinirmita--created; tam--her; ikseta--one must regard; atmanah--of the soul; mrtyum--death; trnaih--with grass; kupam--a well; iva--like; avrtam--covered.

TRANSLATION

The woman, created by the Lord, is the representation of maya, and one who associates with such maya by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

PURPORT

Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her, because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally. This is restricted for those who aspire to ascend to the transcendental platform. Even fifty years ago in Hindu society, such association was restricted. A wife could not see her husband during the daytime. Householders even had different residential quarters. The internal quarters of a residential house were for the woman, and the external quarters were for the man. Acceptance of service rendered by a woman may appear very pleasing, but one should be very cautious in accepting such service because it is clearly said that woman is the gateway to death, or forgetfulness of one's self. She blocks the path of spiritual realization.

TEXT 41

TEXT

yam manyate patim mohan
man-mayam rsabhayatim
stritvam stri-sangatah prapto
vittapatya-grha-pradam

SYNONYMS

yam--which; manyate--she thinks; patim--her husband; mohat--due to illusion; mat-mayam--My maya; rsabha--in the form of a man; ayatim--coming; stritvam--the state of being a woman; stri-sangatah--from attachment to a woman; praptah--obtained; vitta--wealth; apatya--progeny; grha--house; pradam--bestowing.

TRANSLATION

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon maya in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

PURPORT

From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. Bhagavad-gita confirms this; a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his

wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in Bhagavad-gita, that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed. In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity, ornaments, furniture and dresses. She is satisfied when the husband supplies all these things sufficiently. The relationship between man and woman is very complicated, but the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Krsna consciousness, however, such restriction of association may be slackened because if a man's and woman's attachment is not to each other but to Krsna, then both of them are equally eligible to get out of the material entanglement and reach the abode of Krsna. As it is confirmed in Bhagavad-gita, anyone who seriously takes to Krsna consciousness--whether in the lowest species of life or a woman or of the less intelligent classes, such as the mercantile or laborer class--will go back home, back to Godhead, and reach the abode of Krsna. A man should not be attached to a woman, nor should a woman be attached to a man. Both man and woman should be attached to the service of the Lord. Then there is the possibility of liberation from material entanglement for both of them.

TEXT 42

TEXT

tam atmano vijaniyat
 paty-apatya-grhatmakam
 daivopasadam mrtyum
 mrgayor gayanam yatha

SYNONYMS

tam--the Lord's maya; atmanah--of herself; vijaniyat--she should know; pati--husband; apatya--children; grha--house; atmakam--consisting of; daiva--by the authority of the Lord; upasadam--brought about; mrtyum--death; mrgayoh--of the hunter; gayanam--the singing; yatha--as.

TRANSLATION

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

PURPORT

In these instructions of Lord Kapiladeva it is explained that not only is woman the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment. A man becomes attached to a woman because of her service, her beauty and many other assets, and similarly a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children. It is a question of attachment for one another. As long as either is attached to the other for such material enjoyment, the woman is dangerous for the man, and the man is also dangerous for the woman. But if the attachment is transferred to Krsna, both of them become Krsna conscious, and then marriage is very nice. Srila Rupa Gosvami therefore recommends:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

(Bhakti-rasamrta-sindhu 1.2.255)

Man and woman should live together as householders in relationship with Krsna, only for the purpose of discharging duties in the service of Krsna. Engage the children, engage the wife and engage the husband, all in Krsna conscious duties, and then all these bodily or material attachments will disappear. Since the via medium is Krsna, the consciousness is pure, and there is no possibility of degradation at any time.

TEXT 43

TEXT

dehena jiva-bhutena
lokal lokam anuvrajan
bhunjana eva karmani
karoty aviratam puman

SYNONYMS

dehena--on account of the body; jiva-bhutena--possessed by the living entity; lokat--from one planet; lokam--to another planet; anuvrajan--wandering; bhunjanah--enjoying; eva--so; karmani--fruitive activities; karoti--he does; aviratam--incessantly; puman--the living entity.

TRANSLATION

Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.

PURPORT

When the living entity is engaged in the material body, he is called jiva-bhuta, and when he is free from the material body he is called brahma-bhuta. By changing his material body birth after birth, he travels not only in the different species of life, but also from one planet to

another. Lord Caitanya says that the living entities, bound up by fruitive activities, are wandering in this way throughout the whole universe, and if by some chance or by pious activities they get in touch with a bona fide spiritual master, by the grace of Krsna, then they get the seed of devotional service. After getting this seed, if one sows it within his heart and pours water on it by hearing and chanting, the seed grows into a big plant, and there are fruits and flowers which the living entity can enjoy, even in this material world. That is called the brahma-bhuta stage. In his designated condition, a living entity is called materialistic, and upon being freed from all designations, when he is fully Krsna conscious, engaged in devotional service, he is called liberated. Unless one gets the opportunity to associate with a bona fide spiritual master by the grace of the Lord, there is no possibility of one's liberation from the cycle of birth and death in the different species of life and through the different grades of planets.

TEXT 44

TEXT

jivo hy asyanugo deho
bhutendriya-mano-mayah
tan-nirodho 'sya maranam
avirbhavas tu sambhavah

SYNONYMS

jivah--the living entity; hi--indeed; asya--of him; anugah--suitable; dehah--body; bhuta--gross material elements; indriya--senses; manah--mind; mayah--made of; tat--of the body; nirodhah--destruction; asya--of the living entity; maranam--death; avirbhavah--manifestation; tu--but; sambhavah--birth.

TRANSLATION

In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

PURPORT

From time immemorial, the living entity travels in the different species of life and the different planets, almost perpetually. This process is explained in Bhagavad-gita. Bhramayan sarva-bhutani yantrarudhani mayaya: under the spell of maya, everyone is wandering throughout the universe on the carriage of the body offered by the material energy. Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life-span is just a flash in such a reactionary show. When a child is born, it is to be understood that his particular type of body is the beginning of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activities is finished.

We can see that because of different reactionary activities, one man is born in a rich family, and another is born in a poor family, although both of them are born in the same place, at the same moment and in the same atmosphere. One who is carrying pious activity with him is given a

chance to take his birth in a rich or pious family, and one who is carrying impious activity is given a chance to take birth in a lower, poor family. The change of body means a change to a different field of activities. Similarly, when the body of the boy changes into that of a youth, the boyish activities change into youthful activities.

It is clear that a particular body is given to the living entity for a particular type of activity. This process is going on perpetually, from a time which is impossible to trace out. Vaisnava poets say, therefore, anadi karama-phale, which means that these actions and reactions of one's activity cannot be traced, for they may even continue from the last millennium of Brahma's birth to the next millennium. We have seen the example in the life of Narada Muni. In one millennium he was the son of a maidservant, and in the next millennium he became a great sage.

TEXTS 45-46

TEXT

dravyopalabdhi-sthanasya
dravyeksayogyata yada
tat pancatvam aham-manad
utpattir dravya-darsanam

yathaksnor dravyavayava-
darsanayogyata yada
tadaiva caksuso drastur
drastrtvayogyatanayoh

SYNONYMS

dravya--of objects; upalabdhi--of perception; sthanasya--of the place; dravya--of objects; iksa--of perception; ayogyata--incapability; yada--when; tat--that; pancatvam--death; aham-manat--from the misconception of "I"; utpattih--birth; dravya--the physical body; darsanam--viewing; yatha--just as; aksnoh--of the eyes; dravya--of objects; avayava--parts; darsana--of seeing; ayogyata--incapability; yada--when; tada--then; eva--indeed; caksusah--of the sense of sight; drastuh--of the seer; drastrtva--of the faculty of seeing; ayogyata--incapability; anayoh--of both of these.

TRANSLATION

When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

PURPORT

When one says, "I see," this means that he sees with his eyes or with his spectacles; he sees with the instrument of sight. If the instrument of sight is broken or becomes diseased or incapable of acting, then he, as the seer, also ceases to act. Similarly, in this material body, at the present moment the living soul is acting, and when the material body, due to its incapability to function, ceases, he also ceases to perform his

reactionary activities. When one's instrument of action is broken and cannot function, that is called death. Again, when one gets a new instrument for action, that is called birth. This process of birth and death is going on at every moment, by constant bodily change. The final change is called death, and acceptance of a new body is called birth. That is the solution to the question of birth and death. Actually, the living entity has neither birth nor death, but is eternal. As confirmed in Bhagavad-gita, na hanyate hanyamane sarire: the living entity never dies, even after the death or annihilation of this material body.

TEXT 47

TEXT

tasman na karyah santraso
na karpnyam na sambhramah
buddhva jiva-gatim dhiro
mukta-sangas cared iha

SYNONYMS

tasmat--on account of death; na--not; karyah--should be done; santrasah--horror; na--not; karpnyam--miserliness; na--not; sambhramah--eagerness for material gain; buddhva--realizing; jiva-gatim--the true nature of the living entity; dhirah--steadfast; mukta-sangah--free from attachment; caret--one should move about; iha--in this world.

TRANSLATION

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

PURPORT

A sane person who has understood the philosophy of life and death is very upset upon hearing of the horrible, hellish condition of life in the womb of the mother or outside of the mother. But one has to make a solution to the problems of life. A sane man should understand the miserable condition of this material body. Without being unnecessarily upset, he should try to find out if there is a remedy. The remedial measures can be understood when one associates with persons who are liberated. It must be understood who is actually liberated. The liberated person is described in Bhagavad-gita: one who engages in uninterrupted devotional service to the Lord, having surpassed the stringent laws of material nature, is understood to be situated in Brahman.

The Supreme Personality of Godhead is beyond the material creation. It is admitted even by impersonalists like Sankaracarya that Narayana is transcendental to this material creation. As such, when one actually engages in the service of the Lord in various forms, either Narayana or Radha-Krsna or Sita-Rama, he is understood to be on the platform of liberation. The Bhagavatam also confirms that liberation means to be situated in one's constitutional position. Since a living entity is eternally the servitor of the Supreme Lord, when one seriously and sincerely engages in the transcendental loving service of the Lord, he is situated in the position of liberation. One should try to associate with

a liberated person, and then the problems of life, namely birth and death, can be solved.

While discharging devotional service in full Krsna consciousness, one should not be miserly. He should not unnecessarily show that he has renounced this world. Actually, renunciation is not possible. If one renounces his palatial building and goes to a forest, there is actually no renunciation, for the palatial building is the property of the Supreme Personality of Godhead and the forest is also the property of the Supreme Personality of Godhead. If he changes from one property to another, that does not mean that he renounces; he was never the proprietor of either the palace or the forest. Renunciation necessitates renouncing the false understanding that one can lord it over material nature. When one renounces this false attitude and renounces the puffed-up position that he is also God, that is real renunciation. Otherwise, there is no meaning of renunciation. Rupa Gosvami advises that if one renounces anything which could be applied in the service of the Lord and does not use it for that purpose, that is called phalgu-vairagya, insufficient or false renunciation. Everything belongs to the Supreme personality of Godhead; therefore everything can be engaged in the service of the Lord; nothing should be used for one's sense gratification. That is real renunciation. Nor should one unnecessarily increase the necessities of the body. We should be satisfied with whatever is offered and supplied by Krsna without much personal endeavor. We should spend our time executing devotional service in Krsna consciousness. That is the solution to the problem of life and death.

TEXT 48

TEXT

samyag-darsanaya buddhya
yoga-vairagya-yuktaya
maya-viracite loke
caren nyasya kalevaram

SYNONYMS

samyak-darsanaya--endowed with right vision; buddhya--through reason; yoga--by devotional service; vairagya--by detachment; yuktaya--strengthened; maya-viracite--arranged by maya; loke--to this world; caret--one should move about; nyasya--relegating; kalevaram--the body.

TRANSLATION

Endowed with right vision and strengthened by devotional service and a pessimistic attitude towards material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.

PURPORT

It is sometimes misunderstood that if one has to associate with persons engaged in devotional service, he will not be able to solve the economic problem. To answer this argument, it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life. It is stated here, samyag-darsanaya buddhya: one has to see perfectly, and by intelligence and yogic practice one has to renounce this world. That

renunciation can be achieved by the process recommended in the Second Chapter of the First Canto of Srimad-Bhagavatam.

The devotee's intelligence is always in touch with the Supreme Personality of Godhead. His attitude towards the material existence is one of detachment, for he knows perfectly well that this material world is a creation of illusory energy. Realizing himself to be part and parcel of the Supreme Soul, the devotee discharges his devotional service and is completely aloof from material action and reaction. Thus at the end he gives up his material body, or the material energy, and as pure soul he enters the kingdom of God.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-first Chapter, of the Srimad-Bhagavatam, entitled "Lord Kapila's Instructions on the Movements of the Living Entities."

Chapter Thirty-two
Entanglement in Fruitive Activities

TEXT 1

TEXT

kapila uvaca
atha yo grha-medhiyan
dharman evavasan grhe
kamam artham ca dharman svan
dogdhi bhuyah piparti tan

SYNONYMS

kapilah uvaca--Lord Kapila said; atha--now; yah--the person who; grha-medhiyan--of the householders; dharman--duties; eva--certainly; avasan--living; grhe--at home; kamam--sense gratification; artham--economic development; ca--and; dharman--religious rituals; svan--his; dogdhi--enjoys; bhuyah--again and again; piparti--performs; tan--them.

TRANSLATION

The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.

PURPORT

There are two kinds of householders. One is called the grhamedhi, and the other is called the grhastha. The objective of the grhamedhi is sense gratification, and the objective of the grhastha is self-realization. Here the Lord is speaking about the grhamedhi, or the person who wants to remain in this material world. His activity is to enjoy material benefits by performing religious rituals for economic development and thereby ultimately satisfy the senses. He does not want anything more. Such a person works very hard throughout his life to become very rich and eat very nicely and drink. By giving some charity for pious activity he can go to a higher planetary atmosphere in the heavenly planets in his next life, but he does not want to stop the repetition of birth and death and finish with the concomitant miserable factors of material existence. Such a person is called a grhamedhi.

A grhastha is a person who lives with family, wife, children and relatives but has no attachment for them. He prefers to live in family

life rather than as a mendicant or sannyasi, but his chief aim is to achieve self-realization, or to come to the standard of Krsna consciousness. Here, however, Lord Kapiladeva is speaking about the grhamedhis, who have made their aim the materialistically prosperous life, which they achieve by sacrificial ceremonies, by charities and by good work. They are posted in good positions, and since they know that they are using up their assets of pious activities, they again and again perform activities of sense gratification. It is said by Prahlada Maharaja, punah punas carvita-carvananam: they prefer to chew the already chewed. Again and again they experience the material pangs, even if they are rich and prosperous, but they do not want to give up this kind of life.

TEXT 2

TEXT

sa capi bhagavad-dharmat
kama-mudhah paran-mukhah
yajate kratubhir devan
pitrms ca sraddhayanvitah

SYNONYMS

sah--he; ca api--moreover; bhagavat-dharmat--from devotional service; kama-mudhah--infatuated by lust; parak-mukhah--having the face turned away; yajate--worships; kratubhir--with sacrificial ceremonies; devan--the demigods; pitrn--the forefathers; ca--and; sraddhaya--with faith; anvitah--endowed.

TRANSLATION

Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Krsna consciousness, devotional service.

PURPORT

In Bhagavad-gita (7.20) it is said that persons who worship demigods have lost their intelligence: kamais tais tair hrta jnanah. They are much attracted to sense gratification, and therefore they worship the demigods. It is, of course, recommended in the Vedic scriptures that if one wants money, health or education, then he should worship the various demigods. A materialistic person has manifold demands, and thus there are manifold demigods to satisfy his senses. The grhamedhis, who want to continue a prosperous materialistic way of life, generally worship the demigods or the forefathers by offering pinda, or respectful oblations. Such persons are bereft of Krsna consciousness and are not interested in devotional service to the Lord. This kind of so-called pious and religious man is the result of impersonalism. The impersonalists maintain that the Supreme Absolute Truth has no form and that one can imagine any form he likes for his benefit and worship in that way. Therefore the grhamedhis or materialistic men say that they can worship any form of a demigod as worship of the Supreme Lord. Especially amongst the Hindus, those who are meat-eaters prefer to worship goddess Kali because it is prescribed that one can sacrifice a goat before that goddess. They

maintain that whether one worships the goddess Kali or the Supreme Personality of Godhead Visnu or any demigod, the destination is the same. This is first-class rascaldom, and such people are misled. But they prefer this philosophy. Bhagavad-gita does not accept such rascaldom, and it is clearly stated that such methods are meant for persons who have lost their intelligence. The same judgment is confirmed here, and the word kama-mudha, meaning one who has lost his sense or is infatuated by the lust of attraction for sense gratification, is used. Kama-mudhas are bereft of Krsna consciousness and devotional service and are infatuated by a strong desire for sense gratification. The worshipers of demigods are condemned both in Bhagavad-gita and in Srimad-Bhagavatam.

TEXT 3

TEXT

tac-chraddhayakranta-matih
pitr-deva-vratah puman
gatva candramasam lokam
soma-pah punar esyati

SYNONYMS

tat--to the demigods and forefathers; sraddhaya--with reverence; akranta--overcome; matih--his mind; pitr--to the forefathers; deva--to the demigods; vratah--his vow; puman--the person; gatva--having gone; candramasam--to the moon; lokam--planet; soma-pah--drinking soma juice; punah--again; esyati--will return.

TRANSLATION

Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

PURPORT

The moon is considered one of the planets of the heavenly kingdom. One can be promoted to this planet by executing different sacrifices recommended in the Vedic literature, such as pious activities in worshipping the demigods and forefathers with rigidity and vows. But one cannot remain there for a very long time. Life on the moon is said to last ten thousand years according to the calculation of the demigods. The demigods' time is calculated in such a way that one day (twelve hours) is equal to six months on this planet. It is not possible to reach the moon by any material vehicle like a sputnik, but persons who are attracted by material enjoyment can go to the moon by pious activities. In spite of being promoted to the moon, however, one has to come back to this earth again when the merits of his works in sacrifice are finished. This is also confirmed in Bhagavad-gita (9.21): te tam bhuktva svarga-lokam visalam ksine punye martya-lokam visanti.

TEXT 4

TEXT

yada cahindra-sayyayam

sete 'nantasano harih
tada loka layam yanti
ta ete grha-medhinam

SYNONYMS

yada--when; ca--and; ahi-indra--of the king of snakes; sayyayam--on the bed; sete--lies; ananta-asanah--He whose seat is Ananta Sesa; harih--Lord Hari; tada--then; lokah--the planets; layam--unto dissolution; yanti--go; te ete--those very; grha-medhinam--of the materialistic householders.

TRANSLATION

All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Sesa.

PURPORT

The materially attached are very eager to promote themselves to the heavenly planets such as the moon. There are many heavenly planets to which they aspire just to achieve more and more material happiness by getting a long duration of life and the paraphernalia for sense enjoyment. But the attached persons do not know that even if one goes to the highest planet, Brahmaloaka, destruction exists there also. In Bhagavad-gita the Lord says that one can even go to the Brahmaloaka, but still he will find the pangs of birth, death, disease and old age. Only by approaching the Lord's abode, the Vaikunthaloka, does one not take birth again in this material world. The grhamedhis, or materialistic persons, however, do not like to use this advantage. They would prefer to transmigrate perpetually from one body to another, or from one planet to another. They do not want the eternal, blissful life in knowledge in the kingdom of God.

There are two kinds of dissolutions. One dissolution takes place at the end of the life of Brahma. At that time all the planetary systems, including the heavenly systems, are dissolved in water and enter into the body of Garbhodakasayi Visnu, who lies on the Garbhodaka Ocean on the bed of serpents, called Sesa. In the other dissolution, which occurs at the end of Brahma's day, all the lower planetary systems are destroyed. When Lord Brahma rises after his night, these lower planetary systems are again created. The statement in Bhagavad-gita that persons who worship the demigods have lost their intelligence is confirmed in this verse. These less intelligent persons do not know that even if they are promoted to the heavenly planets, at the time of dissolution they themselves, the demigods and all their planets will be annihilated. They have no information that eternal, blissful life can be attained.

TEXT 5

TEXT

ye sva-dharman na duhyanti
dhirah kamartha-hetave
nihsanga nyasta-karmanah
prasantah suddha-cetasah

SYNONYMS

ye--those who; sva-dharman--their own occupational duties; na--do not; duhyanti--take advantage of; dhirah--intelligent; kama--sense gratification; artha--economic development; hetave--for the sake of; nihsangah--free from material attachment; nyasta--given up; karmanah--fruitive activities; prasantah--satisfied; suddha-cetasah--of purified consciousness.

TRANSLATION

Those who are intelligent and are of purified consciousness are completely satisfied in Krsna consciousness. Freed from the modes of material nature, they do not act for sense gratification; rather, since they are situated in their own occupational duties, they act as one is expected to act.

PURPORT

The first-class example of this type of man is Arjuna. Arjuna was a ksatriya, and his occupational duty was to fight. Generally, kings fight to extend their kingdoms, which they rule for sense gratification. But as far as Arjuna is concerned, he declined to fight for his own sense gratification. He said that although he could get a kingdom by fighting with his relatives, he did not want to fight with them. But when he was ordered by Krsna and convinced by the teachings of Bhagavad-gita that his duty was to satisfy Krsna, then he fought. Thus he fought not for his sense gratification but for the satisfaction of the Supreme Personality of Godhead.

Persons who work at their prescribed duties, not for sense gratification but for gratification of the Supreme Lord, are called nihsanga, freed from the influence of the modes of material nature. Nyasta-karmanah indicates that the results of their activities are given to the Supreme Personality of Godhead. Such persons appear to be acting on the platform of their respective duties, but such activities are not performed for personal sense gratification; rather, they are performed for the Supreme Person. Such devotees are called prasantah, which means "completely satisfied." Suddha-cetasah means Krsna conscious; their consciousness has become purified. In unpurified consciousness one thinks of himself as the Lord of the universe, but in purified consciousness one thinks himself the eternal servant of the Supreme Personality of Godhead. Putting oneself in that position of eternal servitorship to the Supreme Lord and working for Him perpetually, one actually becomes completely satisfied. As long as one works for his personal sense gratification, he will always be full of anxiety. That is the difference between ordinary consciousness and Krsna consciousness.

TEXT 6

TEXT

nivr̥tti-dharma-nirata
nirmama nirahankrtah
sva-dharmap̥tena sattvena
parisuddhena cetasa

SYNONYMS

nivrtti-dharma--in religious activities for detachment; niratah--constantly engaged; nirmamah--without a sense of proprietorship; nirahankrtah--without false egoism; sva-dharma--by one's own occupational duties; aptena--executed; sattvena--by goodness; parisuddhena--completely purified; cetasa--by consciousness.

TRANSLATION

By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

PURPORT

Here the word nivrtti-dharma-niratah means "constantly engaging in executing religious activities for detachment." There are two kinds of religious performances. One is called pravrtti-dharma, which means the religious activities performed by the grhamedhis for elevation to higher planets or for economic prosperity, the final aim of which is sense gratification. Every one of us who has come to this material world has the sense of overlordship. This is called pravrtti. But the opposite type of religious performance, which is called nivrtti, is to act for the Supreme Personality of Godhead. Engaged in devotional service in Krsna consciousness, one has no proprietorship claim, nor is one situated in the false egoism of thinking that he is God or the master. He always thinks himself the servant. That is the process of purifying consciousness. With pure consciousness only can one enter into the kingdom of God. Materialistic persons, in their elevated condition, can enter any one of the planets within this material world, but all are subjected to dissolution over and over again.

TEXT 7

TEXT

surya-dvarena te yanti
purusam visvato-mukham
paravaresam prakrtim
asyotpatty-anta-bhavanam

SYNONYMS

surya-dvarena--through the path of illumination; te--they; yanti--approach; purusam--the Personality of Godhead; visvatah-mukham--whose face is turned everywhere; para-avara-isam--the proprietor of the spiritual and material worlds; prakrtim--the material cause; asya--of the world; utpatti--of manifestation; anta--of dissolution; bhavanam--the cause.

TRANSLATION

Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

PURPORT

The word surya-dvarena means "by the illuminated path," or through the sun planet. The illuminated path is devotional service. It is advised in the Vedas not to pass through the darkness, but to pass through the sun planet. It is also recommended here that by traversing the illuminated path one can be freed from the contamination of the material modes of nature; by that path one can enter into the kingdom where the completely perfect Personality of Godhead resides. The words purusam visvato-mukham mean the Supreme Personality of Godhead, who is all-perfect. All living entities other than the Supreme Personality of Godhead are very small, although they may be big by our calculation. Everyone is infinitesimal, and therefore in the Vedas the Supreme Lord is called the supreme eternal amongst all eternal. He is the proprietor of the material and spiritual worlds and the supreme cause of manifestation. Material nature is only the ingredient because actually the manifestation is caused by His energy. The material energy is also His energy; just as the combination of father and mother is the cause of childbirth, so the combination of the material energy and the glance of the Supreme Personality of Godhead is the cause of the manifestation of the material world. The efficient cause, therefore, is not matter, but the Lord Himself.

TEXT 8

TEXT

dvi-parardhavasane yah
pralayo brahmanas tu te
tavad adhyasate lokam
parasya para-cintakah

SYNONYMS

dvi-parardha--two parardhas; avasane--at the end of; yah--which; pralayah--death; brahmanah--of Lord Brahma; tu--indeed; te--they; tavat--so long; adhyasate--dwell; lokam--on the planet; parasya--of the Supreme; para-cintakah--thinking of the Supreme Personality of Godhead.

TRANSLATION

Worshippers of the Hiranyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parardhas, when Lord Brahma also dies.

PURPORT

One dissolution is at the end of Brahma's day, and one is at the end of Brahma's life. Brahma dies at the end of two parardhas, at which time the entire material universe is dissolved. Persons who are worshipers of Hiranyagarbha, the plenary expansion of the Supreme Personality of Godhead Garbhodakasayi Visnu, do not directly approach the Supreme personality of Godhead in Vaikuntha. They remain within this universe on Satyaloka or other higher planets until the end of the life of Brahma. Then, with Brahma, they are elevated to the spiritual kingdom.

The words parasya para-cintakah mean "always thinking of the Supreme Personality of Godhead," or being always Krsna conscious. When we speak of Krsna, this refers to the complete category of visnu-tattva. Krsna includes the three purusa incarnations, namely Maha-Visnu, Garbhodakasayi

Visnu and Ksirodakasayi Visnu, as well as all the incarnations taken together. This is confirmed in the Brahma-samhita. Ramadi-murtisu kala-niyamena tisthan: Lord Krsna is perpetually situated with His many expansions, such as Rama, Nrsimha, Vamana, Madhusudana, Visnu and Narayana. He exists with all His plenary portions and the portions of His plenary portions, and each of them is as good as the Supreme personality of Godhead. The words parasya para-cintakah mean those who are fully Krsna conscious. Such persons enter directly into the kingdom of God, the Vaikuntha planets, or, if they are worshipers of the plenary portion Garbhodakasayi Visnu, they remain within this universe until its dissolution, and after that they enter.

TEXT 9

TEXT

ksmambho-'nalanila-viyan-mana-indriyarthah-
bhutadibhih parivrtam pratisanjihirsuh
avyakrtam visati yarhi guna-trayatma
kalam parakhyam anubhuya parah svayambhuh

SYNONYMS

ksma--earth; ambhah--water; anala--fire; anila--air; viyat--ether; manah--mind; indriya--the senses; artha--the objects of the senses; bhuta--ego; adibhih--and so on; parivrtam--covered by; pratisanjihirsuh--desiring to dissolve; avyakrtam--the changeless spiritual sky; visati--he enters; yarhi--at which time; guna-traya-atma--consisting of the three modes; kalam--the time; para-akhyam--two parardhas; anubhuya--after experiencing; parah--the chief; svayambhuh--Lord Brahma.

TRANSLATION

After experiencing the inhabitable time of the three modes of material nature, known as two parardhas, Lord Brahma closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.

PURPORT

The word avyakrtam is very significant in this verse. The same meaning is stated in Bhagavad-gita, in the word sanatana. This material world is vyakrta, or subject to changes, and it finally dissolves. But after the dissolution of this material world, the manifestation of the spiritual world, the sanatana-dhama, remains. That spiritual sky is called avyakrta, that which does not change, and there the Supreme personality of Godhead resides. When, after ruling over the material universe under the influence of the time element, Lord Brahma desires to dissolve it and enter into the kingdom of God, others then enter with him.

TEXT 10

TEXT

evam paretya bhagavantam anupravista
ye yogino jita-marun-manaso viragah
tenaiva sakam amrtam purusam puranam
brahma pradhanam upayanty agatabhimanah

SYNONYMS

evam--thus; paretya--having gone a long distance; bhagavantam--Lord Brahma; anupravistah--entered; ye--those who; yoginah--yogis; jita--controlled; marut--the breathing; manasah--the mind; viragah--detached; tena--with Lord Brahma; eva--indeed; sakam--together; amrtam--the embodiment of bliss; purusam--unto the personality of Godhead; puranam--the oldest; brahma pradhanam--the Supreme Brahman; upayanti--they go; agata--not gone; abhimanah--whose false ego.

TRANSLATION

The yogis who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahma, which is far, far away. After giving up their bodies, they enter into the body of Lord Brahma, and therefore when Brahma is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogis can also enter into the kingdom of God.

PURPORT

By perfecting their yogic practice, yogis can reach the highest planet, Brahmaloaka, or Satyaloka, and after giving up their material bodies, they can enter into the body of Lord Brahma. Because they are not directly devotees of the Lord, they cannot get liberation directly. They have to wait until Brahma is liberated, and only then, along with Brahma, are they also liberated. It is clear that as long as a living entity is a worshiper of a particular demigod, his consciousness is absorbed in thoughts of that demigod, and therefore he cannot get direct liberation, or entrance into the kingdom of God, nor can he merge into the impersonal effulgence of the Supreme personality of Godhead. Such yogis or demigod worshipers are subjected to the chance of taking birth again when there is again creation.

TEXT 11

TEXT

atha tam sarva-bhutanam
hrt-padmesu krtalayam
srutanubhavam saranam
vraja bhavena bhamini

SYNONYMS

atha--therefore; tam--the Supreme Personality of Godhead; sarva-bhutanam--of all living entities; hrt-padmesu--in the lotus hearts; krtalayam--residing; sruta-anubhavam--whose glories you have heard; saranam--unto the shelter; vraja--go; bhavena--by devotional service; bhamini--My dear mother.

TRANSLATION

Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

PURPORT

One can attain direct contact with the Supreme Personality of Godhead in full Krsna consciousness and revive one's eternal relationship with Him as lover, as Supreme Soul, as son, as friend or as master. One can reestablish the transcendental loving relationship with the Supreme Lord in so many ways, and that feeling is true oneness. The oneness of the Mayavadi philosophers and the oneness of Vaisnava philosophers are different. The Mayavadi and Vaisnava philosophers both want to merge into the Supreme, but the Vaisnavas do not lose their identities. They want to keep the identity of lover, parent, friend or servant.

In the transcendental world, the servant and master are one. That is the absolute platform. Although the relationship is servant and master, both the servant and the served stand on the same platform. That is oneness. Lord Kapila advised His mother that she did not need any indirect process. She was already situated in that direct process because the Supreme Lord had taken birth as her son. Actually, she did not need any further instruction because she was already in the perfectional stage. Kapiladeva advised her to continue in the same way. He therefore addressed His mother as bhamini to indicate that she was already thinking of the Lord as her son. Devahuti is advised by Lord Kapila to take directly to devotional service, Krsna consciousness, because without that consciousness one cannot become liberated from the clutches of maya.

TEXTS 12-15

TEXT

adyah sthira-caranam yo
veda-garbhah sahasribhih
yogesvaraih kumaradyaih
siddhair yoga-pravartakaih

bheda-drstyabhimanena
nihsangenapi karmana
kartrtvat sagunam brahma
purusam purusarsabham

sa samsrtya punah kale
kalenesvara-murtina
jate guna-vyatikare
yatha-purvam prajayate

aisvaryam paramesthyam ca
te 'pi dharma-vinirmitam
nisevya punar ayanti
guna-vyatikare sati

SYNONYMS

adyah--the creator, Lord Brahma; sthira-caranam--of the immobile and mobile manifestations; yah--he who; veda-garbhah--the repository of the Vedas; saha--along with; rsibhih--the sages; yoga-isvaraih--with great mystic yogis; kumara-adyaih--the Kumaras and others; siddhaih--with the perfected living beings; yoga-pravartakaih--the authors of the yoga system; bheda-drstyah--because of independent vision; abhimanena--by misconception; nihsangena--nonfruitive; api--although; karmana--by their activities; kartrtvat--from the sense of being a doer; sa-gunam--possessing spiritual qualities; brahma--Brahman; purusam--the Personality

of Godhead; purusa-rsabham--the first purusa incarnation; sah--he; samsrtya--having attained; punah--again; kale--at the time; kalena--by time; isvara-murtina--the manifestation of the Lord; jate guna-vyatikare--when the interaction of the modes arises; yatha--as; purvam--previously; prajayate--is born; aisvaryam--opulence; paramesthyam--royal; ca--and; te--the sages; api--also; dharma--by their pious activities; vinirmitam--produced; nisevya--having enjoyed; punah--again; ayanti--they return; guna-vyatikare sati--when the interaction of the modes takes place.

TRANSLATION

My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahma, great sages such as Sanat-kumara and great munis such as Marici have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahma, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their nonfruitive activities and they attain the first incarnation of the purusa, but at the time of creation they come back in exactly the same forms and positions as they had previously.

PURPORT

That Brahma becomes liberated is known to everyone, but he cannot liberate his devotees. Demigods like Brahma and Lord Siva cannot give liberation to any living entity. As it is confirmed in Bhagavad-gita, only one who surrenders unto Krsna, the Supreme Personality of Godhead, can be liberated from the clutches of maya. Brahma is called here adyah sthira-caranam. He is the original, first-created living entity, and after his own birth he creates the entire cosmic manifestation. He was fully instructed in the matter of creation by the Supreme Lord. Here he is called veda-garbha, which means that he knows the complete purpose of the Vedas. He is always accompanied by such great personalities as Marici, Kasyapa and the seven sages, as well as by great mystic yogis, the Kumaras and many other spiritually advanced living entities, but he has his own interest, separate from the Lord's. Bheda-drstya means that Brahma sometimes thinks that he is independent of the Supreme Lord, or he thinks of himself as one of the three equally independent incarnations. Brahma is entrusted with creation, Visnu maintains and Rudra, Lord Siva, destroys. The three of them are understood to be incarnations of the Supreme Lord in charge of the three different material modes of nature, but none of them is independent of the Supreme Personality of Godhead. Here the word bheda-drstya occurs because Brahma has a slight inclination to think that he is as independent as Rudra. Sometimes Brahma thinks that he is independent of the Supreme Lord, and the worshiper also thinks that Brahma is independent. For this reason, after the destruction of this material world, when there is again creation by the interaction of the material modes of nature, Brahma comes back. Although Brahma reaches the Supreme Personality of Godhead as the first purusa incarnation, Maha-Visnu, who is full with transcendental qualities, he cannot stay in the spiritual world.

The specific significance of his coming back may be noted. Brahma and the great rsis and the great master of yoga (Siva) are not ordinary living entities; they are very powerful and have all the perfections of mystic yoga. But still they have an inclination to try to become one with the Supreme, and therefore they have to come back. In the Srimad-

Bhagavatam it is accepted that as long as one thinks that he is equal with the Supreme Personality of Godhead, he is not completely purified or knowledgeable. In spite of going up to the first purusa-avatara, Maha-Visnu, after the dissolution of this material creation, such personalities again fall down or come back to the material creation.

It is a great falldown on the part of the impersonalists to think that the Supreme Lord appears within a material body and that one should therefore not meditate upon the form of the Supreme but should meditate instead on the formless. For this particular mistake, even the great mystic yogis or great stalwart transcendentalists also come back again when there is creation. All living entities other than the impersonalists and monists can directly take to devotional service in full Krsna consciousness and become liberated by developing transcendental loving service to the Supreme Personality of Godhead. Such devotional service develops in the degrees of thinking of the Supreme Lord as master, as friend, as son and, at last, as lover. These distinctions in transcendental variegatedness must always be present.

TEXT 16

TEXT

ye tv ihasakta-manasah
karmasu sraddhayanvitah
kurvanty apratisiddhani
nityany api ca krtsnasah

SYNONYMS

ye--those who; tu--but; iha--in this world; asakta--addicted; manasah--whose minds; karmasu--to fruitive activities; sraddhaya--with faith; anvitah--endowed; kurvanti--perform; apratisiddhani--with attachment to the result; nityani--prescribed duties; api--certainly; ca--and; krtsnasah--repeatedly.

TRANSLATION

Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.

PURPORT

In this and the following six verses, the Srimad-Bhagavatam criticizes persons who are too materially attached. It is enjoined in the Vedic scriptures that those who are attached to the enjoyment of material facilities have to sacrifice and undergo certain ritualistic performances. They have to observe certain rules and regulations in their daily lives to be elevated to the heavenly planets. It is stated in this verse that such persons cannot be liberated at any time. Those who worship demigods with the consciousness that each and every demigod is a separate God cannot be elevated to the spiritual world, what to speak of persons who are simply attached to duties for the upliftment of their material condition.

TEXT 17

TEXT

rajasa kuntha-manasah
kamatmano 'jitendriyah
pitrn yajanty anudinam
grhesv abhiratasayah

SYNONYMS

rajasa--by the mode of passion; kuntha--full of anxieties; manasah--their minds; kama-atmanah--aspiring for sense gratification; ajita--uncontrolled; indriyah--their senses; pitrn--the forefathers; yajanti--they worship; anudinam--every day; grhesu--in home life; abhirata--engaged; asayah--their minds.

TRANSLATION

Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.

TEXT 18

TEXT

traivargikas te purusa
vimukha hari-medhasah
kathayam kathaniyuru-
vikramasya madhudvisah

SYNONYMS

traivargikah--interested in the three elevating processes; te--those; purusah--persons; vimukhah--not interested; hari-medhasah--of Lord Hari; kathayam--in the pastimes; kathaniya--worth chanting of; uru-vikramasya--whose excellent prowess; madhu-dvisah--the killer of the Madhu demon.

TRANSLATION

Such persons are called traivargika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.

PURPORT

According to Vedic thought, there are four elevating principles, namely religiosity, economic development, sense gratification and liberation. Persons who are simply interested in material enjoyment make plans to execute prescribed duties. They are interested in the three elevating processes of religious rituals, economic elevation and sense enjoyment. By developing their economic condition, they can enjoy material life. Materialistic persons, therefore, are interested in those elevating processes, which are called traivargika. Trai means "three"; vargika means "elevating processes." Such materialistic persons are never attracted by the Supreme personality of Godhead. Rather, they are antagonistic towards Him.

The Supreme personality of Godhead is here described as hari-medhah, or "He who can deliver one from the cycle of birth and death." Materialistic persons are never interested in hearing about the marvelous pastimes of the Lord. They think that they are fictions and stories and that the Supreme Godhead is also a man of material nature. They are not fit for advancing in devotional service, or Krsna consciousness. Such materialistic persons are interested in newspaper stories, novels and imaginary dramas. The factual activities of the Lord, such as Lord Krsna's acting in the Battle of Kuruksetra, or the activities of the Pandavas, or the Lord's activities in Vrndavana or Dvaraka, are related in the Bhagavad-gita and Srimad-Bhagavatam, which are full of the activities of the Lord. But materialistic persons who engage in elevating their position in the material world are not interested in such activities of the Lord. They may be interested in the activities of a great politician or a great rich man of this world, but they are not interested in the transcendental activities of the Supreme Lord.

TEXT 19

TEXT

nunam daivena vihata
ye cacyuta-katha-sudham
hitva srrvanty asad-gathah
purisam iva vid-bhujah

SYNONYMS

nunam--certainly; daivena--by the order of the Lord; vihatah--condemned; ye--those who; ca--also; acyuta--of the infallible Lord; katha--stories; sudham--nectar; hitva--having given up; srrvanti--they hear; asat-gathah--stories about materialistic persons; purisam--stool; iva--like; vit-bhujah--stool-eaters (hogs).

TRANSLATION

Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.

PURPORT

Everyone is addicted to hearing of the activities of another person, whether a politician or a rich man or an imaginary character whose activities are created in a novel. There are so many nonsensical literatures, stories and books of speculative philosophy. Materialistic persons are very interested in reading such literature, but when they are presented with genuine books of knowledge like Srimad-Bhagavatam, Bhagavad-gita, Visnu Purana or other scriptures of the world, such as the Bible and Koran, they are not interested. These persons are condemned by the supreme order as much as a hog is condemned. The hog is interested in eating stool. If the hog is offered some nice preparation made of condensed milk or ghee, he won't like it; he would prefer obnoxious, bad-smelling stool, which he finds very relishable. Materialistic persons are considered condemned because they are interested in hellish activities and not in transcendental activities. The message of the Lord's

activities is nectar, and besides that message, any information in which we may be interested is actually hellish.

TEXT 20

TEXT

daksinena patharyamnah
pitr-lokam vrajanti te
prajam anu prajayante
smasananta-kriya-krtah

SYNONYMS

daksinena--southern; patha--by the path; aryamnah--of the sun; pitr-lokam--to Pitrloka; vrajanti--go; te--they; prajam--their families; anu--along with; prajayante--they take birth; smasana--the crematorium; anta--to the end; kriya--fruitive activities; krtah--performing.

TRANSLATION

Such materialistic persons are allowed to go to the planet called Pitrloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.

PURPORT

In Bhagavad-gita, Ninth Chapter, verse 21, it is stated that such persons are elevated to the higher planetary systems. As soon as their lifetimes of fruitive activity are finished, they return to this planet, and thus they go up and come down. Those who are elevated to the higher planets again come back into the same family for which they had too much attachment; they are born, and the fruitive activities continue again until the end of life. There are different prescribed rituals from birth until the end of life, and they are very much attached to such activities.

TEXT 21

TEXT

tatas te ksina-sukrtah
punar lokam imam sati
patanti vivasa devaih
sadyo vibhramsitodayah

SYNONYMS

tatah--then; te--they; ksina--exhausted; su-krtah--results of their pious activities; punah--again; lokam imam--to this planet; sati--O virtuous mother; patanti--fall; vivasah--helpless; devaih--by higher arrangement; sadyah--suddenly; vibhramsita--caused to fall; udayah--their prosperity.

TRANSLATION

When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.

PURPORT

It is sometimes found that a person elevated to a very high position in government service falls down all of a sudden, and no one can check him. Similarly, after finishing their period of enjoyment, foolish persons who are very much interested in being elevated to the position of president in higher planets also fall down to this planet. The distinction between the elevated position of a devotee and that of an ordinary person attracted to fruitive activities is that when a devotee is elevated to the spiritual kingdom he never falls down, whereas an ordinary person falls, even if he is elevated to the highest planetary system, Brahmaloaka. It is confirmed in Bhagavad-gita (abrahma-bhuvanal lokah) that even if one is elevated to a higher planet, he has to come down again. But Krsna confirms in Bhagavad-gita (8.16), mam upetya tu kaunteya punar janma na vidyate: "Anyone who attains My abode never comes back to this conditioned life of material existence."

TEXT 22

TEXT

tasmat tvam sarva-bhavana
bhajasva paramesthinam
tad-gunasrayaya bhaktya
bhajaniya-padambujam

SYNONYMS

tasmat--therefore; tvam--you (Devahuti); sarva-bhavana--with loving ecstasy; bhajasva--worship; paramesthinam--the Supreme Personality of Godhead; tat-guna--the qualities of the Lord; asrayaya--connected with; bhaktya--by devotional service; bhajaniya--worshipable; pada-ambujam--whose lotus feet.

TRANSLATION

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshipping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

PURPORT

The word paramesthinam is sometimes used in connection with Brahma. paramesthi means "the supreme person." As Brahma is the supreme person within this universe, Krsna is the Supreme Personality in the spiritual world. Lord Kapiladeva advises His mother that she should take shelter of the lotus feet of the Supreme Personality of Godhead, Krsna, because it is worthwhile. Taking shelter of demigods, even those in the highest positions, like Brahma and Siva, is not advised herein. One should take shelter of the Supreme Godhead.

Sarva-bhavana means "in all-loving ecstasy." Bhava is the preliminary stage of elevation before the attainment of pure love of Godhead. It is stated in Bhagavad-gita, budha bhava-samanvitah: one who has attained the

stage of bhava can accept the lotus feet of Lord Krsna as worshipable. This is also advised here by Lord Kapila to His mother. Also significant in this verse is the phrase tad-gunasrayaya bhaktya. This means that discharging devotional service unto Krsna is transcendental; it is not material activity. This is confirmed in Bhagavad-gita: those who engage in devotional service are accepted to be situated in the spiritual kingdom. Brahma-bhuyaya kalpate: they at once become situated in the transcendental kingdom.

Devotional service in full Krsna consciousness is the only means for attaining the highest perfection of life for the human being. This is recommended herein by Lord Kapila to His mother. Bhakti is therefore nirguna, free from all tinges of material qualities. Although the discharge of devotional service appears to be like material activities, it is never saguna, or contaminated by material qualities. Tad-gunasrayaya means that Lord Krsna's transcendental qualities are so sublime that there is no need to divert one's attention to any other activities. His behavior with the devotees is so exalted that a devotee need not try to divert his attention to any other worship. It is said that the demoniac Putana came to kill Krsna by poisoning Him, but because Krsna was pleased to suck her breast, she was given the same position as His mother. Devotees pray, therefore, that if a demon who wanted to kill Krsna gets such an exalted position, why should they go to anyone other than Krsna for their worshipful attachment? There are two kinds of religious activities: one for material advancement and the other for spiritual advancement. By taking shelter under the lotus feet of Krsna, one is endowed with both kinds of prosperity, material and spiritual. Why then should one go to any demigod?

TEXT 23

TEXT

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam yad brahma-darsanam

SYNONYMS

vasudeve--unto Krsna; bhagavati--the Personality of Godhead; bhakti-yogah--devotional service; prayojitah--discharged; janayati--produces; asu--very soon; vairagyam--detachment; jnanam--knowledge; yat--which; brahma-darsanam--self-realization.

TRANSLATION

Engagement in Krsna consciousness and application of devotional service unto Krsna make it possible to advance in knowledge and detachment, as well as in self-realization.

PURPORT

It is said by less intelligent men that bhakti-yoga, or devotional service, is meant for persons who are not advanced in transcendental knowledge and renunciation. But the fact is that if one engages in the devotional service of the Lord in full Krsna consciousness, he does not have to attempt separately to practice detachment or to wait for an awakening of transcendental knowledge. It is said that one who engages

unflinchingly in the devotional service of the Lord actually has all the good qualities of the demigods develop in him automatically. One cannot discover how such good qualities develop in the body of a devotee, but actually it happens. There is one instance where a hunter was taking pleasure in killing animals, but after becoming a devotee he was not prepared to kill even an ant. Such is the quality of a devotee.

Those who are very eager to advance in transcendental knowledge can engage themselves in pure devotional service, without wasting time in mental speculation. For arriving at the positive conclusions of knowledge in the Absolute Truth, the word brahma-darsanam is significant in this verse. Brahma-darsanam means to realize or to understand the Transcendence. One who engages in the service of Vasudeva can actually realize what Brahman is. If Brahman is impersonal, then there is no question of darsanam, which means "seeing face to face." Darsanam refers to seeing the Supreme personality of Godhead, Vasudeva. Unless the seer and the seen are persons, there is no darsanam. Brahma-darsanam means that as soon as one sees the Supreme Personality of Godhead, he can at once realize what impersonal Brahman is. A devotee does not need to make separate investigations to understand the nature of Brahman. Bhagavad-gita also confirms this. Brahma-bhuyaya kalpate: a devotee at once becomes a self-realized soul in the Absolute Truth.

TEXT 24

TEXT

yadasya cittam arthesu
samesv indriya-vrttibhih
na vigrhnati vaisamyam
priyam apriyam ity uta

SYNONYMS

yada--when; asya--of the devotee; cittam--the mind; arthesu--in the sense objects; samesu--same; indriya-vrttibhih--by the activities of the senses; na--not; vigrhnati--does perceive; vaisamyam--difference; priyam--agreeable; apriyam--not agreeable; iti--thus; uta--certainly.

TRANSLATION

The exalted devotee's mind becomes equipoised in sensory activities, and he is transcendental to that which is agreeable and not agreeable.

PURPORT

The significance of advancement in transcendental knowledge and detachment from material attraction is exhibited in the personality of a highly advanced devotee. For him there is nothing agreeable or disagreeable because he does not act in any way for his personal sense gratification. Whatever he does, whatever he thinks, is for the satisfaction of the Personality of Godhead. Either in the material world or in the spiritual world, his equipoised mind is completely manifested. He can understand that in the material world there is nothing good; everything is bad due to its being contaminated by material nature. The materialists, conclusions of good and bad, moral and immoral, etc., are simply mental concoction or sentiment. Actually there is nothing good in the material world. In the spiritual field everything is absolutely good. There is no inebriety in the spiritual varieties. Because a devotee

accepts everything in spiritual vision, he is equipoised; that is the symptom of his being elevated to the transcendental position. He automatically attains detachment, vairagya, then jnana, knowledge, and then actual transcendental knowledge. The conclusion is that an advanced devotee dovetails himself in the transcendental qualities of the Lord, and in that sense he becomes qualitatively one with the Supreme Personality of Godhead.

TEXT 25

TEXT

sa tadaivatmanatmanam
nihsangam sama-darsanam
heyopadeya-rahitam
arudham padam iksate

SYNONYMS

sah--the pure devotee; tada--then; eva--certainly; atmana--by his transcendental intelligence; atmanam--himself; nihsangam--without material attachment; sama-darsanam--equipoised in vision; heya--to be rejected; upadeya--acceptable; rahitam--devoid of; arudham--elevated; padam--to the transcendental position; iksate--he sees.

TRANSLATION

Because of his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.

PURPORT

Perception of the disagreeable arises from attachment. A devotee has no personal attachment to anything; therefore for him there is no question of agreeable or disagreeable. For the service of the Lord he can accept anything, even though it may be disagreeable to his personal interest. In fact, he is completely free from personal interest, and thus anything agreeable to the Lord is agreeable to him. For example, for Arjuna at first fighting was not agreeable, but when he understood that the fighting was agreeable to the Lord, he accepted the fighting as agreeable. That is the position of a pure devotee. For his personal interest there is nothing which is agreeable or disagreeable; everything is done for the Lord, and therefore he is free from attachment and detachment. That is the transcendental stage of neutrality. A pure devotee enjoys life in the pleasure of the Supreme Lord.

TEXT 26

TEXT

jnana-matram param brahma
paramatmesvarah puman
drsy-adibhih prthag bhavair
bhagavan eka iyate

SYNONYMS

jnana--knowledge; matram--only; param--transcendental; brahma--Brahman; parama-atma--Paramatma; isvarah--the controller; puman--Supersoul; drsi-adibhih--by philosophical research and other processes; prthak bhavaih--according to different processes of understanding; bhagavan--the Supreme personality of Godhead; ekah--alone; iyate--is perceived.

TRANSLATION

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the purusa-avatara.

PURPORT

The word drsy-adibhih is significant. According to Jiva Gosvami, drsi means jnana, philosophical research. By different processes of philosophical research under different concepts, such as the process of jnana-yoga, the same Bhagavan, or Supreme Personality of Godhead, is understood as impersonal Brahman. Similarly, by the eightfold yoga system He appears as the Paramatma. But in pure Krsna consciousness, or knowledge in purity, when one tries to understand the Absolute Truth, one realizes Him as the Supreme Person. The Transcendence is realized simply on the basis of knowledge. The words used here, paramatmesvarah puman, are all transcendental, and they refer to Supersoul. Supersoul is also described as purusa, but the word Bhagavan directly refers to the Supreme Personality of Godhead, who is full of six opulences: wealth, fame, strength, beauty, knowledge and renunciation. He is the Personality of Godhead in different spiritual skies. The various descriptions of paramatma, isvara and puman indicate that the expansions of the Supreme Godhead are unlimited.

Ultimately, to understand the Supreme Personality of Godhead one has to accept bhakti-yoga. By executing jnana-yoga or dhyana-yoga one has to eventually approach the bhakti-yoga platform, and then Paramatma, isvara, puman, etc., are all clearly understood. It is recommended in the Second Canto of Srimad-Bhagavatam that whether one is a devotee or fruitive actor or liberationist, if he is intelligent enough he should engage himself with all seriousness in the process of devotional service. It is also explained that whatever one desires which is obtainable by fruitive activities, even if one wants to be elevated to higher planets, can be achieved simply by execution of devotional service. Since the Supreme Lord is full in six opulences, He can bestow any one of them upon the worshiper.

The one Supreme Personality of Godhead reveals Himself to different thinkers as the Supreme person or impersonal Brahman or Paramatma. Impersonalists merge into the impersonal Brahman, but that is not achieved by worshiping the impersonal Brahman. If one takes to devotional service and at the same time desires to merge into the existence of the Supreme Lord, he can achieve that. If someone desires at all to merge into the existence of the Supreme, he has to execute devotional service.

The devotee can see the Supreme Lord face to face, but the jnani, the empiric philosopher or yogi cannot. They cannot be elevated to the positions of associates of the Lord. There is no evidence in the scriptures stating that by cultivating knowledge or worshiping the impersonal Brahman one can become a personal associate of the Supreme

Personality of Godhead. Nor by executing the yogic principles can one become an associate of the Supreme Godhead. Impersonal Brahman, being formless, is described as adrsya because the impersonal effulgence of brahmajyoti covers the face of the Supreme Lord. Some yogis see the four-handed Visnu sitting within the heart, and therefore in their case also the Supreme Lord is invisible. Only for the devotees is the Lord visible. Here the statement drsy-adibhih is significant. Since the Supreme Personality of Godhead is both invisible and visible, there are different features of the Lord. The Paramatma feature and Brahman feature are invisible, but the Bhagavan feature is visible. In the Visnu purana this fact is very nicely explained. The universal form of the Lord and the formless Brahman effulgence of the Lord, being invisible, are inferior features. The concept of the universal form is material, and the concept of impersonal Brahman is spiritual, but the highest spiritual understanding is the Personality of Godhead. The Visnu purana states, visnur brahma-svarupena svayam eva vyavasthitah: Brahman's real feature is Visnu, or the Supreme Brahman is Visnu. Svayam eva: that is His personal feature. The supreme spiritual conception is the Supreme Personality of Godhead. It is also confirmed in Bhagavad-gita: yad gatva na nivartante tad dhama paramam mama. That specific abode called paramam mama is the place from which, once one attains it, one does not return to this miserable, conditional life. Every place, every space and everything belongs to Visnu, but where He personally lives is tad dhama paramam, His supreme abode. One has to make one's destination the supreme abode of the Lord.

TEXT 27

TEXT

etavan eva yogena
 samagrenea yoginah
 yujyate 'bhimato hy artho
 yad asangas tu krtsnasah

SYNONYMS

etavan--of such a measure; eva--just; yogena--by yoga practice; samagrenea--all; iha--in this world; yoginah--of the yogi; yujyate--is achieved; abhimatah--desired; hi--certainly; arthah--purpose; yat--which; asangah--detachment; tu--indeed; krtsnasah--completely.

TRANSLATION

The greatest common understanding for all yogis is complete detachment from matter, which can be achieved by different kinds of yoga.

PURPORT

There are three kinds of yoga, namely bhakti-yoga, jnana-yoga and astanga-yoga. Devotees, jnanis and yogis all try to get out of the material entanglement. The jnanis try to detach their sensual activities from material engagement. The jnana-yogi thinks that matter is false and that Brahman is truth; he tries, therefore, by cultivation of knowledge, to detach the senses from material enjoyment. The astanga-yogis also try to control the senses. The devotees, however, try to engage the senses in the service of the Lord. Therefore it appears that the activities of the bhaktas, devotees, are better than those of the jnanis and yogis. The

mystic yogis simply try to control the senses by practicing the eight divisions of yoga--yama, niyama, asana, pranayama, pratyahara, etc.--and the jnanis try by mental reasoning to understand that sense enjoyment is false. But the easiest and most direct process is to engage the senses in the service of the Lord.

The purpose of all yoga is to detach one's sense activities from this material world. The final aims, however, are different. Jnanis want to become one with the Brahman effulgence, yogis want to realize Paramatma, and devotees want to develop Krsna consciousness and transcendental loving service to the Lord. That loving service is the perfect stage of sense control. The senses are actually active symptoms of life, and they cannot be stopped. They can be detached only if there is superior engagement. As it is confirmed in Bhagavad-gita, param drstva nivartate: the activities of the senses can be stopped if they are given superior engagements. The supreme engagement is engagement of the senses in the service of the Lord. That is the purpose of all yoga.

TEXT 28

TEXT

jnanam ekam paracinair
indriyair brahma nirgunam
avabhaty artha-rupena
bhrantya sabdadi-dharmina

SYNONYMS

jnanam--knowledge; ekam--one; paracinaih--averse; indriyaih--by the senses; brahma--the Supreme Absolute Truth; nirgunam--beyond the material modes; avabhati--appears; artha-rupena--in the form of various objects; bhrantya--mistakenly; sabda-adi--sound and so on; dharmina--endowed with.

TRANSLATION

Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.

PURPORT

The Supreme Absolute Truth, the personality of Godhead, is one, and He is spread everywhere by His impersonal feature. This is clearly expressed in Bhagavad-gita. Lord Krsna says, "Everything that is experienced is but an expansion of My energy." Everything is sustained by Him, but that does not mean that He is in everything. Sense perceptions, such as aural perception of the sound of a drum, visual perception of a beautiful woman, or perception of the delicious taste of a milk preparation by the tongue, all come through different senses and are therefore differently understood. Therefore sensory knowledge is divided in different categories, although actually everything is one as a manifestation of the energy of the Supreme Lord. Similarly, the energies of fire are heat and illumination, and by these two energies fire can display itself in many varieties, or in diversified sense perception. Mayavadi philosophers declare this diversity to be false. But Vaisnava philosophers do not accept the different manifestations as false; they accept them as

nondifferent from the Supreme Personality of Godhead because they are a display of His diverse energies.

The philosophy that the Absolute is true and this creation is false (brahma satyam jagan mithya) is not accepted by Vaisnava philosophers. The example is given that although all that glitters is not gold, this does not mean that a glittering object is false. For example, an oyster shell appears to be golden. This appearance of golden hue is due only to the perception of the eyes, but that does not mean that the oyster shell is false. Similarly, by seeing the form of Lord Krsna one cannot understand what He actually is, but this does not mean that He is false. The form of Krsna has to be understood as it is described in the books of knowledge such as Brahma-samhita. Isvarah paramah krsnah sac-cid-ananda-vigraha: Krsna, the Supreme personality of Godhead, has an eternal, blissful spiritual body. By our imperfect sense perception we cannot understand the form of the Lord. We have to acquire knowledge about Him. Therefore it is said here, jnanam ekam. Bhagavad-gita confirms that they are fools who, simply upon seeing Krsna, consider Him a common man. They do not know the unlimited knowledge, power and opulence of the Supreme Personality of Godhead. Material sense speculation leads to the conclusion that the Supreme is formless. It is because of such mental speculation that the conditioned soul remains in ignorance under the spell of illusory energy. The Supreme Person has to be understood by the transcendental sound vibrated by Him in Bhagavad-gita, wherein He says that there is nothing superior to Himself; the impersonal Brahman effulgence is resting on His personality. The purified, absolute vision of Bhagavad-gita is compared to the River Ganges. Ganges water is so pure that it can purify even the asses and cows. But anyone who, disregarding the pure Ganges, wishes to be purified instead by the filthy water flowing in a drain, cannot be successful. Similarly, one can successfully attain pure knowledge of the Absolute only by hearing from the pure Absolute Himself.

In this verse it is clearly said that those who are averse to the Supreme Personality of Godhead speculate with their imperfect senses about the nature of the Absolute Truth. The formless Brahman conception, however, can be received only by aural reception and not by personal experience. Knowledge is therefore acquired by aural reception. It is confirmed in the Vedanta-sutra, sastra-yonitvat: one has to acquire pure knowledge from the authorized scriptures. So-called speculative arguments about the Absolute Truth are therefore useless. The actual identity of the living entity is his consciousness, which is always present while the living entity is awake, dreaming or in deep sleep. Even in deep sleep, he can perceive by consciousness whether he is happy or distressed. Thus when consciousness is displayed through the medium of the subtle and gross material bodies, it is covered, but when the consciousness is purified, in Krsna consciousness, one becomes free from the entanglement of repeated birth and death.

When uncontaminated pure knowledge is uncovered from the modes of material nature, the actual identity of the living entity is discovered: he is eternally a servitor of the Supreme personality of Godhead. The process of uncovering is like this: the rays of sunshine are luminous, and the sun itself is also luminous. In the presence of the sun, the rays illuminate just like the sun, but when the sunshine is covered by the spell of a cloud, or by maya, then darkness, the imperfection of perception, begins. Therefore, to get out of the entanglement of the spell of nescience, one has to awaken his spiritual consciousness, or Krsna consciousness, in terms of the authorized scriptures.

TEXT

yatha mahan aham-rupas
tri-vrt panca-vidhah svarat
ekadasa-vidhas tasya
vapur andam jagad yatah

SYNONYMS

yatha--as; mahan--the mahat-tattva; aham-rupah--the false ego; tri-vrt--the three modes of material nature; panca-vidhah--the five material elements; sva-rat--the individual consciousness; ekadasa-vidhah--the eleven senses; tasya--of the living entity; vapuh--the material body; andam--the brahmanda; jagat--the universe; yatah--from which or from whom.

TRANSLATION

From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.

PURPORT

The Supreme Lord is described as mahat-pada, which means that the total material energy, known as the mahat-tattva, is lying at His lotus feet. The origin or the total energy of the cosmic manifestation is the mahat-tattva. From the mahat-tattva all the other twenty-four divisions have sprung, namely the eleven senses (including the mind), the five sense objects, the five material elements, and then consciousness, intelligence and false ego. The Supreme Personality of Godhead is the cause of the mahat-tattva, and therefore, in one sense, because everything is an emanation from the Supreme Lord, there is no difference between the Lord and the cosmic manifestation. But at the same time the cosmic manifestation is different from the Lord. The word svarat is very significant here. Svarat means "independent." The Supreme Lord is independent, and the individual soul is also independent. Although there is no comparison between the two qualities of independence, the living entity is minutely independent, and the Supreme Lord is fully independent. As the individual soul has a material body made of five elements and the senses, the supreme independent Lord similarly has the gigantic body of the universe. The individual body is temporary; similarly, the entire universe, which is considered to be the body of the Supreme Lord, is also temporary, and both the individual and universal bodies are products of the mahat-tattva. One has to understand the differences with intelligence. Everyone knows that his material body has developed from a spiritual spark, and similarly the universal body has developed from the supreme spark, Supersoul. As the individual body develops from the individual soul, the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, the Supreme Soul is also conscious. But although there is a similarity between the consciousness of the Supreme Soul and the consciousness of the individual soul, the individual soul's consciousness is limited, whereas the consciousness of the Supreme Soul is unlimited. This is described in Bhagavad-gita (13.3). Ksetrajnam capi mam viddhi:

the Supersoul is present in every field of activity, just as the individual soul is present in the individual body. Both of them are conscious. The difference is that the individual soul is conscious of the individual body only, whereas the Supersoul is conscious of the total number of individual bodies.

TEXT 30

TEXT

etat vai sraddhaya bhaktya
yogabhyasena nityasah
samahitatma nihsango
viraktya paripasyati

SYNONYMS

etat--this; vai--certainly; sraddhaya--with faith; bhaktya--by devotional service; yoga-abhyasena--by practice of yoga; nityasah--always; samahita-atma--he whose mind is fixed; nihsangah--aloof from material association; viraktya--by detachment; paripasyati--understands.

TRANSLATION

This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.

PURPORT

The atheistic mystic practitioner of yoga cannot understand this perfect knowledge. Only persons who engage in the practical activities of devotional service in full Krsna consciousness can become absorbed in full samadhi. It is possible for them to see and understand the actual fact of the entire cosmic manifestation and its cause. It is clearly stated here that this is not possible to understand for one who has not developed devotional service in full faith. The words samahitatma and samadhi are synonymous.

TEXT 31

TEXT

ity etat kathitam gurvi
jnanam tad brahma-darsanam
yenanubuddhyate tattvam
prakrteh purusasya ca

SYNONYMS

iti--thus; etat--this; kathitam--described; gurvi--O respectful mother; jnanam--knowledge; tat--that; brahma--the Absolute Truth; darsanam--revealing; yena--by which; anubuddhyate--is understood; tattvam--the truth; prakrteh--of matter; purusasya--of spirit; ca--and.

TRANSLATION

My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.

TEXT 32

TEXT

jnana-yogas ca man-nistho
nairgunyo bhakti-laksanah
dvayor apy eka evartho
bhagavac-chabda-laksanah

SYNONYMS

jnana-yogah--philosophical research; ca--and; mat-nisthah--directed towards Me; nairgunyah--free from the material modes of nature; bhakti--devotional service; laksanah--named; dvayoh--of both; api--moreover; ekah--one; eva--certainly; arthah--purpose; bhagavat--the Supreme Personality of Godhead; sabda--by the word; laksanah--signified.

TRANSLATION

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

PURPORT

It is said in Bhagavad-gita that after many, many lives of philosophical research the wise man ultimately comes to the point of knowing that Vasudeva, the Supreme Personality of Godhead, is everything, and therefore he surrenders unto Him. Such serious students in philosophical research are rare because they are very great souls. If by philosophical research one cannot come to the point of understanding the Supreme Person, then his task is not finished. His search in knowledge is still to be continued until he comes to the point of understanding the Supreme Lord in devotional service.

The opportunity for direct touch with the Personality of Godhead is given in Bhagavad-gita, where it is also said that those who take to other processes, namely the processes of philosophical speculation and mystic yoga practice, have much trouble. After many, many years of much trouble, a yogi or wise philosopher may come to Him, but his path is very troublesome, whereas the path of devotional service is easy for everyone. One can achieve the result of wise philosophical speculation simply by discharging devotional service, and unless one reaches the point of understanding the Personality of Godhead by his mental speculation, all his research work is said to be simply a labor of love. The ultimate destination of the wise philosopher is to merge in the impersonal Brahman, but that Brahman is the effulgence of the Supreme Person. The Lord says in Bhagavad-gita (14.27), brahmano hi pratisthaham amrtasyavyayasya ca: "I am the basis of the impersonal Brahman, which is indestructible and is the supreme bliss." The Lord is the supreme reservoir of all pleasure, including Brahman pleasure; therefore, one who

has unflinching faith in the Supreme Personality of Godhead is said to be already realized in impersonal Brahman and Paramatma.

TEXT 33

TEXT

yathendriyaih prthag-dvarair
artho bahu-gunasrayah
eko naneyate tadvad
bhagavan sastra-varmabhih

SYNONYMS

yatha--as; indriyaih--by the senses; prthak-dvaraih--in different ways; arthah--an object; bahu-guna--many qualities; asrayah--endowed with; ekah--one; nana--differently; iyate--is perceived; tadvat--similarly; bhagavan--the Supreme Personality of Godhead; sastra-varmabhih--according to different scriptural injunctions.

TRANSLATION

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

PURPORT

It appears that by following the path of jnana-yoga, or empiric philosophical speculation, one reaches the impersonal Brahman, whereas by executing devotional service in Krsna consciousness one enriches his faith in and devotion to the Personality of Godhead. But it is stated here that both bhakti-yoga and jnana-yoga are meant for reaching the same destination--the Personality of Godhead. By the process of jnana-yoga the same Personality of Godhead appears to be impersonal. As the same object appears to be different when perceived by different senses, the same Supreme Lord appears to be impersonal by mental speculation. A hill appears cloudy from a distance, and one who does not know may speculate that the hill is a cloud. Actually, it is not a cloud; it is a big hill. One has to learn from authority that the sight of a cloud is not actually a cloud but a hill. If one makes a little more progress, then instead of a cloud he sees the hill and something green. When one actually approaches the hill, he will see many varieties. Another example is in perceiving milk. When we see milk, we see that it is white; when we taste it, it appears that milk is very palatable. When we touch milk, it appears very cold; when we smell milk, it appears to have a very good flavor; and when we hear, we understand that it is called milk. Perceiving milk with different senses, we say that it is something white, something very delicious, something very aromatic, and so on. Actually, it is milk. Similarly, those who are trying to find the Supreme Godhead by mental speculation may approach the bodily effulgence, or the impersonal Brahman, and those who are trying to find the Supreme Godhead by yoga practice may find Him as the localized Supersoul, but those who are directly trying to approach the Supreme Truth by practice of bhakti-yoga can see Him face to face as the Supreme Person.

Ultimately, the Supreme Person is the destination of all different processes. The fortunate person who, by following the principles of

scriptures, becomes completely purified of all material contamination, surrenders unto the Supreme Lord as everything. Just as one can appreciate the real taste of milk with the tongue and not with the eyes, nostrils or ears, one can similarly appreciate the Absolute Truth perfectly and with all relishable pleasure only through one path, devotional service. This is also confirmed in Bhagavad-gita. Bhaktya mam abhijanati: if one wants to understand the Absolute Truth in perfection, he must take to devotional service. Of course, no one can understand the Absolute Truth in all perfection. That is not possible for the infinitesimal living entities. But the highest point of understanding by the living entity is reached by discharge of devotional service, not otherwise.

By following various scriptural paths, one may come to the impersonal effulgence of the Supreme Personality of Godhead. The transcendental pleasure derived from merging with or understanding the impersonal Brahman is very extensive because Brahman is ananta. Tad brahma niskalam anantam: brahmananda is unlimited. But that unlimited pleasure can also be surpassed. That is the nature of the Transcendence. The unlimited can be surpassed also, and that higher platform is Krsna. When one deals directly with Krsna, the mellow and the humor relished by reciprocation of devotional service is incomparable, even with the pleasure derived from transcendental Brahman. Prabodhananda Sarasvati therefore says that kaivalya, the Brahman pleasure, is undoubtedly very great and is appreciated by many philosophers, but to a devotee, who has understood how to derive pleasure from exchanging devotional service with the Lord, this unlimited Brahman appears to be hellish. One should try, therefore, to transcend even the Brahman pleasure in order to approach the position of dealing with Krsna face to face. As the mind is the center of all the activities of the senses, Krsna is called the master of the senses, Hrsikesa. The process is to fix the mind on Hrsikesa, or Krsna, as Maharaja Ambarisa did (sa vai manah krsna-padaravindayoh). Bhakti is the basic principle of all processes. Without bhakti, neither jnana-yoga nor astanga-yoga can be successful, and unless one approaches Krsna, the principles of self-realization have no ultimate destination.

TEXTS 34-36

TEXT

kriyaya kratubhir danais
tapah-svadhya-marsanaih
atmendriya-jayenapi
sannyasena ca karmanam

yogena vividhangena
bhakti-yogena caiva hi
dharmenobhaya-cihnena
yah pravrtti-nivrttiman

atma-tattvavabodhena
vairagyena drdhena ca
iyate bhagavan ebhiih
saguno nirgunah sva-drk

SYNONYMS

kriyaya--by fruitive activities; kratubhih--by sacrificial performances; danaih--by charity; tapah--austerities; svadhya--study of

Vedic literature; marsanaih--and by philosophical research; atma-indriya-jayena--by controlling the mind and senses; api--also; sannyasena--by renunciation; ca--and; karmanam--of fruitive activities; yogena--by yoga practice; vividha-angena--of different divisions; bhakti-yogena--by devotional service; ca--and; eva--certainly; hi--indeed; dharmena--by prescribed duties; ubhaya-cihnena--having both symptoms; yah--which; pravrtti--attachment; nivrtti-man--containing detachment; atma-tattva--the science of self-realization; avabodhena--by understanding; vairagyena--by detachment; drdhena--strong; ca--and; iyate--is perceived; bhagavan--the Supreme Personality of Godhead; ebhih--by these; sa-gunah--in the material world; nirgunah--beyond the material modes; sva-drk--one who sees his constitutional position.

TRANSLATION

By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

PURPORT

As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: brahmacarya, grhastha, vanaprastha and sannyasa. For the grhasthas, or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended. Similarly, austerity, study of Vedic literature, and philosophical research are meant for the vanaprasthas, or retired persons. Study of the Vedic literature from the bona fide spiritual master is meant for the brahmacari, or student. Atmendriya-jaya, control of the mind and taming of the senses, is meant for persons in the renounced order of life. All these different activities are prescribed for different persons so that they may be elevated to the platform of self-realization and from there to Krsna consciousness, devotional service.

The words bhakti-yogena caiva hi mean that whatever is to be performed, as described in verse 34, whether yoga or sacrifice or fruitive activity or study of Vedic literature or philosophical research or acceptance of the renounced order of life, is to be executed in bhakti-yoga. The words caiva hi, according to Sanskrit grammar, indicate that one must perform all these activities mixed with devotional service, otherwise such activities will not produce any fruit. Any prescribed activity must be performed for the sake of the Supreme Personality of Godhead. It is confirmed in Bhagavad-gita (9.27), yat karosi yad asnasi: "Whatever you do, whatever you eat, whatever you sacrifice, whatever austerities you undergo and whatever charities you give, the result

should be given to the Supreme Lord." The word eva is added, indicating that one must execute activities in such a way. Unless one adds devotional service to all activities, he cannot achieve the desired result, but when bhakti-yoga is prominent in every activity, then the ultimate goal is sure.

One has to approach the Supreme Personality of Godhead, Krsna, as it is stated in Bhagavad-gita: "After many, many births, one approaches the Supreme Person, Krsna, and surrenders unto Him, knowing that He is everything." Also in Bhagavad-gita, the Lord says, bhoktaram yajna-tapasam: "For anyone who is undergoing rigid austerity or for anyone performing different kinds of sacrifices, the beneficiary is the Supreme Personality of Godhead." He is the proprietor of all planets, and He is the friend of every living soul.

The words dharmenobhaya-cihna mean that the bhakti-yoga process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities. In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. There are nine different processes to increase this attachment to the Supreme Lord: hearing, chanting, remembering, worshiping, serving the Lord, making friendship, praying, offering everything and serving the lotus feet of the Lord. The processes for increasing detachment from material affinities are explained in verse 36.

One can achieve elevation to the higher planetary systems like the heavenly kingdom by executing one's prescribed duties and by performing sacrifices. When one is transcendental to such desires because of accepting the renounced order of life, he can understand the Brahman feature of the Supreme, and when one is able to see his real constitutional position, he sees all other processes and becomes situated in the stage of pure devotional service. At that time he can understand the Supreme personality of Godhead, Bhagavan.

Understanding of the Supreme person is called atma-tattva-avabodhena, which means "understanding of one's real constitutional position." If one actually understands one's constitutional position as an eternal servitor of the Supreme Lord, he becomes detached from the service of the material world. Everyone engages in some sort of service. If one does not know one's constitutional position, one engages in the service of his personal gross body or his family, society or country. But as soon as one is able to see his constitutional position (the word sva-drk means "one who is able to see"), he becomes detached from such material service and engages himself in devotional service.

As long as one is in the modes of material nature and is performing the duties prescribed in the scriptures, he can be elevated to higher planetary systems, where the predominating deities are material representations of the Supreme Personality of Godhead, like the sun-god, the moon-god, the air-god, Brahma and Lord Siva. All the different demigods are material representations of the Supreme Lord. By material activities one can approach only such demigods, as stated in Bhagavad-gita (9.25). Yanti deva-vrata devan: those who are attached to the demigods and who perform the prescribed duties can approach the abodes of the demigods. In this way, one can go to the planet of the Pitras, or forefathers. Similarly, one who fully understands the real position of

his life adopts devotional service and realizes the Supreme Personality of Godhead.

TEXT 37

TEXT

pravocam bhakti-yogasya
svarupam te catur-vidham
kalasya cavyakta-gater
yo 'ntardhavati jantusu

SYNONYMS

pravocam--explained; bhakti-yogasya--of devotional service; svarupam--the identity; te--to you; catur-vidham--in four divisions; kalasya--of time; ca--also; avyakta-gateh--the movement of which is imperceptible; yah--which; antardhavati--chases; jantusu--the living entities.

TRANSLATION

My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

PURPORT

The process of bhakti-yoga, devotional service, is the main river flowing down towards the sea of the Absolute Truth, and all other processes mentioned are just like tributaries. Lord Kapila is summarizing the importance of the process of devotional service. Bhakti-yoga, as described before, is divided into four divisions, three in the material modes of nature and one in transcendence, which is untinged by the modes of material nature. Devotional service mixed with the modes of material nature is a means for material existence, whereas devotional service without desires for fruitive result and without attempts for empirical philosophical research is pure, transcendental devotional service.

TEXT 38

TEXT

jivasya samsrtir bahvir
avidya-karma-nirmitah
yasv anga pravisann atma
na veda gatim atmanah

SYNONYMS

jivasya--of the living entity; samsrtih--courses of material existence; bahvih--many; avidya--in ignorance; karma--by work; nirmitah--produced; yasv--into which; anga--My dear mother; pravisann--entering; atma--the living entity; na--not; veda--understands; gatim--the movement; atmanah--of himself.

TRANSLATION

There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

PURPORT

Once one enters into the continuation of material existence, it is very difficult to get out. Therefore the Supreme Personality of Godhead comes Himself or sends His bona fide representative, and He leaves behind scriptures like Bhagavad-gita and Srimad-Bhagavatam, so that the living entities hovering in the darkness of nescience may take advantage of the instructions, the saintly persons and the spiritual masters and thus be freed. Unless the living entity receives the mercy of the saintly persons, the spiritual master or Krsna, it is not possible for him to get out of the darkness of material existence; by his own endeavor it is not possible.

TEXT 39

TEXT

naitat khalayopadisen
navinitaya karhicit
na stabdhaya na bhinnaya
naiva dharmadhvajaya ca

SYNONYMS

na--not; etat--this instruction; khalaya--to the envious; upadiset--one should teach; na--not; avinitaya--to the agnostic; karhicit--ever; na--not; stabdhaya--to the proud; na--not; bhinnaya--to the misbehaved; na--not; eva--certainly; dharmadhvajaya--to the hypocrites; ca--also.

TRANSLATION

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

TEXT 40

TEXT

na lolupayopadisen
na grharudha-cetase
nabhaktaya ca me jatu
na mad-bhakta-dvisam api

SYNONYMS

na--not; lolupaya--to the greedy; upadiset--one should instruct; na--not; grha-arudha-cetase--to one who is too attached to family life; na--not; abhaktaya--to the nondevotee; ca--and; me--of Me; jatu--ever; na--not; mat--My; bhakta--devotees; dvisam--to those who are envious of; api--also.

TRANSLATION

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

PURPORT

Persons who are always planning to do harm to other living entities are not eligible to understand Krsna consciousness and cannot enter into the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Krsna consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Krsna consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness. Actually, Krsna consciousness is not a sectarian religious faith; it is a teaching process for understanding the Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons who feel differently. It is better, therefore, not to instruct the science of Krsna consciousness to such persons.

Generally, materialistic persons are after some name, fame and material gain, so if someone takes to Krsna consciousness for these reasons, he will never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Krsna consciousness. Even if one is not greedy for material possessions but is too attached to family life, he also cannot understand Krsna consciousness. Superficially, such persons are not very greedy for material possessions, but they are too attached to wife, children and family improvement. When a person is not contaminated by the above-mentioned faults yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a nondevotee, he also cannot understand the philosophy of Krsna consciousness.

TEXT 41

TEXT

sraddadhanaya bhaktaya
vinitayanasuyave
bhutesu krta-maitraya
susrusabhirataya ca

SYNONYMS

sraddadhanaya--faithful; bhaktaya--to the devotee; vinitaya--respectful; anasuyave--nonenvious; bhutesu--to all living entities; krta-maitraya--friendly; susrusa--faithful service; abhirataya--eager to render; ca--and.

TRANSLATION

Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.

TEXT 42

TEXT

bahir-jata-viragaya
santa-cittaya diyatam
nirmatsaraya sucaye
yasyaham preyasam priyah

SYNONYMS

bahih--for what is outside; jata-viragaya--to him who has developed detachment; santa-cittaya--whose mind is peaceful; diyatam--let this be instructed; nirmatsaraya--nonenvious; sucaye--perfectly cleansed; yasya--of whom; aham--I; preyasam--of all that is very dear; priyah--the most dear.

TRANSLATION

This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside the purview of Krsna consciousness.

PURPORT

In the beginning, no one can be elevated to the highest stage of devotional service. Here bhakta means one who does not hesitate to accept the reformatory processes for becoming a bhakta. In order to become a devotee of the Lord, one has to accept a spiritual master and inquire from him about how to progress in devotional service. To serve a devotee, to chant the holy name according to a certain counting method, to worship the Deity, to hear Srimad-Bhagavatam or Bhagavad-gita from a realized person and to live in a sacred place where devotional service is not disturbed are the first out of sixty-four devotional activities for making progress in devotional service. One who has accepted these five chief activities is called a devotee.

One must be prepared to offer the necessary respect and honor to the spiritual master. He should not be unnecessarily envious of his Godbrothers. Rather, if a Godbrother is more enlightened and advanced in Krsna consciousness, one should accept him as almost equal to the spiritual master, and one should be happy to see such Godbrothers advance in Krsna consciousness. A devotee should always be very kind to the general public in instructing Krsna consciousness because that is the only solution for getting out of the clutches of maya. That is really humanitarian work, for it is the way to show mercy to other people who need it very badly. The word susrusabhirataya indicates a person who faithfully engages in serving the spiritual master. One should give personal service and all kinds of comforts to the spiritual master. A devotee who does so is also a bona fide candidate for taking this instruction. The word bahir jata-viragaya means a person who has developed detachment from external and internal material propensities. Not only is he detached from activities which are not connected to Krsna

consciousness, but he should be internally averse to the material way of life. Such a person must be nonenvious and should think of the welfare of all living entities, not only of the human beings, but living entities other than human beings. The word *sucaye* means one who is cleansed both externally and internally. To become actually cleansed externally and internally, one should chant the holy name of the Lord, Hare Krsna, or Visnu, constantly.

The word *diyata* means that knowledge of Krsna consciousness should be offered by the spiritual master. The spiritual master must not accept a disciple who is not qualified; he should not be professional and should not accept disciples for monetary gains. The bona fide spiritual master must see the bona fide qualities of a person whom he is going to initiate. An unworthy person should not be initiated. The spiritual master should train his disciple in such a way so that in the future only the Supreme Personality of Godhead will be the dearest goal of his life.

In these two verses the qualities of a devotee are fully explained. One who has actually developed all the qualities listed in these verses is already elevated to the post of a devotee. If one has not developed all these qualities, he still has to fulfill these conditions in order to become a perfect devotee.

TEXT 43

TEXT

ya idam srnuyad amba
sraddhaya purusah sakrt
yo vabhidhatte mac-cittah
sa hy eti padavim ca me

SYNONYMS

yah--he who; idam--this; srnuyat--may hear; amba--O mother; sraddhaya--with faith; purusah--a person; sakrt--once; yah--he who; va--or; abhidhatte--repeats; mat-cittah--his mind fixed on Me; sah--he; hi--certainly; eti--attains; padavim--abode; ca--and; me--My.

TRANSLATION

Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead. Thus end the Bhaktivedanta purports of the Third Canto, Thirty-second Chapter, of the Srimad-Bhagavatam, entitled "Entanglement in Fruitive Activities."

Chapter Thirty-three
Activities of Kapila

TEXT 1

TEXT

maitreya uvaca
evam nisamya kapilasya vaco janitri
sa kardamasya dayita kila devahutih
visrasta-moha-patala tam abhipranamya
tustava tattva-visayankita-siddhi-bhumim

SYNONYMS

maitreyah uvaca--Maitreya said; evam--thus; nisamya--having heard; kapilasya--of Lord Kapila; vacah--the words; janitri--the mother; sa--she; kardamasya--of Kardama Muni; dayita--the dear wife; kila--namely; devahutih--Devahuti; visrasta--freed from; moha-patala--the covering of illusion; tam--unto Him; abhipranamya--having offered obeisances; tustava--recited prayers; tattva--basic principles; visaya--in the matter of; ankita--the author; siddhi--of liberation; bhumim--the background.

TRANSLATION

Sri Maitreya said: Thus Devahuti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the Sankhya system of philosophy, which is the background of liberation, and she satisfied Him with the following verses of prayer.

PURPORT

The system of philosophy enunciated by Lord Kapila before His mother is the background for situation on the spiritual platform. The specific significance of this system of philosophy is stated herein as siddhi-bhumim--it is the background of salvation. People who are suffering in this material world because they are conditioned by the material energy can easily get freedom from the clutches of matter by understanding the Sankhya philosophy enunciated by Lord Kapila. By this system of philosophy, one can immediately become free, even though one is situated in this material world. That stage is called jivan-mukti. This means that one is liberated even though one stays with his material body. That happened for Devahuti, the mother of Lord Kapila, and she therefore satisfied the Lord by offering her prayers. Anyone who understands the basic principle of Sankhya philosophy is elevated in devotional service and becomes fully Krsna conscious, or liberated, even within this material world.

TEXT 2

TEXT

devahutir uvaca
athapy ajo 'ntah-salile sayanam
bhutendriyarthatma-mayam vapus te
guna-pravaham sad-asesa-bijam
dadhyau svayam yaj-jatharabja-jatah

SYNONYMS

devahutih uvaca--Devahuti said; atha api--moreover; ajah--Lord Brahma; antah-salile--in the water; sayanam--lying; bhuta--the material elements; indriya--the senses; artha--the sense objects; atma--the mind; mayam--pervaded by; vapuh--body; te--Your; guna-pravaham--the source of the stream of the three modes of material nature; sat--manifest; asesa--of all; bijam--the seed; dadhyau--meditated upon; svayam--himself; yat--of whom; jathara--from the abdomen; abja--from the lotus flower; jatah--born.

TRANSLATION

Devahuti said: Brahma is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahma simply meditated upon You, whose body is the source of unlimited universes.

PURPORT

Brahma is also named Aja, "he who is unborn." Whenever we think of someone's birth, there must be a material father and mother, for thus one is born. But Brahma, being the first living creature within this universe, was born directly from the body of the Supreme Personality of Godhead who is known as Garbhodakasayi Visnu, the Visnu form lying down in the ocean at the bottom of the universe. Devahuti wanted to impress upon the Lord that when Brahma wants to see Him, he has to meditate upon Him. "You are the seed of all creation," she said. "Although Brahma was directly born from You, he still has to perform many years of meditation, and even then he cannot see You directly, face to face. Your body is lying within the vast water at the bottom of the universe, and thus You are known as Garbhodakasayi Visnu."

The nature of the Lord's gigantic body is also explained in this verse. That body is transcendental, untouched by matter. Since the material manifestation has come from His body, His body therefore existed before the material creation. The conclusion is that the transcendental body of Visnu is not made of material elements. The body of Visnu is the source of all other living entities, as well as the material nature, which is also supposed to be the energy of that Supreme Personality of Godhead. Devahuti said, "You are the background of the material manifestation and all created energy; therefore Your delivering me from the clutches of maya by explaining the system of Sankhya philosophy is not so astonishing. But Your being born from my abdomen is certainly wonderful because although You are the source of all creation, You have so kindly taken birth as my child. That is most wonderful. Your body is the source of all the universe, and still You put Your body within the abdomen of a common woman like me. To me, that is most astonishing."

TEXT 3

TEXT

sa eva visvasya bhavan vidhatte
guna-pravahena vibhakta-viryah
sargady anihoh 'vitathabhisandhir
atmesvaro 'tarkya-sahasra-saktih

SYNONYMS

sah--that very person; eva--certainly; visvasya--of the universe; bhavan--You; vidhatte--carry on; guna-pravahena--by the interaction of the modes; vibhakta--divided; viryah--Your energies; sarga-adi--the creation and so on; anihah--the non-doer; avitatha--not futile; abhisandhih--Your determination; atma-isvarah--the Lord of all living entities; atarkya--inconceivable; sahasra--thousands; saktih--possessing energies.

TRANSLATION

My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.

PURPORT

The statement made in this verse by Devahuti that the Absolute Truth has many diverse energies although He personally has nothing to do is confirmed in the Upanisads. There is no one greater than Him or on an equal level with Him, and everything is completely done by His energy, as if by nature. It is understood herein, therefore, that although the modes of material nature are entrusted to different manifestations like Brahma, Visnu and Siva, each of whom is particularly invested with different kinds of power, the Supreme Lord is completely aloof from such activities. Devahuti is saying, "Although You personally are not doing anything, Your determination is absolute. There is no question of Your fulfilling Your will with the help of anyone else besides Yourself. You are, in the end, the Supreme Soul and the supreme controller. Your will, therefore, cannot be checked by anyone else." The Supreme Lord can check others' plans. As it is said, "Man proposes and God disposes." But when the Supreme Personality of Godhead proposes, that desire is under no one else's control. He is absolute. We are ultimately dependent on Him to fulfill our desires, but we cannot say that God's desires are also dependent. That is His inconceivable power. That which may be inconceivable for ordinary living entities is easily done by Him. And in spite of His being unlimited, He has subjected Himself to being known from the authoritative scriptures like the Vedic literatures. As it is said, sabda-mulatvat: He can be known through the sabda-brahma, or Vedic literature.

Why is the creation made? Since the Lord is the Supreme Personality of Godhead for all living entities, He created this material manifestation for those living entities who want to enjoy or lord it over material nature. As the Supreme Godhead, He arranges to fulfill their various desires. It is confirmed also in the Vedas, eko bahunam yo vidadhati kaman: the supreme one supplies the necessities of the many living entities. There is no limit to the demands of the different kinds of living entities, and the supreme one, the Supreme Personality of Godhead, alone maintains them and supplies them by His inconceivable energy.

TEXT 4

TEXT

sa tvam bhrto me jatharena natha
katham nu yasyodara etad asit
visvam yugante vata-patra ekah
sete sma maya-sisur anghri-panah

SYNONYMS

sah--that very person; tvam--You; bhrtah--took birth; me jatharena--by my abdomen; natha--O my Lord; katham--how; nu--then; yasya--of whom; udare--in the belly; etad--this; asit--did rest; visvam--universe; yuga-

ante--at the end of the millennium; vata-patre--on the leaf of a banyan tree; ekah--alone; sete sma--You lay down; maya--possessing inconceivable powers; sisuh--a baby; anghri--Your toe; panah--licking.

TRANSLATION

As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.

PURPORT

At the time of dissolution the Lord sometimes appears as a small baby lying on a leaf of a banyan tree, floating on the devastating water. Therefore Devahuti suggests, "Your lying down within the abdomen of a common woman like me is not so astonishing. You can lie down on the leaf of a banyan tree and float on the water of devastation as a small baby. It is not very wonderful, therefore, that You can lie down in the abdomen of my body. You teach us that those who are very fond of children within this material world and who therefore enter into marriage to enjoy family life with children can also have the Supreme Personality of Godhead as their child, and the most wonderful thing is that the Lord Himself licks His toe."

Since all the great sages and devotees apply all energy and all activities in the service of the lotus feet of the Lord, there must be some transcendental pleasure in the toes of His lotus feet. The Lord licks His toe to taste the nectar for which the devotees always aspire. Sometimes the Supreme Personality of Godhead Himself wonders how much transcendental pleasure is within Himself, and in order to taste His own potency, He sometimes takes the position of tasting Himself. Lord Caitanya is Krsna Himself, but He appears as a devotee to taste the sweetness of the transcendental mellow in Himself which is tasted by Srimati Radharani, the greatest of all devotees.

TEXT 5

TEXT

tvam deha-tantrah prasamaya papmanam
nidesa-bhajam ca vibho vibhutaye
yathavataras tava sukaradayas
tathayam apy atma-pathopalabdhaye

SYNONYMS

tvam--You; deha--this body; tantrah--have assumed; prasamaya--for the diminution; papmanam--of sinful activities; nidesa-bhajam--of instructions in devotion; ca--and; vibho--O my Lord; vibhutaye--for the expansion; yatha--as; avatarah--incarnations; tava--Your; sukara-adayah--the boar and other forms; tatha--so; ayam--this incarnation of Kapila; api--surely; atma-patha--the path of self-realization; upalabdhaye--in order to reveal.

TRANSLATION

My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

PURPORT

In the previous verses, the general transcendental qualifications of the Supreme Personality of Godhead were described. Now the specific purpose of the Lord's appearance is also described. By His different energies He bestows different kinds of bodies upon the living entities, who are conditioned by their propensity to lord it over material nature, but in course of time these living entities become so degraded that they need enlightenment. It is stated in Bhagavad-gita that whenever there are discrepancies in the discharge of the real purpose of this material existence, the Lord appears as an incarnation. The Lord's form as Kapila directs the fallen souls and enriches them with knowledge and devotion so that they may go back to Godhead. There are many incarnations of the Supreme Personality of Godhead, like those of the boar, the fish, the tortoise and the half-man half-lion. Lord Kapiladeva is also one of the incarnations of Godhead. It is accepted herein that Lord Kapiladeva appeared on the surface of the earth to give transcendental knowledge to the misguided conditioned souls.

TEXT 6

TEXT

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah panas te bhagavan nu darsanat

SYNONYMS

yat--of whom (the Supreme Personality of Godhead); namadheya--the name; sravana--hearing; anukirtanat--by chanting; yat--to whom; prahvanat--by offering obeisances; yat--whom; smaranat--by remembering; api--even; kvacit--at any time; sva-adah--a dog-eater; api--even; sadyah--immediately; savanaya--for performing Vedic sacrifices; kalpate--becomes eligible; kutah--what to speak of; punah--again; te--You; bhagavan--O Supreme Personality of Godhead; nu--then; darsanat--by seeing face to face.

TRANSLATION

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

PURPORT

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rupa Gosvami has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasamrta-sindhu*, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gita*. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of brahmanas, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word *sadyah*, "immediately," is used, and Sridhara Svami also remarks that one can immediately become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brahmana is certainly due to pious activities in one's past life. But still a child who is born in a family of a brahmana depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of *candalas*, dog-eaters, does not need reformation. Simply by chanting *Hare Krsna*, he immediately becomes purified and becomes as good as the most learned brahmana.

Sridhara Svami especially remarks in this connection, *anena pujiyatvam laksyate*. Some caste brahmanas remark that by chanting *Hare Krsna*, purification begins. Of course, that depends on the individual process of chanting, but this remark of Sridhara Svami's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a brahmana. As Sridhara Svami says, *pujiyatvam*: he immediately becomes as respectable as a most learned brahmana and can be allowed to perform Vedic sacrifices. If simply by chanting the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who understand the descent of the Lord, as *Devahuti* understands *Kapiladeva*.

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a brahmana. This is also confirmed in the *Hari-bhakti-vilasa* by Sri Sanatana Gosvami: "As a base metal like bell metal can be changed into gold by a chemical process, any person can similarly be changed into a brahmana by *diksa-vidhana*, the initiation process".

It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a brahmana family and then be reformed. But at this present moment, even those who are born in the best brahmana families are not reformed, nor is there any certainty that they are actually born of brahmana fathers. Formerly the *garbhadhana* reformatory system was prevalent, but at the present moment there is no such *garbhadhana*, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a brahmana

father. Whether one has acquired the qualification of a brahmana depends on the judgment of the bona fide spiritual master. He bestows upon the disciple the position of a brahmana by his own judgment. When one is accepted as a brahmana in the sacred thread ceremony under the pancaratrika system, then he is dvija, twice-born. That is confirmed by Sanatana Gosvami: dvijatvam jayate. By the process of initiation by the spiritual master, a person is accepted as a brahmana in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaisnava, which means that the brahminical qualification is already acquired.

TEXT 7

TEXT

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

SYNONYMS

aho bata--oh, how glorious; sva-pacah--a dog-eater; atah--hence; gariyan--worshipable; yat--of whom; jihva-agre--on the tip of the tongue; vartate--is; nama--the holy name; tubhyam--unto You; tepuh tapah--practiced austerities; te--they; juhuvuh--executed fire sacrifices; sasnuh--took bath in the sacred rivers; aryah--Aryans; brahma anucuh--studied the Vedas; nama--the holy name; grnanti--accept; ye--they who; te--Your.

TRANSLATION

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

PURPORT

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of Srimad-Bhagavatam. One should not disbelieve or think, "How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated brahmana?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the Vedas and practicing good behavior like that of the Aryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama,

Hare Rama, Rama Rama, Hare Hare--must have already passed all lower stages. It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that nama, a singular number, one name, Krsna or Rama, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day. It is specifically said here, tubhyam: "unto You only." One must chant God's name, not, as the Mayavadi philosophers say, any name, such as a demigod's name or the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called pasandi, or an offender.

The holy name has to be chanted to please the Supreme Lord, and not for any sense gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Thakura Haridasa did. He was apparently born in a family of Muhammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or acarya, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahaprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the Vedas and performed all sacrifices. That is automatically understood. There is a hereditary class of brahmanas called the smarta-brahmanas, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of brahmanas so that they can perform the Vedic rituals. But actually that is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called brahmanas who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name.

The word juhuvuh means that the chanters of the holy name have already performed all kinds of sacrifices. Sasnuh means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called aryah because they have already finished all these requirements, and therefore they must be among the Aryans or those who have qualified themselves to become Aryans. "Aryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Aryan. Unless one studies the Vedas, one cannot become an Aryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is anucuh, which means that because they have

already completed all those recommended acts, they have become qualified to be spiritual masters.

The very word grnanti, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of brahmanas but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

TEXT 8

TEXT

tam tvam aham brahma param pumamsam
pratyak-srotasy atmani samvibhavyam
sva-tejasa dhvasta-guna-pravaham
vande visnum kapilam veda-garbham

SYNONYMS

tam--unto Him; tvam--You; aham--I; brahma--Brahman; param--supreme; pumamsam--the Supreme Personality of Godhead; pratyak-srotasi--turned inwards; atmani--in the mind; samvibhavyam--meditated upon, perceived; sva-tejasa--by Your own potency; dhvasta--vanished; guna-pravaham--the influence of the modes of material nature; vande--I offer obeisances; visnum--unto Lord Visnu; kapilam--named Kapila; veda-garbham--the repository of the Vedas.

TRANSLATION

I believe, my Lord, that You are Lord Visnu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

PURPORT

Devahuti, the mother of Kapila, instead of prolonging her prayers, summarized that Lord Kapila was none other than Visnu and that since she was a woman it was not possible for her to worship Him properly simply by prayer. It was her intention that the Lord be satisfied. The word pratyak is significant. In yogic practice, the eight divisions are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. pratyahara means to wind up the activities of the senses. The level of realization of the Supreme Lord evidenced by Devahuti is possible when one is able to withdraw the senses from material activities. When one is engaged in

devotional service, there is no scope for his senses to be engaged otherwise. In such full Kṛṣṇa consciousness, one can understand the Supreme Lord as He is.

TEXT 9

TEXT

maitreya uvaca
idito bhagavan evam
kapilakhyah parah puman
vacaviklavayety aha
mataram matr-vatsalah

SYNONYMS

maitreya uvaca--Maitreya said; iditah--praised; bhagavan--the Supreme personality of Godhead; evam--thus; kapila-akhyah--named Kapila; parah--supreme; puman--person; vaca--with words; aviklavaya--grave; iti--thus; aha--replied; mataram--to His mother; matr-vatsalah--very affectionate to His mother.

TRANSLATION

Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.

PURPORT

Since the Lord is all-perfect, His exhibition of affection for His mother was also complete. After hearing the words of His mother, He most respectfully, with due gravity and good manners, replied.

TEXT 10

TEXT

kapila uvaca
margenanena matas te
susevyenoditena me
asthitena param kastham
acirad avarotsyasi

SYNONYMS

kapilah uvaca--Lord Kapila said; margena--by the path; anena--this; matah--My dear mother; te--for you; su-sevyena--very easy to execute; uditena--instructed; me--by Me; asthitena--being performed; param--supreme; kastham--goal; acirat--very soon; avarotsyasi--you will attain.

TRANSLATION

The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.

PURPORT

Devotional service is so perfect that simply by following the rules and regulations and executing them under the direction of the spiritual master, one is liberated, as it is said herein, from the clutches of maya, even in this body. In other yogic processes, or in empiric philosophical speculation, one is never certain whether or not he is at the perfectional stage. But in the discharge of devotional service, if one has unflinching faith in the instruction of the bona fide spiritual master and follows the rules and regulations, he is sure to be liberated, even within this present body. Srila Rupa Gosvami, in the Bhakti-rasamrta-sindhu, has also confirmed this. Iha yasya harer dasye: regardless of where he is situated, anyone whose only aim is to serve the Supreme Lord under the direction of the spiritual master is called jivan-mukta, or one who is liberated even with his material body. Sometimes doubts arise in the minds of neophytes about whether or not the spiritual master is liberated, and sometimes neophytes are doubtful about the bodily affairs of the spiritual master. The point of liberation, however, is not to see the bodily symptoms of the spiritual master. One has to see the spiritual symptoms of the spiritual master. Jivan-mukta means that even though one is in the material body (there are still some material necessities, since the body is material), because one is fully situated in the service of the Lord, he should be understood to be liberated.

Liberation entails being situated in one's own position. That is the definition in the Srimad-Bhagavatam: muktir. .. svarupena vyavasthitih. The svarupa, or actual identity of the living entity, is described by Lord Caitanya. Jivera 'svarupa' haya--krsnera 'nitya-dasa': the real identity of the living entity is that he is eternally a servitor of the Supreme Lord. If someone is one-hundred-percent engaged in the service of the Lord, he is to be understood as liberated. One must understand whether or not he is liberated by his activities in devotional service, not by other symptoms.

TEXT 11

TEXT

sraddhatsvaitan matam mahyam
justam yad brahma-vadibhih
yena mam abhayam yaya
mrtyum rcchanti atad-vidah

SYNONYMS

sraddhatsva--you may rest assured; etat--about this; matam--instruction; mahyam--My; justam--followed; yat--which; brahma-vadibhih--by transcendentalists; yena--by which; mam--unto Me; abhayam--without fear; yayah--you shall reach; mrtyum--death; rcchanti--attain; a-tat-vidah--persons who are not conversant with this.

TRANSLATION

My dear mother, those who are actually transcendentalists certainly follow My instructions, as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of

devotional service certainly cannot get out of the cycle of birth and death.

PURPORT

Material existence is full of anxiety, and therefore it is fearful. One who gets out of this material existence automatically becomes free from all anxieties and fear. One who follows the path of devotional service enunciated by Lord Kapila is very easily liberated.

TEXT 12

TEXT

maitreya uvaca
iti pradarsya bhagavan
satim tam atmano gatim
sva-matra brahma-vadinya
kapilo 'numato yayau

SYNONYMS

maitreyah uvaca--Maitreya said; iti--thus; pradarsya--after instructing; bhagavan--the Supreme Personality of Godhead; satim--venerable; tam--that; atmanah--of self-realization; gatim--path; sva-matra--from His mother; brahma-vadinya--self-realized; kapilah--Lord Kapila; anumatah--took permission; yayau--left.

TRANSLATION

Sri Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.

PURPORT

The mission of the appearance of the Supreme Personality of Godhead in the form of Kapila was to distribute the transcendental knowledge of Sankhya philosophy, which is full of devotional service. Having imparted that knowledge to His mother--and, through His mother, to the world--Kapiladeva had no more need to stay at home, so He took permission from His mother and left. Apparently He left home for spiritual realization, although He had nothing to realize spiritually because He Himself is the person to be spiritually realized. Therefore this is an example set by the Supreme Personality of Godhead while acting like an ordinary human being so that others might learn from Him. He could, of course, have stayed with His mother, but He indicated that there was no need to stay with the family. It is best to remain alone as a brahmacari, sannyasi or vanaprastha and cultivate Krsna consciousness throughout one's whole life. Those who are unable to remain alone are given license to live in household life with wife and children, not for sense gratification but for cultivation of Krsna consciousness.

TEXT 13

TEXT

sa capi tanayoktena

yogadesena yoga-yuk
tasminn asrama apide
sarasvatyah samahita

SYNONYMS

sa--she; ca--and; api--also; tanaya--by her son; uktena--spoken; yoga-adesena--by the instruction on yoga; yoga-yuk--engaged in bhakti-yoga; tasmin--in that; asrame--hermitage; apide--the flower crown; sarasvatyah--of the Sarasvati; samahita--fixed in samadhi.

TRANSLATION

As instructed by her son, Devahuti also began to practice bhakti-yoga in that very asrama. She practiced samadhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered the flower crown of the River Sarasvati.

PURPORT

Devahuti did not leave her house, because it is never recommended for a woman to leave her home. She is dependent. The very example of Devahuti was that when she was not married, she was under the care of her father, Svayambhuva Manu, and then Svayambhuva Manu gave her to Kardama Muni in charity. She was under the care of her husband in her youth, and then her son, Kapila Muni, was born. As soon as her son grew up, her husband left home, and similarly the son, after discharging His duty towards His mother, also left. She could also have left home, but she did not. Rather, she remained at home and began to practice bhakti-yoga as it was instructed by her great son, Kapila Muni, and because of her practice of bhakti-yoga, the entire home became just like a flower crown on the River Sarasvati.

TEXT 14

TEXT

abhiksnavagaha-kapisan
jatilan kutilalakan
atmanam cogra-tapasa
bibhrati cirinam krsam

SYNONYMS

abhiksna--again and again; avagaha--by bathing; kapisan--gray; jatilan--matted; kutila--curled; alakan--hair; atmanam--her body; ca--and; ugra-tapasa--by severe austerities; bibhrati--became; cirinam--clothed in rags; krsam--thin.

TRANSLATION

She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.

PURPORT

It is the practice of the yogi, brahmachari, vanaprastha and sannyasi to bathe at least three times daily--early in the morning, during noontime and in the evening. These principles are strictly followed even by some grhasthas, especially brahmanas, who are elevated in spiritual consciousness. Devahuti was a king's daughter and almost a king's wife also. Although Kardama Muni was not a king, by his yogic mystic power he accommodated Devahuti very comfortably in a nice palace with maidservants and all opulence. But since she had learned austerity even in the presence of her husband, there was no difficulty for her to be austere. Still, because her body underwent severe austerity after the departure of her husband and son, she became thin. To be too fat is not very good for spiritually advanced life. Rather, one should reduce because if one becomes fat it is an impediment to progress in spiritual understanding. One should be careful not to eat too much, sleep too much or remain in a comfortable position. Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of yoga, whether bhakti-yoga, jnana-yoga or hatha-yoga.

TEXT 15

TEXT

prajapateh kardamasya
tapo-yoga-vijrbhitam
sva-garhasthyam anaupamyam
prarthyam vaimanikair api

SYNONYMS

praja-pateh--of the progenitor of mankind; kardamasya--Kardama Muni; tapah--by austerity; yoga--by yoga; vijrbhitam--developed; sva-garhasthyam--his home and household paraphernalia; anaupamyam--unequaled; prarthyam--enviable; vaimanikaih--by the denizens of heaven; api--even.

TRANSLATION

The home and household paraphernalia of Kardama, who was one of the Prajapatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.

PURPORT

The statement in this verse that Kardama Muni's household affairs were envied even by persons who travel in outer space refers to the denizens of heaven. Their airships are not like those we have invented in the modern age, which fly only from one country to another; their airplanes were capable of going from one planet to another. There are many such statements in the Srimad-Bhagavatam from which we can understand that there were facilities to travel from one planet to another, especially in the higher planetary system, and who can say that they are not still traveling? The speed of our airplanes and space vehicles is very limited, but, as we have already studied, Kardama Muni traveled in outer space in an airplane which was like a city, and he journeyed to see all the different heavenly planets. That was not an ordinary airplane, nor was it ordinary space travel. Because Kardama Muni was such a powerful mystic yogi, his opulence was envied by the denizens of heaven.

TEXT 16

TEXT

payah-phena-nibhah sayya
danta rukma-paricchadah
asanani ca haimani
susparsastaranani ca

SYNONYMS

payah--of milk; phena--the foam; nibhah--resembling; sayyah--beds; dantah--made of ivory; rukma--golden; paricchadah--with covers; asanani--chairs and benches; ca--and; haimani--made of gold; su-sparsa--soft to the touch; astaranani--cushions; ca--and.

TRANSLATION

The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

TEXT 17

TEXT

svaccha-sphatika-kudyesu
maha-marakatesu ca
ratna-pradipa abhanti
lalana ratna-samyutah

SYNONYMS

svaccha--pure; sphatika--marble; kudyesu--on the walls; maha-marakatesu--decorated with valuable emeralds; ca--and; ratna-pradipah--jewel lamps; abhanti--shine; lalanah--women; ratna--with jewelry; samyutah--decorated.

TRANSLATION

The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.

PURPORT

It is understood from this statement that the opulences of household life were exhibited in valuable jewels, ivory, first-class marble, and furniture made of gold and jewels. The clothes are also mentioned as being decorated with golden filigree. Everything actually had some value. It was not like the furniture of the present day, which is cast in valueless plastic or base metal. The way of Vedic civilization is that whatever was used in household affairs had to be valuable. In case of need, such items of value could be exchanged immediately. Thus one's

broken and unwanted furniture and paraphernalia would never be without value. This system is still followed by Indians in household affairs. They keep metal utensils and golden ornaments or silver plates and valuable silk garments with gold embroidery, and in case of need, they can have some money in exchange immediately. There are exchanges for the moneylenders and the householders.

TEXT 18

TEXT

grhodyanam kusumitai
ramyam bahv-amara-drumaih
kujad-vihanga-mithunam
gayan-matta-madhuvratam

SYNONYMS

grha-udyanam--the household garden; kusumitaih--with flowers and fruits; ramiyam--beautiful; bahu-amara-drumaih--with many celestial trees; kujat--singing; vihanga--of birds; mithunam--with pairs; gayat--humming; matta--intoxicated; madhu-vratam--with bees.

TRANSLATION

The compound of the main household was surrounded by beautiful gardens, with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

TEXT 19

TEXT

yatra pravistam atmanam
vibudhanucara jaguh
vapyam utpala-gandhinyam
kardamenopalalitam

SYNONYMS

yatra--where; pravistam--entered; atmanam--unto her; vibudha-anucarah--the associates of the denizens of heaven; jaguh--sang; vapyam--in the pond; utpala--of lotuses; gandhinyam--with the fragrance; kardamena--by Kardama; upalalitam--treated with great care.

TRANSLATION

When Devahuti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.

PURPORT

The ideal husband-and-wife relationship is very nicely described in this statement. Kardama Muni gave Devahuti all sorts of comforts in his duty as a husband, but he was not at all attached to his wife. As soon as his son, Kapiladeva, was grown up, Kardama at once left all family connection. Similarly, Devahuti was the daughter of a great king, Svayambhuva Manu, and was qualified and beautiful, but she was completely dependent on the protection of her husband. According to Manu, women, the fair sex, should not have independence at any stage of life. In childhood a woman must be under the protection of the parents, in youth she must be under the protection of the husband, and in old age she must be under the protection of the grown children. Devahuti demonstrated all these statements of the Manu-samhita in her life: as a child she was dependent on her father, later she was dependent on her husband, in spite of her opulence, and she was later on dependent on her son, Kapiladeva.

TEXT 20

TEXT

hitva tad ipsitatamam
apy akhandala-yositam
kincic cakara vadanam
putra-vislesanatura

SYNONYMS

hitva--having given up; tat--that household; ipsita-tamam--most desirable; api--even; akhandala-yositam--by the wives of Lord Indra; kincit cakara vadanam--she wore a sorry look on her face; putra-vislesana--by separation from her son; atura--afflicted.

TRANSLATION

Although her position was unique from all points of view, saintly Devahuti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.

PURPORT

Devahuti was not at all sorry at giving up her material comforts, but she was very much aggrieved at the separation of her son. It may be questioned here that if Devahuti was not at all sorry to give up the material comforts of life, then why was she sorry about losing her son? Why was she so attached to her son? The answer is explained in the next verse. He was not an ordinary son. Her son was the Supreme personality of Godhead. One can give up material attachment, therefore, only when one has attachment for the Supreme Person. This is explained in Bhagavad-gita. Param drstva nivartate. Only when one actually has some taste for spiritual existence can he be reluctant to follow the materialistic way of life.

TEXT 21

TEXT

vanam pravrajite patyav
apatya-virahatura

jnata-tattvapy abhun naste
vatse gaur iva vatsala

SYNONYMS

vanam--to the forest; pravrajite patyau--when her husband left home; apatya-viraha--by separation from her son; atura--very sorry; jnata-tattva--knowing the truth; api--although; abhut--she became; naste vatse--when her calf is lost; gauh--a cow; iva--like; vatsala--affectionate.

TRANSLATION

Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.

PURPORT

A woman whose husband is away from home or has taken the renounced order of life should not be very sorry, because she still has the presence of her husband's representative, her son. It is said in the Vedic scriptures, atmaiva putro jayate: the husband's body is represented by the son. Strictly speaking, a woman is never widowed if she has a grown son. Devahuti was not very much affected while Kapila Muni was there, but upon His departure she was very afflicted. She grieved not because of her worldly relationship with Kardama Muni but because of her sincere love for the Personality of Godhead.

The example given here is that Devahuti became just like a cow who has lost her calf. A cow bereft of her calf cries day and night. Similarly, Devahuti was aggrieved, and she always cried and requested her friends and relatives, "Please bring my son home so that I may live. Otherwise, I shall die." This intense affection for the Supreme personality of Godhead, although manifested as affection for one's son, is spiritually beneficial. Attachment for a material son obliges one to remain in material existence, but the same attachment, when transferred to the Supreme Lord, brings one elevation to the spiritual world in the association of the Lord.

Every woman can qualify herself as much as Devahuti and then can also have the Supreme Godhead as her son. If the Supreme personality of Godhead can appear as the son of Devahuti, He can also appear as the son of any other woman, provided that woman is qualified. If one gets the Supreme Lord as a son, one can have the benefit of bringing up a nice son in this world and at the same time get promotion to the spiritual world to become the face-to-face associate of the Personality of Godhead.

TEXT 22

TEXT

tam eva dhyayati devam
apatyam kapilam harim
babhuvacirato vatsa
nihsprha tadrse grhe

SYNONYMS

tam--upon Him; eva--certainly; dhyayati--meditating; devam--divine; apatyam--son; kapilam--Lord Kapila; harim--the Supreme Personality of Godhead; babhuva--became; aciratah--very soon; vatsa--O dear Vidura; nihsprha--unattached; tadrse grhe--to such a home.

TRANSLATION

O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.

PURPORT

Here is a practical example of how one can elevate oneself in spiritual advancement by Krsna consciousness. Kapiladeva is Krsna, and He appeared as the son of Devahuti. After Kapiladeva left home, Devahuti was absorbed in thought of Him, and thus she was always Krsna conscious. Her constant situation in Krsna consciousness enabled her to be detached from hearth and home.

Unless we are able to transfer our attachment to the Supreme Personality of Godhead, there is no possibility of becoming freed from material attachment. The Srimad-Bhagavatam, therefore, confirms that it is not possible for one to become liberated by cultivation of empiric philosophical speculation. Simply knowing that one is not matter but spirit soul, or Brahman, does not purify one's intelligence. Even if the impersonalist reaches the highest platform of spiritual realization, he falls down again to material attachment because of not being situated in the transcendental loving service of the Supreme Lord.

The devotees adopt the devotional process, hearing about the Supreme Lord's pastimes and glorifying His activities and thereby always remembering His beautiful eternal form. By rendering service, becoming His friend or His servant and offering Him everything that one possesses, one is able to enter into the kingdom of God. As it is said in Bhagavad-gita, tato mam tattvato jnatva: after discharging pure devotional service, one can understand the Supreme personality of Godhead in fact, and thus one becomes eligible to enter into His association in one of the spiritual planets.

TEXT 23

TEXT

dhyayati bhagavad-rupam
yad aha dhyana-gocaram
sutah prasanna-vadanam
samasta-vyasta-cintaya

SYNONYMS

dhyayati--meditating; bhagavat-rupam--upon the form of the Supreme personality of Godhead; yat--which; aha--He instructed; dhyana-gocaram--the object of meditation; sutah--her son; prasanna-vadanam--with a smiling face; samasta--on the whole; vyasta--on the parts; cintaya--with her mind.

TRANSLATION

Thereafter, having heard with great eagerness and in all detail from her son, Kapiladeva, the eternally smiling Personality of Godhead, Devahuti began to meditate constantly upon the Visnu form of the Supreme Lord.

TEXTS 24-25

TEXT

bhakti-pravaha-yogena
vairagyena baliyasa
yuktanusthana-jatena
jnanena brahma-hetuna

visuddhena tadatmanam
atmana visvato-mukham
svanubhutyā tirobhuta-
maya-guna-visesanam

SYNONYMS

bhakti-pravaha-yogena--by continuous engagement in devotional service; vairagyena--by renunciation; baliyasa--very strong; yukta-anusthana--by proper performance of duties; jatena--produced; jnanena--by knowledge; brahma-hetuna--due to realization of the Absolute Truth; visuddhena--by purification; tada--then; atmanam--Supreme Personality of Godhead; atmana--with the mind; visvatah-mukham--whose face is turned everywhere; sva-anubhutyā--by self-realization; tirah-bhuta--disappeared; maya-guna--of the modes of material nature; visesanam--distinctions.

TRANSLATION

She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.

TEXT 26

TEXT

brahmany avasthita-matir
bhagavaty atma-samsraye
nivrta-jivapattitvat
ksina-klesapta-nivrutih

SYNONYMS

brahmani--in Brahman; avasthita--situated; matih--her mind; bhagavati--in the Supreme personality of Godhead; atma-samsraye--residing in all living entities; nivrta--freed; jiva--of the jiva soul; apattitvat--from the unfortunate condition; ksina--disappeared; klesa--material pangs; apta--attained; nirvrutih--transcendental bliss.

TRANSLATION

Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman-realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.

PURPORT

The previous verse states that Devahuti was already conversant with the Absolute Truth. It may be questioned why she was meditating. The explanation is that when one theoretically discusses the Absolute Truth, he becomes situated in the impersonal concept of the Absolute Truth. Similarly, when one seriously discusses the subject matter of the form, qualities, pastimes and entourage of the Supreme Personality of Godhead, he becomes situated in meditation on Him. If one has complete knowledge of the Supreme Lord, then knowledge of the impersonal Brahman is automatically realized. The Absolute Truth is realized by the knower according to three different angles of vision, namely impersonal Brahman, localized Supersoul and ultimately the Supreme personality of Godhead. If one is situated, therefore, in knowledge of the Supreme Person, this implies that one is already situated in the concept of the Supersoul and impersonal Brahman.

In Bhagavad-gita it is said, brahma-bhutaḥ prasannaṭma. This means that unless one is freed from the material entanglement and situated in Brahman, there is no question of entering into the understanding of devotional service or engaging in Kṛṣṇa consciousness. One who is engaged in devotional service to Kṛṣṇa is understood to be already realized in the Brahman concept of life because transcendental knowledge of the Supreme Personality of Godhead includes knowledge of Brahman. This is confirmed in Bhagavad-gita. Brahmano hi pratisthāham: the concept of the Personality of Godhead does not depend on Brahman. The Viṣṇu purāna also confirms that one who has taken shelter of the all-auspicious Supreme Lord is already situated in the understanding of Brahman. In other words, one who is a Vaiṣṇava is already a brahmana.

Another significant point of this verse is that one has to observe the prescribed rules and regulations. As confirmed in Bhagavad-gita, yukta-hara-vihārasya. When one engages in devotional service in Kṛṣṇa consciousness, he still has to eat, sleep, defend and mate because these are necessities of the body. But he performs such activities in a regulated way. He has to eat kṛṣṇa-prasāda. He has to sleep according to regulated principles. The principle is to reduce the duration of sleep and to reduce eating, taking only what is needed to keep the body fit. In short, the goal is spiritual advancement, not sense gratification. Similarly, sex life must be reduced. Sex life is meant only for begetting Kṛṣṇa conscious children. Otherwise, there is no necessity for sex life. Nothing is prohibited, but everything is made yukta, regulated, with the higher purpose always in mind. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance become nil. It is specifically mentioned here that the causes of material entanglement are completely vanquished.

The Sanskrit statement anartha-nivṛtti indicates that this body is unwanted. We are spirit soul, and there was never any need of this material body. But because we wanted to enjoy the material body, we have this body, through the material energy, under the direction of the Supreme Personality of Godhead. As soon as we are reestablished in our original position of servitorship to the Supreme Lord, we begin to forget the necessities of the body, and at last we forget the body.

Sometimes in a dream we get a particular type of body with which to work in the dream. I may dream that I am flying in the sky or that I have gone into the forest or some unknown place. But as soon as I am awake I forget all these bodies. Similarly, when one is Krsna conscious, fully devoted, he forgets all his changes of body. We are always changing bodies, beginning at birth from the womb of our mother. But when we are awakened to Krsna consciousness, we forget all these bodies. The bodily necessities become secondary, for the primary necessity is the engagement of the soul in real, spiritual life. The activities of devotional service in full Krsna consciousness are the cause of our being situated in transcendence. The words bhagavatya atma-samsraye denote the Personality of Godhead as the Supreme Soul, or the soul of everyone. In Bhagavad-gita Krsna says, bijam mam sarva-bhutanam: "I am the seed of all entities." By taking shelter of the Supreme Being by the process of devotional service, one becomes fully situated in the concept of the Personality of Godhead. As described by Kapila, mad-guna-sruti-matrena: one who is fully Krsna conscious, situated in the personality of Godhead, is immediately saturated with love of God as soon as he hears about the transcendental qualities of the Lord.

Devahuti was fully instructed by her son, Kapiladeva, on how to concentrate her mind on the Visnu form in full detail. Following the instructions of her son in the matter of devotional service, she contemplated the form of the Lord within herself with great devotional love. That is the perfection of Brahman realization or the mystic yoga system or devotional service. At the ultimate issue, when one is fully absorbed in thought of the Supreme Lord and meditates on Him constantly, that is the highest perfection. Bhagavad-gita confirms that one who is always absorbed in such a way is to be considered the topmost yogi.

The real purpose of all processes of transcendental realization--jnana-yoga, dhyana-yoga or bhakti-yoga--is to arrive at the point of devotional service. If one endeavors simply to achieve knowledge of the Absolute Truth or the Supersoul but has no devotional service, he labors without gaining the real result. This is compared to beating the husks of wheat after the grains have already been removed. Unless one understands the Supreme personality of Godhead to be the ultimate goal, it is valueless simply to speculate or perform mystic yoga practice. In the astanga-yoga system, the seventh stage of perfection is dhyana. This dhyana is the third stage in devotional service. There are nine stages of devotional service. The first is hearing, and then comes chanting and then contemplating. By executing devotional service, therefore, one automatically becomes an expert jnani and an expert yogi. In other words, jnana and yoga are different preliminary stages of devotional service.

Devahuti was expert in accepting the real substance; she contemplated the form of Visnu in detail as advised by her smiling son, Kapiladeva. At the same time, she was thinking of Kapiladeva, who is the Supreme Personality of Godhead, and therefore she completely perfected her austerities, penances and transcendental realization.

TEXT 27

TEXT

nityarudha-samadhitvat
paravrtta-guna-bhrama
na sasmara tadatmanam
svapne drstam ivotthitah

SYNONYMS

nitya--eternal; arudha--situated in; samadhitvat--from trance; paravrtta--freed from; guna--of the modes of material nature; bhrama--illusion; na sasmara--she did not remember; tada--then; atmanam--her material body; svapne--in a dream; drstam--seen; iva--just as; utthitah--one who has arisen.

TRANSLATION

Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.

PURPORT

A great Vaisnava said that he who has no remembrance of his body is not bound to material existence. As long as we are conscious of our bodily existence, it is to be understood that we are living conditionally, under the three modes of material nature. When one forgets his bodily existence, his conditional, material life is over. This forgetfulness is actually possible when we engage our senses in the transcendental loving service of the Lord. In the conditional state, one engages his senses as a member of a family or as a member of a society or country. But when one forgets all such membership in material circumstances and realizes that he is an eternal servant of the Supreme Lord, that is actual forgetfulness of material existence.

This forgetfulness actually occurs when one renders service unto the Lord. A devotee no longer works with the body for sense gratification with family, society, country, humanity and so on. He simply works for the Supreme Personality of Godhead, Krsna. That is perfect Krsna consciousness.

A devotee always merges in transcendental happiness, and therefore he has no experience of material distresses. This transcendental happiness is called eternal bliss. According to the opinion of devotees, constant remembrance of the Supreme Lord is called samadhi, or trance. If one is constantly in trance, there is no possibility of his being attacked or even touched by the modes of material nature. As soon as one is freed from the contamination of the three material modes, he no longer has to take birth to transmigrate from one form to another in this material world.

TEXT 28

TEXT

tad-dehah paratah poso
'py akrsas cadhy-asambhavat
babhau malair avacchannah
sadhuma iva pavakah

SYNONYMS

tad-dehah--her body; paratah--by others (the damsels created by Kardama); posah--maintained; api--although; akrsah--not thin; ca--and; adhi--anxiety; asambhavat--from not occurring; babhau--shone; malaih--by dust; avacchannah--covered; sa-dhumah--surrounded with smoke; iva--like; pavakah--a fire.

TRANSLATION

Her body was being taken care of by the spiritual damsels created by her husband, Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.

PURPORT

Because she was always in trance in transcendental bliss, the thought of the Personality of Godhead was always carefully fixed in her mind. She did not become thin, for she was taken care of by the celestial maidservants created by her husband. It is said, according to the Ayurvedic medical science, that if one is free from anxieties he generally becomes fat. Devahuti, being situated in Kṛṣṇa consciousness, had no mental anxieties, and therefore her body did not become thin. It is customary in the renounced order of life that one should not take any service from a servant or maid, but Devahuti was being served by the celestial maidservants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke, she looked completely pure although it seemed that she was living in a luxurious way.

TEXT 29

TEXT

svangam tapo-yogamayam
mukta-kesam gatambaram
daiva-guptam na bubudhe
vasudeva-pravista-dhih

SYNONYMS

sva-angam--her body; tapah--austerity; yoga--yoga practice; mayam--fully engaged in; mukta--loosened; kesam--her hair; gata--disarrayed; ambaram--her garments; daiva--by the Lord; guptam--protected; na--not; bubudhe--she was aware of; vasudeva--in the Supreme Personality of Godhead; pravista--absorbed; dhih--her thoughts.

TRANSLATION

Because she was always absorbed in the thought of the Supreme Personality of Godhead, she was not aware that her hair was sometimes loosened or her garments were disarrayed.

PURPORT

In this verse the word daiva-guptam, "protected by the Supreme Personality of Godhead," is very significant. Once one surrenders unto the service of the Supreme Lord, the Lord takes charge of the maintenance of the devotee's body, and there is no need of anxiety for its protection. It is said in the Second Chapter, Second Canto, of Srimad-Bhagavatam that a fully surrendered soul has no anxiety about the maintenance of his body. The Supreme Lord takes care of the maintenance of innumerable species of bodies; therefore, one who fully engages in His service will not go unprotected by the Supreme Lord. Devahuti was

naturally unmindful of the protection of her body, which was being taken care of by the Supreme Person.

TEXT 30

TEXT

evam sa kapiloktena
margenaciratah param
atmanam brahma-nirvanam
bhagavantam avapa ha

SYNONYMS

evam--thus; sa--she (Devahuti); kapila--by Kapila; uktena--instructed; margena--by the path; aciratah--soon; param--supreme; atmanam--Supersoul; brahma--Brahman; nirvanam--cessation of materialistic existence; bhagavantam--the Supreme Personality of Godhead; avapa--she achieved; ha--certainly.

TRANSLATION

My dear Vidura, by following the principles instructed by Kapila, Devahuti soon became liberated from material bondage, and she achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.

PURPORT

Three words have been used in this connection to describe the achievement of Devahuti: atmanam, brahma-nirvanam and bhagavantam. These refer to the gradual process of discovery of the Absolute Truth, mentioned herein as the bhagavantam. The Supreme personality of Godhead resides in various Vaikuntha planets. Nirvana means to extinguish the pangs of material existence. When one is able to enter into the spiritual kingdom or into spiritual realization, one is automatically freed from material pangs. That is called brahma-nirvana. According to Vedic scripture, nirvana means cessation of the materialistic way of life. Atmanam means realization of the Supersoul within the heart. Ultimately, the highest perfection is realization of the Supreme Personality of Godhead. It is to be understood that Devahuti entered the planet which is called Kapila Vaikuntha. There are innumerable Vaikuntha planets predominated by the expansions of Visnu. All the Vaikuntha planets are known by a particular name of Visnu. As we understand from Brahma-samhita, advaitam acyutam anadim ananta-rupam. Ananta means "innumerable." The Lord has innumerable expansions of His transcendental form, and according to the different positions of the symbolical representations in His four hands, He is known as Narayana, Pradyumna, Aniruddha, Vasudeva, etc. There is also a Vaikuntha planet known as Kapila Vaikuntha, to which Devahuti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

TEXT 31

TEXT

tad virasit punyatamam
ksetram trailokya-visrutam
namna siddha-padam yatra

sa samsiddhim upeyusi

SYNONYMS

tat--that; vira--O brave Vidura; asit--was; punya-tamam--most sacred; ksetram--place; trai-lokya--in the three worlds; visrutam--known; namna--by the name; siddha-padam--Siddhapada; yatra--where; sa--she (Devahuti); samsiddhim--perfection; upeyusi--achieved.

TRANSLATION

The palace where Devahuti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.

TEXT 32

TEXT

tasyas tad yoga-vidhuta-
martyam martyam abhut sarit
srotasam pravara saumya
siddhida siddha-sevita

SYNONYMS

tasyah--of Devahuti; tat--that; yoga--by yoga practice; vidhuta--relinquished; martyam--material elements; martyam--her mortal body; abhut--became; sarit--a river; srotasam--of all rivers; pravara--the foremost; saumya--O gentle Vidura; siddhi-da--conferring perfection; siddha--by persons desiring perfection; sevita--resorted to.

TRANSLATION

Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.

TEXT 33

TEXT

kapilo 'pi maha-yogi
bhagavan pitur asramat
mataram samanujnapya
prag-udicim disam yayau

SYNONYMS

kapilah--Lord Kapila; api--surely; maha-yogi--the great sage; bhagavan--the Supreme Personality of Godhead; pituh--of His father; asramat--from the hermitage; mataram--from His mother; samanujnapya--having asked permission; prak-udicim--northeast; disam--direction; yayau--He went.

TRANSLATION

My dear Vidura, the great sage Kapila, the Personality of Godhead, left His father's hermitage with the permission of His mother and went towards the northeast.

TEXT 34

TEXT

siddha-carana-gandharvair
munibhis capsaro-ganaih
stuyamanah samudrena
dattarhana-niketanah

SYNONYMS

siddha--by the Siddhas; carana--by the Caranas; gandharvaih--by the Gandharvas; munibhih--by the munis; ca--and; apsarah-ganaih--by the Apsaras (damsels of the heavenly planets); stuyamanah--being extolled; samudrena--by the ocean; datta--given; arhana--oblations; niketanah--place of residence.

TRANSLATION

While He was passing in the northern direction, all the celestial denizens known as Caranas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.

PURPORT

It is understood that Kapila Muni first went towards the Himalayas and traced the course of the River Ganges, and He again came to the delta of the Ganges at the sea now known as the Bay of Bengal. The ocean gave Him residence at a place still known as Ganga-sagara, where the River Ganges meets the sea. That place is called Ganga-sagara-tirtha, and even today people gather there to offer respects to Kapiladeva, the original author of the Sankhya system of philosophy. Unfortunately, this Sankhya system has been misrepresented by an imposter who is also named Kapila, but that other system of philosophy does not tally with anything described in the Sankhya of Kapila in the Srimad-Bhagavatam.

TEXT 35

TEXT

aste yogam samasthaya
sankhyacaryair abhistutah
trayanam api lokanam
upasantyai samahitah

SYNONYMS

aste--He remains; yogam--yoga; samasthaya--having practiced; sankhya--of the Sankhya philosophy; acaryaih--by the great teachers; abhistutah--worshiped; trayanam--three; api--certainly; lokanam--of the worlds; upasantyai--for the deliverance; samahitah--fixed in trance.

TRANSLATION

Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the acaryas, or great teachers, of the system of Sankhya philosophy are worshipping Him.

TEXT 36

TEXT

etan nigaditam tata
yat prsto 'ham tavanagha
kapilasya ca samvado
devahutyas ca pavanah

SYNONYMS

etat--this; nigaditam--spoken; tata--O dear Vidura; yat--which; prstah--was asked; aham--I; tava--by you; anagha--O sinless Vidura; kapilasya--of Kapila; ca--and; samvadah--conversation; devahutyah--of Devahuti; ca--and; pavanah--pure.

TRANSLATION

My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.

TEXT 37

TEXT

ya idam anusnoti yo 'bhidhatte
kapila-muner matam atma-yoga-guhyam
bhagavati krta-dhah suparna-ketav
upalabhate bhagavat-padaravindam

SYNONYMS

yah--whoever; idam--this; anusnoti--hears; yah--whoever; abhidhatte--expounds; kapila-muneh--of the sage Kapila; matam--instructions; atma-yoga--based on meditation on the Lord; guhyam--confidential; bhagavati--on the Supreme Personality of Godhead; krta-dhah--having fixed his mind; suparna-ketav--who has a banner of Garuda; upalabhate--achieves; bhagavat--of the Supreme Lord; pada-aravindam--the lotus feet.

TRANSLATION

The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuda, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

PURPORT

The narration of Kapiladeva and His mother, Devahuti, is so perfect and transcendental that even if one only hears or reads this description, he achieves the highest perfectional goal of life, for he engages in the

loving service of the lotus feet of the Supreme Personality of Godhead. There is no doubt that Devahuti, who had the Supreme Lord as her son and who followed the instructions of Kapiladeva so nicely, attained the highest perfection of human life. Thus end the Bhaktivedanta purports of the Third Canto, Thirty-third Chapter, of the Srimad-Bhagavatam, entitled "Activities of Kapila."

END OF THE THIRD CANTO

"Srimad-Bhagavatam – Canto Three" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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